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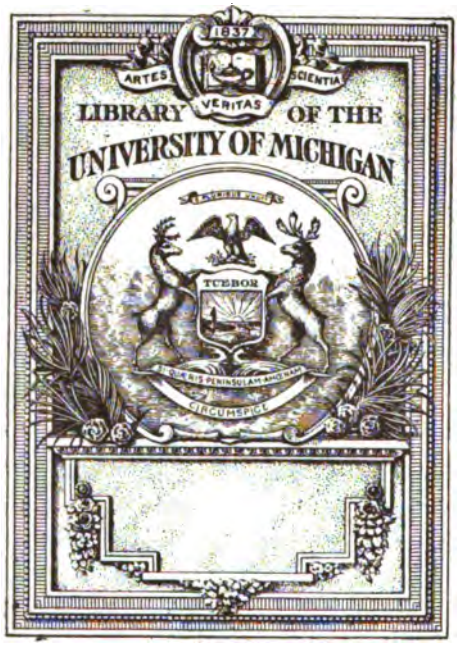
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THE

ANTI-JACOBIN REVIEW AND MAGAZINE;

OR,

MONTHLY POLITICAL & LITERARY CENSOR:

FROM

FEBRUARY TO MAY (INCLUSIVE)

1807.

WITH AN APPENDIX,

CONTAINING

AN AMPLE REVIEW OF FOREIGN LITERATURE.

VOLUME XXVI.

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1807.

HISTORICAL SKETCH OF THE STATE OF EUROPE.

(*From* JANUARY *to* JUNE, 1807.)

BY adverting to our laſt *Hiſtorical Sketch*, prefixed to the *Twenty fifth* Volume of our Review, our readers will find that we formed a juſt eſtimate of the Ruſſian character, and that we knew how to appreciate the ſituation to which Buonaparte, by his natural temerity, and by an implicit reliance on his favourite deity, *Chance*, which had too long ſmiled upon him, had reduced himſelf. Subſequent events have fully juſtified all the concluſions which we then drew from an attentive conſideration of the relative ſtate of the belligerent powers, and of the actual ſituation of the *different* ſtates of Europe. It has been our invariable opinion, from the very commencement of the French revolution, that there always exiſted, and that there ſtill exiſts, ſufficient *ability* to cruſh the revolutionary hydra which has long threatened the civilized world with ruin, and that nothing but the *will* has been wanted to give action and effect to that ability. Did a doubt remain on the ſubject, we would refer for its ſolution to the noble ſtand which Ruſſia, aided only by the ſcanty remnant of the broken forces of Pruſſia, has made againſt the ſavage hordes of France. All that we predicted, reſpecting the vigour and efficacy of their exertions, has been completely fulfilled. They have *already* "exacted ſevere vengeance, in the moraſſes of Poland, for the defeat which they ſuſtained in the plains of Moravia." Theſe ſoldiers, whom the Corſican tyrant ſtigmatized as a barbarous and undiſciplined rabble, have taught him to *feel* their ſuperiority in diſcipline as well as in courage. In every action which has yet been fought, they have beat him by a diſplay of ſkill and a knowledge of tactics as much as by their cool, ſteady, and determined bravery, and by their unſhaken fortitude. Prudence and vigour combined to mark all the operations of the Ruſſian army, from the opening of the campaign to the battle of Eylau. In that action the Ruſſians manifeſted an union of all the talents and endowments which are requiſite to form great generals and good ſoldiers. The Corſican was *out-generalled*, (to uſe a vulgar expreſſion) as well as exceeded in every other point that was neceſſary to enſure ſucceſs. The fickle Goddeſs, Fortune, forſook him; victory fled from his ſtandard, and, ſuperior only in numbers, in all other reſpects inferior, he had the mortification to find his plan diſconcerted, his efforts fruitleſs, his hopes blaſted, and his force diminiſhed by more than *forty thouſand men*, though reduced, by the magic power of his revolutionary pen, to *five thouſand!* The poſition of the Ruſſians at Eylau was the beſt that could be taken for the protection of *Koningſberg*, on the one hand, and of *Dantzic* on the other; and had Buonaparte ſucceeded in his attempt to get in their rear, and then to drive them from the field, thoſe towns would have been left, in a great meaſure, at his mercy. The ſubſequent conduct of the Ruſſians has been eminently prudent. They have ſo ſtationed themſelves as to give effectual protection to the Pruſſian poſts, and to receive the immenſe reinforcements which conſtantly join them. It is true, indeed, that the French alſo receive acceſſions of ſtrength; but, when the Ruſſians are once ſtrong enough to move forwards, in conjunction with the Pruſſians, whoſe numbers too are conſiderably increaſed, the conſequence of a victory will

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be deciſive. Leaving their wounded behind them, they will then ruſh forward, with the ſame impetuoſity which Suwarrow diſplayed in Italy; drive the enemy before them from place to place, and give him no reſt, till expelled from Germany. Nor will the effect of a defeat, on the other hand, be equally deciſive in favour of France. The Ruſſians are not leſs reſolute in retreat, than impetuous in purſuit; they will defend every inch of ground; and ſhould Buonaparte prove ſucceſsful in every attack, and drive them back to their own frontier, his own numbers will, to a certainty, be ſo thinned, as to reduce him to the neceſſity of retracing his ſteps; while the approach of a freſh army from Ruſſia will enable his enemy again to advance. This concluſion will appear obvious to every one who has attended to the memorable campaign of Suwarrow in Italy, and to the recent operations of the Ruſſians in Poland. The Coſſacks, too, which attend their army, are moſt formidable to the French, whom they inceſſantly haraſs, by night and by day, ſlaughtering great numbers by a mode of warfare to which they are little accuſtomed, and which, naturally enough, they very much dread.

The KING OF PRUSSIA muſt now, from *neceſſity* not leſs than from *intereſt*, remain firm to his engagements to conclude no treaty with the Corſican, without the concurrence of his Ruſſian protector, and his Britiſh ally; and means will *now* be ſupplied to enable him to arm any number of his well-diſpoſed ſubjects, to augment the general force. Had he yielded to the propoſals of Buonaparte, Frederick William had, ere this, ceaſed to be a *monarch*, and had ſunk into a degraded vaſſal of the moſt inexorable, the moſt mercileſs, the moſt ſanguinary, of tyrants. As it is, though diſpoſſeſſed of the greater part of his dominions, he is ſtill a King, and will be reſtored to the poſſeſſion not merely of his territory, but of his independence and his power alſo. Even ſhould the Ruſſians, contrary to all hope and expectation, ſuſtain a defeat, and be driven back beyond their own frontier, he may not only retreat with them, and find a ſure and honourable aſylum in the dominions of Alexander, but be certain, at no diſtant period, to recover his own.

The KING OF SWEDEN, with a heroiſm almoſt peculiar to himſelf, and which perpetually makes us regret that his means are not equal to his ſpirit, ſets all the power of France at defiance, and contributes more than his portion towards the emancipation of Europe. The check which his troops recently received, from a miſcalculation of the enemy's force, was not ſufficient to induce this gallant Prince to ſanction the diſgraceful armiſtice concluded by his General, Von Eſſen. He has, on the contrary, reinforced his army, and again prepared to take the field; and whatever ſkill and courage can achieve, we may confidently predict, will be accompliſhed by the Swedes, under the guidance of ſuch a Sovereign. They will ſerve materially to keep a part of the French force employed, and ſo to prevent it from joining the main army; and, in the event of a victory gained by the Ruſſians, he will effectually haraſs the French in their retreat.

Auſtria, meanwhile, who holds, as it were, the balance of Europe in her hands, remains a mere ſpectator of the ſurrounding ſcene. Whether this paſſiveneſs be the reſult of any ſecret underſtanding with Ruſſia, or whether it be the conſequence of a ſettled ſyſtem of inaction, a ſhort time will ſuffice to demonſtrate. If the former, ſhe is waiting till Ruſſia ſhall be able to puſh forward with her whole force, when the Auſtrian army may advance

vance in the rear of the French from Bohemia, and cut off their retreat. Such a ſtep would, at once, cruſh the tyrant, and reſcue ſubjugated Europe from his iron yoke. If the latter be the caſe, if by a perſeverance in the ſame timid and miſtaken policy which has lately marked his conduct, the Emperor Francis, deaf alike to the ſuggeſtions of wiſdom, the voice of experience, and the dictates of ſelf-preſervation, ſhould reſolve to remain neuter, and to limit his impotent efforts to the preſervation of his neutrality, his ſituation will be perilous. Should France prove ultimately victorious, his ruin will be certain, and in the fate of Sardinia, Naples, and Pruſſia, he may read his own. And ſhould Ruſſia prevail in the conteſt, the Imperial Alexander will not look with an eye of ſatisfaction on a line of conduct which, he will know, could only be dictated by fear or by treachery. And what reſiſtance Auſtria could make to the conqueror of France it would be difficult to conjecture. At all events, ſhe will have made a formidable enemy, where ſhe might have ſecured a moſt powerful friend; and, if no immediate loſs of territory or of power ſhould enſue, ſhe will, at leaſt, be placed in a ſtate of conſtant uneaſineſs and alarm, between Ruſſia on the one ſide, and France on the other; while ſhe will have forfeited all pretenſions to character and all claim to reſpect—a conſideration of primary importance to a great nation.

We have no ſufficient data on which to form any thing like a rational opinion as to the conduct which Auſtria, thus ſituated, will purſue. It has been generally ſuppoſed that Francis himſelf is of a pacific diſpoſition; that the Archduke Charles, who has conceived ſome diſguſt at the Engliſh (whether ſince Mr. Adair has reſided at Vienna, or before, we know not), has confirmed him in his ſentiments; and that the Queen (whom he has lately loſt) exerted her influence over him for the purpoſe of perſuading him to adopt a ſyſtem of policy more conſonant with his dignity, and more conducive to his ſecurity. If this ſuppoſition be correct, and if no change of circumſtances has occurred to produce a correſponding change of diſpoſition, there is little to hope from the exertions of Auſtria. But we have ſome reaſon to doubt the accuracy of this ſtatement; and are more inclined to believe, that the influence and firmneſs of the Ruſſian Emperor will ultimately ſubdue all other influence in the mind of Francis; an effect which the departure of Mr. Adair from Vienna, and the circumſtances which gave riſe to it, will contribute, not a little, to produce.

In *Sicily*, the laſt refuge of the exiled King of Naples, where, it might naturally be expected, all would unite in one common effort for ſelf-defence, and in one common ſentiment of indignation againſt the Tyrant of Europe, and of gratitude to thoſe who enable them to reſiſt his final exertions for their utter deſtruction, ſtrange to ſay! the ſame ſpirit of party prevails, which, at the beginning of the French revolution, obtained among the emigrants from that devoted country. There ſubſiſts in that iſland three different parties;—the King's party, the Queen's party, and the party of the Nobles; the laſt of which is infected with revolutionary ideas, and, as far as they are capable of attachment, are attached to the deſtroyers of their country. Such reptiles ought to be cruſhed; and the ſooner they are conſigned to the gallows, the better. While the Engliſh troops remain there, however, no bad conſequences can enſue from this diſcord.

If we caſt our eyes upon the *Turkiſh Empire*, we ſhall there behold the

ſad fruits of Britiſh imbecility;—a government and a people overawed by foreirn influence, and depending for their preſervation, not on their own ſtrength, not on their own exertions, not on their own reſources, but on the oppoſite intereſts of the neighbouring ſtates;—under more obligations to Britain than to any other power, and having ſtronger temptations to court her alliance, ſhe has of late yielded to French intrigue, the effects of which have been confirmed by our late moſt injudicious and moſt impolitic conduct.

In this ſtate of Europe, what remains to be done? what line of policy to be purſued? It is in vain, we fear, to think of reſtoring the old eſtabliſhments of Europe, or the ancient balance of power. New eſtabliſhments muſt be formed, in the preſent ſituation of affairs; a new balance ſettled, a new ſyſtem of policy adopted. It is too much to expect, that France, if checked in her career of conqueſt, and compelled to retire within her ancient frontier, will tamely ſubmit to have a bridle impoſed on her ambition, or ſuffer treaties, however ſolemn, to reſtrain her from attempts to recover her loſt ſuperiority. The nations immediately adjacent, if divided, as they are at preſent, by various cauſes, local, natural, and artificial, will oppoſe but a feeble and impotent barrier to the arms of France. It becomes, then, a matter of neceſſity, that the other great powers of Europe ſhould receive a conſiderable acceſſion of ſtrength, and ſhould bind themſelves by a ſolemn league vigorouſly to reſiſt the ſmalleſt effort of the common enemy to interfere in the concerns of other ſtates, or to extend his own territory. For this, and for other reaſons, Europe ſhould be moulded anew; the Turks ſhould be driven into their native Aſia, and left at once to occupy and to amuſe themſelves—the only occupation for which they are fit, and the only amuſement which they are worthy to enjoy—with the performance of pilgrimages to the ſhrine of their Prophet. In a temporal point of view, they will find it much better to be the dupes of their own impoſtor than of a foreign uſurper; of Mahomet than of Buonaparte. This done, Dalmatia, Boſnia, Servia, and a part of Wallachia, ſhould be aſſigned to Auſtria; Moldavia, and the remaining part or European Turkey, including the Capital, and the total command of the Dardanelles, ſhould be given to Ruſſia; to Pruſſia, Hanover and Holland ſhould be allotted; Saxony might retain her ſituation; Bavaria ſhould be transferred to the King of Naples; and all the other petty States of Germany ſhould be conſolidated into one kingdom, and the Prince of Orange placed at its head. Great Britain ſhould have Sicily, and all the iſlands of the Archipelago now belonging to the Turks, with Alexandria, Damietta, and Suez, for her portion. It would be foreign from our purpoſe, and would likewiſe greatly exceed our allotted bounds, to aſſign all the reaſons which may be urged in favour of ſuch an arrangement, and in anſwer to the objections which may rationally be preſſed againſt it. But we live at an epoch when every thing preſents a new aſpect; when all the ancient bulwarks which formerly ſecured the independence of individual ſtates have been overthrown; and when one gigantic power has ariſen, threatening to overwhelm all others in one vaſt gulph of deſtruction. The paſt ſucceſs of that power has ſucceeded, in the firſt place, from the adoption of new means, from the purſuit of new plans, and from a total diſregard of all thoſe forms, rules, and modes of proceeding, which had, for centuries, regulated the conduct of civilized ſtates; and, in the ſecond

place,

place, from the vain endeavour to reſiſt him by the oppoſition of *ordinary* means, and of *common* efforts. It is neceſſary, therefore, at length, to adapt the means of reſiſtance to the extent of the danger which threatens us; and no ſcheme, no regulation, can be propoſed to which ſome objections, and ſpecious objections, too, may not be urged; but, on cool examination, the advantages of ſome ſuch plan as that which we have ſuggeſted above will, we are perſuaded, be found greatly to overbalance all the evils which may be ſuppoſed likely to reſult from its adoption.

France, in the abſence of her Tyrant and his armed banditti, preſents a mere blank in the map; while her youth are ſent, like her firſt *volunteers* in the cauſe of *liberty*, handcuffed and ſettered to the armies; while her beſt blood is drained to glut the ambitious rage of an alien Uſurper; ſhe is left even without the ſad privilege of complaint. The mouths of Frenchmen are ſealed; their hands are tied; their *preſs* is dumb, or ſpeaks only to retail the lies of their maſter, and to pour forth the ſtrains of adulation at his feet. Satiated with foreign conqueſts, which have been purchaſed not only with their blood, but with their comforts and their happineſs, the ſhouts of victory and the groans of defeat are alike indifferent to their ear, as well as to their hearts. Of the trades and manufactures, of the commercial purſuits and ſcientific reſearches, of the *Great Nation*, no more is heard. The mandates of Buonaparte, his lying bulletins, and the ſervile decrees of his ſlaviſh Senate, monopolize the preſs; and *tyranny* and *fear* extend their dominion from one extremity of the empire to the other. This is as it ſhould be—'tis the merited fate of rebels and regicides. Let them ſmart under the laſh which they have woven for themſelves; they have no claim to pity or relief. It is ſome conſolation, however, to others, as well as to them, to know that the Tyrant is not happier than his ſlaves. It is a fact, that on the irruption of Buonaparte into Germany laſt year, while the Britiſh Envoy was dancing attendance on his Miniſters at Paris, he *honoured* his own Monarch of Wirtemberg with a viſit. A ſplendid dinner was, of courſe, provided for the Imperial gueſt; but the ſuſpicious Corſican left all the dainties untouched, and confined himſelf to half a dozen eggs, *dreſſed by his own cook*; and to ſome beverage prepared by one of his own attendants. "Suſpicion," 'tis ſaid, "ever haunts the guilty mind:" the Uſurper knew that every foreign prince muſt wiſh him dead, and, judging of them by himſelf, he naturally concluded that any one of them would murder him. Thus he carries at leaſt ſome portion of his puniſhment along with him; and, we truſt, that before he quits the moraſſes of Poland he will be made to feel its full weight.

Since our laſt *Sketch* a great revolution has occurred in the councils of our country. That Miniſtry, which ſo long mocked the hopes of the nation, has been diſmiſſed, and they have the mortification to know that they are indebted for the loſs of their places to their own preſumption and folly. We before took a brief view of their conduct while in office; and though there were certainly ſome individuals among them poſſeſſed of knowledge, experience, and talents, yet, in the aggregate, no Miniſters ever betrayed ſuch conſummate ignorance and ſuch abſolute imbecility in governing the affairs of a powerful kingdom. Though, in our ſummary of their early proceedings, we adduced ſufficient proofs to juſtify this aſſertion, yet their ſubſequent conduct has been ſuch, both in their meaſures of hoſtility and in their internal policy, as completely to eſtabliſh the va-

linity of the charge. We are not among theſe who are diſpoſed to undervalue the conqueſt of *Monte Video*, or to condemn the late Miniſters for regaining a footing on the continent of South America. We admit the importance of ſuch an acceſſion to our ſtrength and reſources; we are confident that, from the poſſeſſion of that fertile country, we ſhould derive advantages, in a commercial and political point of view, of the utmoſt conſequence. An extraordinary union, however, of prudence and of vigour, of cautious and of reſolute, conduct, on our part, will be neceſſary to enſure theſe benefits. Any attempt to hold the country in *oppoſition to the people* will, unqueſtionably, be fruitleſs: we cannot ſubdue them by our arms; but we may win them to our intereſt, by giving them independence, and by affording them protection againſt the Spaniſh Government. But the ſucceſs of this expedition cannot poſſibly afford to the Miniſters who planned it a juſtification for the inadequacy of the means provided for carrying it into effect. It is perfectly clear, from the publiſhed account of the commanding officer, that, had the ſiege been protracted only three days longer, or had our fleet fallen in with an enemy on its paſſage, the whole ſtock of gunpowder had been exhauſted; and the troops muſt have remained paſſive on board the ſhips. To what individual, or to what department of the Government, blame muſt attach for ſuch groſs miſconduct, we pretend not to decide, but it certainly ought to become the ſubject of parliamentary inveſtigation. It has been ſaid, indeed, that the deficiency of powder was meant to be ſupplied; that a veſſel, deſtined for the purpoſe, received her cargo on board, and was nearly ready to ſail, when ſhe was found to be not *ſea-worthy*; and that another ſhip was provided, and half laden, when the neceſſity for a reinforcement of troops was diſcovered, in conſequence of which ſhe too was unloaded, and the powder remained on ſhore. It has alſo been whiſpered that guns of one ſize, and balls of another, were ſent, which, of courſe, rendered both guns and balls uſeleſs. But, be this as it may, the inſufficiency of the means is eſtabliſhed beyond the reach of confutation, and exhibits one among a thouſand proofs of the incapacity of the late Cabinet.

Incapacity ſtill more glaring was diſplayed in the late ſenſeleſs and impotent attempt upon the Turks. It was a ſound and wiſe policy to detach the Turkiſh government, by any means, from the French; and to ſupport our Ruſſian allies againſt them. But nothing could be ſo impolitic or ſo dangerous, as to make uſe of threats without providing the means for carrying them into execution. Had Admiral Duckworth been ſupplied with troops, the batteries which guard the paſſage of the Dardanelles might, with facility, have been deſtroyed; and no danger could have attended his retreat, after he had accompliſhed his object, or given up the attempt. But no ſuch precaution was taken: reſtricted, no doubt, by his inſtructions, the Admiral loſt ſo much time in negotiation, that the ſeaſon for action paſſed away, and he was compelled to retreat, which he did with difficulty, and after ſuſtaining conſiderable loſs. In conſequence of this diſgraceful attempt, we are now deſpiſed by the people who before reſpected us; while the French influence at Conſtantinople is confirmed; and the Turks afford employment to a large body of Ruſſian troops, which would otherwiſe ſtrengthen the grand army in Poland.

While the late Miniſters exhibited ſuch ſignal proofs of inability in the conduct of the war, their policy at home was equally flagrant. In the whole

whole progreſs of that tranſaction which ended in their diſmiſſion, there are evident marks of duplicity and deception. That his Majeſty's conſent was only, in the firſt inſtance, obtained or ſolicited for a ſimple extenſion of the Iriſh Act of 1793, with all its privileges and with all its *reſtrictions*, to this country, it is not even pretended to deny; and that, in a ſubſequent ſtage of the buſineſs, when the majority of the Cabinet had reſolved to carry the meaſure to a much more dangerous length, the intention was ſtudiouſly kept from his Majeſty's knowledge, no one, who reads with attention the publiſhed Speech of Lord Sidmouth, can for a moment entertain a doubt. In our review of that ſpeech* our readers are referred for a proof of this extraordinary fact, which, of itſelf, is ſufficient to condemn the conduct of the Miniſters. Indeed, not the ſmalleſt excuſe can be made for them; for when they firſt communicated their original plan to his Majeſty, he accompanied his *reluctant* conſent with a poſitive declaration that he would *not go one ſtep further*. Yet *they* determine to go further themſelves, and pretend, from his Majeſty's *ſilence*, to infer his aſſent to a meaſure to which he had previouſly aſſured them, in the moſt direct and poſitive terms, that he never would aſſent! Though *duplicity* could not be carried to a greater extent, yet *inſult* could: when forced to an explanation with their Sovereign, *after* they had committed themſelves with Parliament, they condeſcended to abandon the meaſure; but inſiſted on reſerving to themſelves the right of bringing it forward whenever they ſhould pleaſe. Now the reſervation of ſuch right was an act of ſupererogation, unleſs they actually meant to agitate the queſtion again, and to conſider the admiſſion of the right by the King as a pledge on his Majeſty's part to give his ſanction to the diſcuſſion; becauſe no one ever doubted the right of a miniſter to ſuggeſt to his ſovereign any meaſures which he might deem eſſential to the public good. The King, then, conſidering it in this, its true, light, was reduced to the neceſſity not only of reſiſting the application, but of demanding an aſſurance from theſe imperious and pertinacious ſervants that they never would preſs upon him again a meaſure to which his duty and his conſcience forbade him to accede. But though they urged their Royal maſter to give a tacit aſſurance to them that he would comply with their wiſhes, they abſolutely refuſed to give him an aſſurance of a ſimilar nature. Nor did their inſolence ſtop here. For when they found that they had loſt the confidence of their inſulted Sovereign, they obſtinately perſiſted in keeping their places, contrary to the uniform practice in all analogous caſes, until they ſhould receive a formal diſmiſſion. By ſuch conduct they could only hope to render their Sovereign unpopular; and, indeed, this was not the only ſtep taken for that *honourable* purpoſe. By a meaſure equally unconſtitutional and unprecedented, they dared to arraign their maſter, as it were, before both Houſes of Parliament; and to bring him to iſſue with his ſervants. But, to the credit of the nation, the blow has recoiled upon themſelves; and while the reſolute and magnanimous conduct of the King has received a juſt tribute of gratitude from his admiring ſubjects, his faithleſs and inſolent Miniſters have become objects of execration to the country.

Never, indeed, had a monarch ſuch ſtrong, ſuch irreſiſtible, claims to the affection and confidence of his people, as our venerable Sovereign; who,

* In the Number for the preſent month of May.

advancing

advancing in years and in virtue, unites to the wiſdom of experience, the mental vigour of youth. On this occaſion, he has nobly vindicated his right to the proud diſtinction of "DEFENDER OF THE FAITH;" he has manifeſted a clear and juſt ſenſe of his important duties; and, true to his oath, he has proved himſelf the firm friend of the Proteſtant religion; the vigilant guardian of the Eſtabliſhed Church. May the ſun of content illumine the evening of his life; and may the benedictions of Heaven be ſhowered upon his head!

The queſtions ſubmitted to Parliament by the friends of the late Miniſters could have no other object or tendency than to juſtify the conduct of thoſe Miniſters, and to condemn that of their Sovereign. The men ſelected for the purpoſe of bringing them forward ſhewed the prudence and deliberation with which the buſineſs was conducted. Lord Stafford, and Mr. Brand were known to be men of reſpectable characters, and very different indeed, in every reſpect, from the general herd of their needy and violent partiſans. And motions from ſuch men, it was very well underſtood, would be received with attention, while, if propoſed by others, they would be rejected with ſcorn. But this cannot, in any degree, alter the nature of the meaſure itſelf, which, in whatever point of view it be conſidered, is utterly indefenſible. By *one* of the *biſhops* who voted *for* Lord Stafford's motion, in the Houſe of Peers, it has, we know, been conſidered as a queſtion declaratory only of a conſtitutional right poſſeſſed by his Majeſty's Miniſters to give their Sovereign ſuch advice as they ſhould deem eſſential to the welfare of the ſtate. Now, as we have before obſerved, no man ever queſtioned the exiſtence of ſuch a right; and, therefore, if it were poſſible to conſider this as a mere abſtract queſtion of ſuch a nature, we contend that it ſhould have been unanimouſly rejected, as unneceſſary as nugatory, as tending to trifle with the time, and to lower the dignity of the Houſe. If, on the other hand, it muſt be conſidered as a queſtion ariſing out of particular circumſtances; as having a practical reference to, and an intimate connection with, thoſe circumſtances, it is impoſſible to form a correct eſtimate of its merits or demerits, without taking the circumſtances themſelves which conſtitute its baſis into conſideration. That it muſt be ſo conſidered is perfectly clear, when it is recollected that a part of the ſame motion went to expreſs confidence in his Majeſty's late Miniſters, and regret at their diſmiſſion. The latter indeed formed the principal part of the motion, which, to obviate all miſconception, we ſhall here tranſcribe.

"*That this Houſe, feeling the neceſſity of a firm and ſtable adminiſtration at this very important criſis of public affairs, reſolve, that it is impoſſible to view, without the deepeſt regret, the change that has recently taken place in his Majeſty's Councils, which regret is conſiderably increaſed by the cauſes to which that change has been aſcribed, it being the opinion of this Houſe, that it is the firſt duty of the reſponſible miniſters of the crown not to reſtrain themſelves by any pledge, expreſſed or implied, from giving any advice to his* MAJESTY, *which, to the beſt of their judgment, the courſe of circumſtances may render neceſſary, for the honour of his* MAJESTY'S CROWN, *and the ſecurity of his dominions.*"

Will any man be bold enough to contend that this is a mere abſtract queſtion?—or that it does not directly involve the whole queſtion at iſſue between the KING and his Miniſters? It is not poſſible, we maintain, to give an affirmative to the motion, without approving the conduct of the latter

latter and condemning that of the former. How, then, the prelate to whom we have alluded, can poſſibly have perſuaded himſelf into a belief, that, condemning, as he profeſſes to do, the proceedings of the late Cabinet in reſpect of the Romaniſts; hoſtile, as he avows himſelf, to any farther conceſſions whatever to that body of his Majeſty's ſubjects; and declaring, as he has done, that had Lord Howick's bill been brought before the Houſe of Peers, it ſhould have had his decided negative; how, we ſay, his Lordſhip, ſo feeling, and ſo ſaying, could bring his mind to conceive that he might with propriety vote for Lord Stafford's motion, we have not ſufficient knowledge of the operations of that mind to enable us to form even a rational conjecture. It is, indeed, an enigma which we ſhall not waſte our time by any endeavour to ſolve.

We have vital objections to ſuch a motion, from whomever it may proceed, as we regard it as an indirect attack on the conſtitutional principle, that the King can do no wrong. It amounts to nothing leſs, than a public accuſation of the Sovereign before the Houſe of Lords; and, if admitted to paſs without reprobation, it would eſtabliſh a precedent that would go very near to ſanction all the rebellious proceedings againſt our firſt Charles, which we are annually called upon to expiate by a ſolemn commemoration, by penitence and prayer. How the Marquis of Stafford, whom neither nature nor habit has formed for party contentions or political ſtriſe, could be induced to lend himſelf as an inſtrument on ſuch an occaſion, it is ſomewhat difficult to conceive. Fortunately the Houſe maintained its own honour by rejecting the motion, by a deciſive majority, though it departed not a little from its conſtitutional dignity, by receiving it, and making it the ſubject of diſcuſſion. Lord RADNOR, with his uſual wiſdom and good ſenſe, objected, on a ſubſequent day, to ſuch a proceeding; and, if the forms of the Houſe would admit of it, we hope to ſee his Lordſhip's proteſt, on the occaſion, recorded on its journals.

In the Houſe of Commons the debate was conducted with ſingular violence, aſperity, and indecorum. A man, who had held the high ſituation of Solicitor General to the Crown, had the audacity to libel, in the moſt groſs and unwarrantable manner, a nobleman as much his ſuperior in every valuable endowment of the mind, as in rank; and even to extend his libel to the firſt court of judicature in the realm. In an ironical delineation of the extent of the royal prerogative, this conſcientious gentleman did not ſcruple to ſay—"He (the *King*) may call to his ſervice a man who has *been convicted* by that Houſe of a groſs violation of the law."!!!—Had this *Crown Lawyer* condeſcended to indicate that part of the Conſtitution which delegated to the Houſe of Commons the power of *conviction* for criminal offences, he might have communicated ſome information of conſiderable uſe to his patrons:—Had this *Whig-orator* extended his kindneſs ſo far as to point out the *law* which imparts to any court, or aſſembly, whatever, the right of *conviction* without *trial*, the partiſans of *Turkiſh deſpotiſm* would have been greatly obliged to him. But never was a fouler libel pronounced, either on the Houſe of Commons or on the Britiſh Conſtitution. It is, indeed, a melancholy and a moſt diſgraceful fact, that one Houſe of Commons did not only *convict*, but *puniſh*, Lord MELVILLE without trial, and for an alledged offence which he was afterwards proved not to have committed. But the whole proceeding was a diſgrace to the country; and the ſupport of it, by men profeſſing Whig principles (though acting

acting in direct contradiction to all the principles of the Whigs of 1688), only tends to demonſtrate the truth of a common obſervation, that modern Whigs are the greateſt of tyrants. The orator proceeded, amidſt the cheers of his accomplices, thus—"Who has been brought to trial and acquitted;" —*after conviction*, be it obſerved;—"but ſo acquitted, that not one of his powerful friends in that Houſe had ever yet ventured to move the reſcinding of the reſolutions which ſtood againſt him;"—(if the Miniſters had had any ſenſe of decency, or any notion of juſtice, they would have themſelves propoſed to reſcind the reſolutions, which can only diſgrace the perſons who ſupported, and the Houſe which adopted, them)—"who could not come into the other Houſe of Parliament without reading in the looks of men around him the ſentence paſſed upon him, and who muſt ſtill have reſounding in his ears the words, 'Guilty, upon my Honour.'" A more ſcurrilous and indecent attack never iſſued from the lips of a popular declaimer at Copenhagen Houſe. What, ſhall a lawyer have the effrontery to tell the world, that *accuſation* is tantamount to *conviction*; and that *condemnation* and *acquittal* are ſynonymous terms! Is this the language of a Britiſh ſenator? Are ſuch falſe inſinuations, ſuch cowardly attacks, as theſe to be tolerated in the diſcuſſion of a great conſtitutional queſtion? It is here inſinuated, too plainly to be miſtaken, that the acquittal of Lord MELVILLE was unjuſt; and, hence it is evident that, if his Lordſhip's friends had been in power, his acquittal would immediately have been aſcribed to party ſpirit and political intrigue. Fortunately, however, for his Lordſhip, not only his enemies but his accuſers, his perſecutors, were in power; and the only party ſpirit and political intrigue that were exerted reſpecting his trial (and a great deal of both *was* exerted) were employed for the purpoſe of producing a ſentence of condemnation. Juſtice, however, prevailed over malice; and the whole world was convinced, that his Lordſhip was an injured and perſecuted man, whom a deſperate and unprincipled party had laboured to ſacrifice to their own ambitious hopes and fears. The laſt Houſe of Commons, then, were highly culpable in ſuffering reflections to be thrown out, alike repugnant to decency and to juſtice. We will not ſtop to enquire how far ſuch ſentiments are becoming in a man, who *is* a *Lawyer*, and who *may be* a *Judge*.

Mr. Grattan, in this debate, libelled the two Univerſities, and, as uſual, betrayed his own ignorance of the ſubject of diſcuſſion. In the reſolute ſtand, made by the SOVEREIGN, and his friends, againſt the dangers which threatened the church, he deſcried, with his accuſtomed ſagacity, the *ruin of all parts of the Empire*. Had his intellects been no clearer in 1798, his advice would have been of little ſervice to his friends *Neilſon and Hughes*, and his name would not have figured ſo conſpicuouſly in the Report of the Secret Committee of the Iriſh Houſe of Lords.

But, to return from this digreſſive excurſion, it is a fact that the KING, in reſiſting the claims of his Miniſters, in changing his councils, and in defending the Eſtabliſhed Church againſt meaſures which he juſtly deemed decidedly hoſtile to it, acted from the ſole influence of his own enlightened and conſcientious mind. And all the clamours which have been raiſed about *ſecret influence*, and attempts to *poiſon the royal mind*, are the laſt expiring ſtruggles of a defeated party, which ſeeks, in falſehood, a refuge from diſgrace. The King, when reſolved to change his Miniſters, ſent for two noblemen, whoſe ſervices he had formerly experienced, and whoſe principles

principles and conduct he highly approved. To them he iſſued his commands, declaring that he *could no longer bear with his preſent ſervants.* In this he acted in ſtrict conformity with the principles of the conſtitution, and only exerciſed an acknowledged and undiſputed prerogative of the crown. When ſuch an expreſſion could be extorted from the lips of the SOVEREIGN, it may eaſily be conceived with what diſreſpect and inſolence he had been treated. The truth is, that a moſt formidable ariſtocratic faction had been formed, which, confident in its own ſtrength, preſumed to dictate to the KING and to tyrannize over the people. And had they not been checked in their career, by the fortitude of their maſter, on an occaſion which their own folly and preſumption ſupplied, the KING would ſpeedily have been reduced to a mere cypher in the State, and an ariſtocratical government erected on the ruins of the Throne, though exerciſing its odious power under the name and ſemblance of a Monarchy.

As to the propoſed conceſſions to the Romaniſts, though they were highly dangerous to the eſtabliſhed religion, and though the attempt to carry them into effect would have produced confuſion, and perhaps mutiny, in our navy; they would neither have fulfilled the exaggerated expectations, nor have increaſed the actual comforts, of the great body of the Romaniſts. They were, indeed, only calculated to gratify the ambition of a few of the nobility and gentry; and the ſubſequent conduct of the Romaniſts, who have congratulated the King on the change of his Miniſters, ſufficiently teſtify their ſenſe of the meaſure. But in order to convey to our readers a more comprehenſive idea of the ſtate of the queſtion, as it affects Ireland, and of the relative ſituation of the Romaniſts and the Proteſtants, in that country, of which Engliſhmen in general are woefully ignorant, we ſhall lay before our readers the ſpeech of Mr. GIFFARD, in the Common Council of Dublin, on the 18th of March laſt, which contains much curious matter, as well as many juſt reflections, on the inflammatory oration of Mr. *Keogh.*

"We are called upon once more to perform the painful taſk of defending ourſelves againſt our own Countrymen, whoſe violence we muſt endeavour to oppoſe with temperance and moderation, though we may look with more apprehenſion at any proſpect of their ſucceſs, than even at the attacks of the Corſican aſſaſſin, with whoſe auxiliary power they would now intimidate us.

"For ſome weeks paſt the Newſpapers have been thronged with Speeches ſaid to have been delivered at Meetings of the Roman Catholics of Ireland, at which Meetings were ſaid to be diſcuſſed a negociation with Government reſpecting their demands, and the pretenſions on which theſe demands are founded.

"Far be it from the Aſſembly which I addreſs to interfere between any ſubject and his right of petitioning the Parliament or the Throne; it is his moſt valuable privilege—a privilege which, though violated in the perſon of one of your Members, ſhould never be relinquiſhed by the ſubjects of Great Britain, or infringed by any Stateſman who regarded his duty.

"Great part of the Speeches which I have mentioned, are compoſed of alluſions to the former conduct of theſe Noblemen and Gentlemen, who compoſe the preſent Government, mixed with charges of inconſiſtency and upbraidings for bad faith. I deſire to be diſtinctly underſtood, as not entering

tering into this part of the diſpute.—I have read of Conjurors, who having raiſed an evil ſpirit were unable to lay him, and fell the victims of their own indiſcretion. If any man has raiſed the ſpirit of Popery, let him now lay his devil as he can. I ſtand here on behalf of the Proteſtants of Ireland, who have been vilified, traduced, and belied, by thoſe who ſhould ſpeak of them with gratitude and veneration.

"It would be in the higheſt degree ridiculous in this place, and within the very ſhort ſpace of time which is allowed for our debates, to enter into polemical diſputation on religious ſubjects; I ſhall, therefore, only ſay of the Proteſtants of Ireland, that, ſatisfied with the purity of their own doctrine, they perſecute no man, condemn no man to the ſtake, make no ſolemn proceſſions to immolate unhappy victims—pray not for the deſtruction, but for the converſion and ſalvation of their enemies; condemn no man to everlaſting perdition; but forgive, and if the continuance of Popiſh demands did not prevent them, would forget the atrocities recorded in that book of inviolate truth, Sir R. Muſgrave's Account of the Rebellions of Ireland. This book is, no doubt, exceedingly galling to the Romaniſts, as it paints them in their true colours. Never was man better fitted for the taſk than Sir Richard; a Gentleman of rank and fortune, higly educated and endowed, the very votary of truth, and living chiefly amongſt them. He has not ſet forth a ſyllable without annexing the record or other document on which it is founded: how much more becoming would it be of the Romaniſts to ſay, we have ſinned; we repent, and will hereafter be loyal, than to abuſe the recorder of their atrocities, and to threaten us with their future vengeance. I rejoice, however, that they have ſpoken out—their meeting was unanimous, and I have therefore a right to aſſume that thoſe ſpeeches contain their general ſentiment.

"The Agitators of Ireland, obſerving how much the world has been taken with cant words and nick-names, have appropriated to themſelves the title Catholic, to the excluſion of the whole Chriſtian Church.—Every one knows that Catholic means univerſal, and for more than ſeven hundred years after our Bleſſed Lord, the Chriſtian Church was Catholic—that is, her faith and her doctrines were univerſally the ſame in the Eaſt and in the Weſt. We know that this was ſo, and we hope that in God's good time it will be ſo again.—But in the eighth century the Biſhop of Rome ſet up for himſelf, and ſeparating from the Eaſtern or Greek Church—purſued doctrines and practices of his own invention, till, by the wonderful ſucceſs of Prieſtcraft, he raiſed himſelf to be Arbiter of the Weſtern world, the Setter-up and the Puller-down of Kings and Princes—until the cup of his abomination being full, Chriſtians could no longer endure it. Pious and learned men made reſearch into the early times, and into the pure and original doctrines of primitive Chriſtianity, with the aid of ſome wiſe and virtuous Sovereigns, particularly our glorious Elizabeth—they reſtored Chriſtianity to its original purity. But theſe reformers and this reformation were perſecuted with fire and ſword by the Pope and his adherents, nor has their wrath and malignity abated one jot from the reign of the bloody infatuated bigot, Mary, to the preſent hour.

"Thus, then, it appears that the Church of Rome is neither Catholic nor Primitive, neither the old nor the univerſal Church—but a dangerous ſect, injurious wherever it has power to all who differ from it.

"The Orator is, therefore, a little aſtray in his hiſtory, when he aſſerts that

that Ireland received the doctrine of Rome in the fifth century. Saint Patrick, if ever there was ſuch a Saint, or any other Miſſionary, who might have preached here, could not preach Popery before there was a Pope: if he preached in the fifth century, he preached three hundred years before the ſeparation of Rome from the Greek Church, which happened in the eighth century: he therefore preached true Chriſtianity, and that he did is manifeſt from the oppoſition made by the Iriſh Biſhops and Clergy, on the invaſion of this Country by Henry II. when Pope Adrian preſumed to grant away this iſland, as a fief of the Church of Rome. The Iriſh Biſhops and Clergy, to their everlaſting honour, boldly refuted the impious aſſumption, declaring that the Church of Ireland was perfectly independent on that of Rome.

"Of the religion of Alfred, who lived about the time of the ſeparation of the Churches, I am not enabled to ſpeak; but of this I am certain, that he was an excellent politician; and if ſuch ſpeeches as we have lately ſeen reported had been made in his time and in his dominion, he would have ſeverely puniſhed the *Hundred* which allowed them.

"They ſay that their Religion is that of our Henrys and of our Edwards, the Conquerors of Poictiers, Agincourt, and Creſſy: doubtleſs they ſay the truth; for they ſpeak of a time when not only they

But all the Kings of Chriſtendom
Were led moſt groſsly by that meddling Prieſt,
Dreading the curſe which money might buy out;
And for the lucre of vile gold, dirt trash,
Purchaſed corrupted pardon of a man
Who in that ſale ſold pardon from his ſoul.

"Accordingly we ſee this very Henry, to whom Pope Adrian granted Ireland, ſubmitting to be whipped before the altar of a ſeditious Prieſt; John reſigning his crown to the Pope, and even the great Henry V. committing the moſt abominable cruelties from religious zeal.

"Much is it to be lamented that the ſpirit which inſpired the Iriſh Prelates and Clergy of the twelfth century, when they aſſerted their rights as a Church totally independent of Rome, has not fallen upon their ſucceſſors. Had their mitres, like Elijah's mantle, conveyed a portion of their ſpirit, how many miſeries would this Country have avoided; for, to the buſy interference of a foreign Prieſt, whoſe views and intereſts were always hoſtile to the Sovereign power, even when in communion with him, may all our misfortunes be traced: it is not yet too late; we meddle not with the Romaniſts in matters purely of Faith; it is their politics which bar their entrance on what they ſo much deſire; it is their having made thoſe dangerous politics an article of Religion which excludes them; it is their looking beyond the authority of their Sovereign to the imaginary power of a Foreigner, the abominable purpoſes which that Foreigner and thoſe acting by his authority have made of this ſuperſtition, and which they again may make, and keeps us in alarm.—Let the Romaniſts again, as their predeceſſors in Henry the IId's time did, aſſert their independence on Rome: let them ſwear, as we have ſworn, that no foreign Prince, State, or Potentate, has or ought to have any juriſdiction, authority, ſupremacy or ſuperiority, temporal or ſpiritual, within this Realm; and, for one, I am ready

ready to meet them with my whole heart; for, with all their faults, they are ſtill my Countrymen.

"And ſurely no time ever preſented an happier opportunity for ſuch a reconciliation than the preſent; when they have ſeen the uſurping Head of their Church, who once poſſeſſed Imperial power, whoſe thunders were heard to fulminate throughout the earth, and before whom even Kings were ſeen to tremble, fallen from his high eſtate, dragged from the ancient ſeat of his authority, and compelled to attend the ruthleſs Tyrant at Paris. All this, no doubt, is ſubject of pity and compaſſion. But what followed? What were our feelings when we ſaw this degraded Prieſt profaning and proſtituting the ſacred rites of Religion, anointing and crowning the blood-ſtained Monſter who had publicly renounced Chriſtianity and profeſſed the doctrine of Mahomet? Here our pity ceaſes and our contempt prevails. It may be ſaid, he was forced to the act; he could not reſiſt. What! Shall we be told that any force ſhould compel a Chriſtian Biſhop to an act of ſacrilege and apoſtacy? He ſhould have refuſed: he would have been murdered—but he would have died the martyr of religion and of honour: by complying he lives—he lives the degraded ſlave of Buonaparte; he lives to make Iriſh Biſhops—thoſe Biſhops make Iriſh Prieſts, thoſe Prieſts are the directors of our deluded Countrymen. And under theſe circumſtances, will any man ſay that any doctrine which Buonaparte might wiſh to promulgate would not be received among them?

"But Buonaparte, it ſeems, is not that deteſtable monſter the world ſuppoſe him; he is an extraordinary man, an Honorary Member of all Religions, who paſſes through the world—doubtleſs for the benefit of mankind—with the ſword in one hand and religious toleration in the other.—O! how I love thoſe expreſſions of reſpect and admiration, when beſtowed on the Enemy of Mankind! How plainly do they ſhew the heart from which they emanate*!—Thoſe expreſſions, made uſe of at one of the Romiſh

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"* Can it be ſuppoſed that the unanimity ſo evident this day, will not have ſimilar effects, when it is conſidered, that however deeply we are intereſted in removing our diſqualification, yet it is more eſſential to the Throne and to the Empire, than even to ourſelves? It is more ſo, at a time, when a man of the moſt wonderful kind has ariſen in Europe—diſpoſing of crowns and ſceptres—with the ſword in one hand and religious toleration in the other; owes his conqueſts perhaps as much to one as to the other; ſo little a ſlave to bigotry, that he has been called by a reſpectable friend of mine—'an Honorary Member of all Religions,' who, profiting by the intolerant laws of other countries, has erected his mighty empire upon their ruin. Our empire conſiſts of ſixteen millions; Buonaparte's probably of ſixty millions. Can it be poſſible that a Miniſter of England will reject four millions on the ſpot, without coſt or ſubſidy? or ought, but ceaſing to perſecute, or ſuffering an Iriſh faction to perſecute them? If we are to contend for our country upon our own ſoil, as Miniſters have often given us to apprehend, I hope it will not be left to Buonaparte and his followers to offer to our population the privileges which their own Government refuſed: he is no friend to the empire that would wiſh to ſee that

Romiſh meetings, in a ſpeech certainly the moſt pre-eminently inſolent, falſe, and ſeditious, that ever was uttered; a ſpeech from which the natural and direct inference is, that if the Legiſlature will not ſubmit to their demands, they will look to Buonaparte. And here allow me to ſay, how much I rejoice for the ſafety of the Proteſtant Eſtabliſhment, to ſee that this ſpeech has been ſo oſtentatiouſly publiſhed in almoſt all the newſpapers; and as, at the time it was ſpoken, it was not only uncontradicted, but received the unanimous approbation of the meeting, it muſt be ſuppoſed to expreſs the unreſerved opinion of the Romaniſts of Ireland. It is this circumſtance, and this only, which makes it worthy of your notice; and I am glad, I ſay, of thoſe publications, that the Proteſtants of Britain, upon whom and our beloved King our earthly hopes of being defended from our cruel enemies muſt now be placed, may ſee and judge of the principles and views of thoſe who baſely malign us.

"It is ſaid that 'an unnatural ſyſtem of Government, unprecedented in Europe, &c. &c. &c.'—Let us examine this aſſertion, and prove its fallacy. Can any thing be more natural than to reſtrain the fury of a wild beaſt, or of a ſavage that would tear you to pieces? It is but ſelf-defence. The Romaniſts were formerly ſo reſtrained: why they were ſo I ſhall not relate; how their reſtraints were removed by the generoſity of Proteſtants —completely removed—I ſhall ſhew you: and that they are no longer reſtrained by law—by gratitude—or by prudence—the ſpeeches to which I have alluded demonſtrate.

"I will not detain you with a recital of the rebellions and maſſacres which followed the Reformation, and which filled the interval between the reign of Elizabeth and of our glorious Deliverer, King William—a Prince, the admiration of Europe while he lived, and for the benefits which he conferred upon Britain—by eſtabliſhing her Conſtitution in Church and State—ſince the object almoſt of adoration—but deſignated

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that experiment. If Miniſters now called on your Lordſhip and on the Gentlemen preſent, to declare upon your honours, your opinion on the effect upon our population, if left in their preſent ſtate, in caſe of invaſion, with inflammatory proclamations, reminding them of their houſes burned —their lands ſeized, without pretext of crime (as appeared by Lord Goſford's addreſs)—the violation of wives and daughters; could you give your Government aſſurance, that you would bring the population of Ireland to oppoſe the enemy? Could you bring your own tenantry into the field to fight for a Conſtitution that rejected them? Could you bring your own ſervants? You, my Lord, and the Gentlemen preſent, would enter into the ranks as you have before done. No doubt the property of Ireland would prove their loyalty under every circumſtance; but what would be the event? But if we are now relieved, we ſhall have time to convince our population, and by our exertions to attach them ſincerely: and then, and only then, we may bid defiance to our Invader, however powerful.

"'Mr. Keogh concluded by moving the following Reſolution:—

"'Reſolved, That this is a fit and proper time to preſer a Petition to the Imperial Parliament, for the complete Emancipation of the Catholics of Ireland.'

"'Which was carried without one diſſentient voice.'

by a Popiſh Writer, as 'a Dutch Invader, heading mercenary Troops.'—At the death of King William, and on the acceſſion of Anne, ſhe found that Popery had been completely ſubdued in Ireland; and, looking back at the horrors it had produced, ſhe reſolved to enact ſuch laws as would for ever prevent it again from raiſing its ruthleſs arm; ſhe accordingly enacted laws of very great reſtriction, which under the circumſtances of the times were neither cruel nor unnatural; they continued down to a time within all our memory. And here let me obſerve, that while thoſe laws exiſted, the Romaniſts, generally ſpeaking, remained quiet and apparently loyal; they mixed and aſſociated with Proteſtants—religious diſputation was unknown, or laughed to ſcorn. I look back with great pleaſure to the times when the friends and companions of my youth were taken without ſelection of religion—when I could number in my own little circle many an amiable and worthy Romaniſt;—but thoſe days are paſſed! No Romaniſt could then be a Judge, a General, or a Member of Parliament; yet no Romaniſt was therefore unhappy. Do you aſk me what has occaſioned the change? The Proteſtants—the Proteſtants—were the perſons to remove all religious reſtriction; they ſaw with pleaſure the mild and dutiful conduct of the Romaniſts; they ſaw that the laws concerning religion, which hung over them *in terrorem*, were never enforced, and were but as a dead letter. The laws concerning property they thought no longer neceſſary, and therefore impolitic; and they determined, as far as the ſafety of the Conſtitution would permit, to abrogate thoſe laws.

"Heaven is my witneſs with what ſincere pleaſure I have ſeen thoſe highly honoured perſons, Mr. Gardiner and Mr. O'Neill, pleading for the repeal of laws which I was fool enough to think no longer juſt or neceſſary. Little did I foreſee that Lord Mountjoy and Lord O'Neill would be amongſt the firſt who ſhould fall by the hands of thoſe for whom they were then labouring; or that I, who rejoiced ſo much in the ſucceſs of their labours, ſhould have the blood of ſo many of the deareſt members of my family mingled with theirs.

"From the firſt relaxation of the Popery Laws, new conceſſion daily followed, and though the firſt relaxation aroſe ſpontaneouſly, from the innate generoſity of the Proteſtants, yet every conceſſion begat a new demand; threats were held out, and inſurrections organized.—When, in the year 1793, Parliament determined once for all to grant an ultimatum, that which muſt ſatisfy the Romaniſts, if any thing leſs than the deſtruction of the Proteſtant Eſtabliſhment could ſatisfy them, great difference of opinion aroſe both in and out of Parliament as to the extent of the privileges now to be granted to the Romaniſts. This honourable Aſſembly, ſupported by almoſt all the Grand Juries of the Kingdom, propoſed to regulate the meaſure in a manner which did equal honour to their wiſdom and liberality; and which propoſal, if it had been received with the reſpect to which it was entitled, would have prevented much miſery; a propoſal to the principles of which the Legiſlature will be compelled ſooner or later to return,* though, when offered, it was by ſome treated with ſcorn, and privileges

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"* CITY OF DUBLIN.

"AT a POST-ASSEMBLY of the Right Honourable the LORD MAYOR, SHERIFFS, COMMONS, and CITIZENS of the CITY of DUBLIN,

vileges far beyond what they were either prepared for or entitled to receive, were conferred upon the Romaniſts; privileges which ſeem to have intoxicated and bereft them of underſtanding.

"Theſe

DUBLIN, held at the EXHIBITION-HOUSE, in WILLIAM STREET, on Tueſday the 11th day of September, 1792, purſuant to a Requiſition for the Purpoſe of taking into Conſideration a LETTER circulated throughout this City and Kingdom, ſigned 'EDWARD BYRNE.'

"A Copy of ſaid Letter, and alſo the Plan and Obſervations mentioned to have been incloſed therein, having been read from a PUBLIC PRINT, the Aſſembly UNANIMOUSLY came to the following Determination:

"RESOLVED, That a LETTER be addreſſed to the PROTESTANTS of IRELAND, to the following Effect:

"'COUNTRYMEN AND FRIENDS!

"'THE firm and manly ſupport which we received from you, when we ſtood forward in Defence of the PROTESTANT ASCENDANCY, deſerves our warmeſt Thanks; we hoped that the ſenſe of the Proteſtants of Ireland, declared upon that occaſion, would have convinced our Roman Catholic Fellow-Subjects, that the purſuit of political power was for them a vain purſuit; for though the liberal and enlightened mind of the Proteſtant receives pleaſure in ſeeing the Catholic exerciſe his religion with freedom—enjoy his property in ſecurity—and poſſeſs the higheſt degree of perſonal liberty, yet experience has taught us, that without the ruin of the Proteſtant Eſtabliſhment the Catholic cannot be allowed the ſmalleſt influence in the State.

"'For more than ten years the preſs has teemed with various writings, intended to prove that Roman Catholics have an equal claim with Proteſtants to a participation in the exercise of political power in this Kingdom; that ſuch a participation would not be injurious to Proteſtants; that prejudice, only, prevents Proteſtants from conceding this claim; and to complete the Work, a Letter has lately appeared, ſigned '*Edward Byrne*,' in which the Roman Catholics are inſtructed to proceed upon the plan of the French democracy, to elect a repreſentation of their own, to which ſaid Byrne inſinuates that 'the Proteſtants *muſt* bend, as he has aſſurance from the higheſt authority.'

"'In anſwer to theſe charges, and theſe claims, we ſhall in a few lines briefly ſtate the Caſe of the Proteſtants and Roman Catholics of Ireland, in doing which we ſhall not endeavour to add to our language any other ornament than the beautiful ſimplicity of truth.

"'One hundred years are juſt elapſed ſince the queſtion was tried upon an appeal to Heaven—whether this country ſhould become a Popiſh kingdom, governed by an arbitrary and unconſtitutional Popiſh Tyrant, and dependant upon France, or enjoy the bleſſings of a free Proteſtant Government—a Proteſtant Monarchy limited by the Conſtitution—and an intimate connection with the free empire of Britain. The Great Ruler of All Things decided in favour of our anceſtors; he gave them victory, and Ireland became a Proteſtant Nation, enjoying a Britiſh Conſtitution.

"Theſe conceſſions to a ſect not acknowledging the King's ſupremacy, but holding allegiance to a foreign Prieſt, are certainly not to be paralleled in any other State; but far beyond this went the proſuſion of Parliament; reſerving nothing but the repreſentation, and about a dozen high offices. Yet

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"'But the conflict had been neither ſhort nor trivial; and ſo many and ſo great were the efforts made by the Roman Catholics in ſupport of their Popiſh King and French connections, that our anceſtors were obliged, in their own defence, to deprive them of all political power, which they did by ſevere but neceſſary reſtrictive laws.

"'Time draws the veil of oblivion over the virtues as well as the faults of men. In the lapſe of more than fourſcore years, the cauſes which induced the neceſſity of theſe laws were almoſt forgotten; while the generous Proteſtant ſaw with pain his Roman Catholic fellow-ſubject labouring under reſtrictions which, from his peaceable demeanour then, appeared no longer neceſſary; and he could ſcarcely refrain from charging his anceſtors with too much ſeverity. Seſſion after Seſſion the reſtrictive laws were rapidly repealed, and the laſt Seſſion of Parliament left the Roman Catholics in no-wiſe different from their Proteſtant fellow-ſubjects—*ſave only in the exerciſe of political power.*

"'But be it remembered, that from the moment the Proteſtant began to make conceſſions, the Roman Catholic began to extend his claims; at firſt a very little would have ſatisfied him—that little and much more was granted; more ſtill was claimed; and when every thing conſiſtent with Proteſtant ſafety was conceded, inſtead of grateful acknowledgments and declarations of ſatisfaction, our ears have been dinned with exclamations of diſcontent, the ravings of political clubs, and the declamations of State reformers.

"'But we hope that the great body of the Roman Catholics are yet free from the influence of that dangerous ſpirit which has pervaded the clubs in this city: we hope they will reject Mr. Byrne's counſel, and be grateful for the indulgences they have received from Proteſtants. To delude them from their tranquility, they, are told by Byrne, that he has 'the Firſt Authority for aſſerting this application will have infinite weight 'with our Gracious Sovereign, and with Parliament, if our friends are 'qualified to declare that it is the univerſal wiſh of every Catholic in the na-'tion.'—But we truſt it is unfounded; were it otherwiſe, we tell them that the Proteſtants of Ireland would not be compelled by any authority whatever to abandon that political ſituation which their foreſathers won with their ſwords, and which is therefore their birth-right; or to ſurrender their religion at the footſtool of Popery.

"'Every Iriſh Proteſtant has an intereſt in the Government of this kingdom; he is born a Member of the State, and with a capacity of filling its offices;—this capacity he derives from that Conſtitution, which his anceſtors acquired when they overthrew the Popiſh Tyrant—it is guaranteed by that Conſtitution—it is ſecured by the Law—he is in poſſeſſion of it, and we know of no power under Heaven authoriſed to alienate this, our moſt valuable inheritance.

"'Having thus, Countrymen and Friends, ſpoken to you our ſentiments in

Yet did all this ſatisfy them?—no; clamorous before, they now became outrageous, breathing ruin to all who had oppoſed their demands. Clubs of United Iriſhmen, in connection with France, organized a general rebellion and maſſacre; and aſſaſſinations, burnings, and robberies, became frequent till the fatal 23d of May, 1798, when all that cruel malignity could deviſe, overwhelmed a large portion of unhappy Loyaliſts.

"When bad men combine, it is time for good men to aſſociate; the Loyaliſts of Ireland, and Loyaliſt always means Proteſtant, perceiving that immediately after the grants by Parliament, they were put under the ban of Popery, proſcribed all intercourſe, inſulted in their perſons, and ruined in their properties, found it neceſſary to aſſociate for their own defence: they met in clubs and companies, and that they might be better known to each other, with ſomething like a Maſonic formality: being all devoted to the glorious Conſtitution, as eſtabliſhed by their Deliverer, William the Third, Prince of Orange, they aſſumed the diſtinction of Orangemen. Of theſe chiefly were formed the gallant Yeomanry of Ireland, who withſtood rebellion, when the Papiſts murdered their amiable benefactor, Lord O'Neill, at Antrim, and the gallant Lord Mountjoy, their firſt friend and advocate at Roſs. Theſe gallant Yeomen were they who, ſupported by the loyal part of the Iriſh Militia, ſome Fencible regiments, and very little aid from a regular army, ſaved their country from becoming a province of France, under the mild dominion of the extraordinary Man who conquers as much by his liberality as his ſword! It was they who maintained their loyalty inviolate, and preſerved the integrity of the Empire until ſuccour arrived; and be it remembered, that no ſuccour did arrive until after the Popiſh multitudes were routed and diſperſed at Vinegar-Hill. Be it further

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in the undiſguiſed language of truth, we ſhall entreat you to join with us in uſing every honeſt means of perſuading the Roman Catholics to reſt content with—

The moſt perfect toleration of their religion—
The fulleſt ſecurity of their property—and
The moſt complete perſonal liberty——

But by no means now, or hereafter, to attempt any interference in the Government of the Kingdom, as ſuch interference would be incompatible with the Proteſtant aſcendancy, which we have reſolved *with our lives and fortunes to maintain.*

"'And, that no doubt may remain of what we underſtand by the words 'Proteſtant Aſcendancy,' we have further 'Reſolved, That we conſider the Proteſtant Aſcendancy to conſiſt in

A PROTESTANT KING OF IRELAND;
A PROTESTANT PARLIAMENT;
A PROTESTANT HIERARCHY;
PROTESTANT ELECTORS AND GOVERNMENT;
THE BENCHES OF JUSTICE,
THE ARMY AND THE REVENUE,
Through all their Branches and Details,
PROTESTANT;

And this ſyſtem ſupported by a connection with the Proteſtant realm of Britain.'"

remembered,

remembered, that it was a corps of Yeomanry, who, after that route, purſued the fugitives into the town of Wexford, and delivered from the Pikemen and the Prieſts on Wexford-bridge, ſeventeen inoffenſive Proteſtants, who at that moment were on their knees, awaiting the commencement of the torture by which they were doomed to periſh! To periſh for the ſingle crime of being heretics! Already had been immolated on that bloody altar, ninety-ſeven human victims ſacrificed to the God of mercy; the very few who were permitted to live were obliged to undergo baptiſm by Popiſh Prieſts.

"It is a part of the preſent cant to cry out againſt the Proteſtants of Ireland, as a tyrannical faction of Orange Men. I have been for ſeveral years an Orangeman; and now I ſpeak in the face of my country, in the hearing of many Orangemen whoſe good opinions I value, and who would deſpiſe me were I to ſay an untruth; I know of nothing in the Orange ſyſtem that could prevent them this moment from joining with the heavenly hoſt, in ſinging, 'Glory to God in the higheſt; and on earth, peace and good-will towards *all men*;' nothing to contravene the precept of our bleſſed Lord, who commands us, 'to fear God and love our neighbour.' It is true, they are the faithful ſubjects of our good King, defenders of the Conſtitution, eſtabliſhed by the great King William, the unſhaken friends of Britiſh connection, and therefore they are maligned by thoſe whoſe conſtant efforts have been exerted to ſeparate this Iſland from Britain; and as the Popiſh agitators have not yet dared to abuſe the King and Conſtitution openly and avowedly, but only by inference and inſinuation, they deſignate all Proteſtants by the name of the Orange Faction, and under that flimſy covering manifeſt their malignity. All Orangemen are Proteſtants: would to God all Proteſtants were Orangemen! we ſhould not then ſee ſome of them running a race for Popiſh applauſe, and keeping the country in a conſtant ſtate of agitation.

"As to the fooliſh gaſconade thrown out to terrify thoſe who know nothing of the matter, that Buonaparte has ſixty millions of ſubjects—our Sovereign has ſixteen—Will he reject the ſervices of four millions of thoſe ſixteen? That is, if you do not ſubmit to our demands, we go again into rebellion.

"Now, if it were not for the miſchievous intention of this declaration, it is rather a ſubject of laughter and of ſcorn, than a matter on which to argue. Let us, however, ſuch as it is, examine into its truth.

"In the firſt place, then, it greatly under-rates the number of our European fellow-ſubjects, who at the loweſt eſtimation are twenty-four millions; and it totally forgets our numerous ſettlements in both hemiſpheres, and our Indian poſſeſſions, which are ſaid to amount to forty millions; ſo that even in number his Majeſty commands more men than the wondrous man who marches through the world with the ſword in one hand and religious toleration in the other.—But numbers have nothing to do in this buſineſs. If the demands of the Romaniſts were juſt, and could be granted with ſafety by their fellow-ſubjects, they ought to be awarded to ten men; if otherwiſe, not to ten millions.

"About the time of the glorious Revolution, the people of Ireland were numbered, and found not to exceed one million; ſoon after that period, whole regiments of Romaniſts, and all their connections, abandoned their country, and went to ſtarve in France and Spain, while multitudes of foreign

reign. Proteſtants ſettled in Ireland:—this brought the people of both churches nearly to a par in numbers: little more than a century has ſince elapſed. I believe there is no inſtance in modern times of people multiplying four-fold in a century, eſpecially, as they ſtate, under the moſt cruel oppreſſion. I am therefore of opinion that three millions is a very liberal eſtimate of our numbers: two-fifths of them are Proteſtants:—how, then, can it be ſaid that there are four millions of Iriſh Romaniſts? Is not this a little exaggeration, or ſomething like that figure in rhetoric for which our countrymen are ſaid to be famous? Is it not ſomewhat of the nature of a bull, when it is known that the whole population of Ireland never amounted to three millions and an half, to ſay that four millions of them are Romaniſts? What, are there not a few Proteſtants amongſt us that reſiſted the infuriate rabble of Romaniſts, and preſerved the connection with Britain?—There were enough ever to maintain the Conſtitution, when ſupported by Government. As to the army, not one-fourth part of the Iriſh ſoldiery which enliſt in the line are Papiſts. Aſk the militia colonels what proportion volunteered for general ſervice upon a late occaſion. Yet this orator ſpeaks as if all Iriſh officers and ſoldiers were Papiſts, and claims the glory of Egypt, Maida and Trafalgar. In Egypt, the 42d were Proteſtant Diſſenters; at Maida, the renowned 27th, originating and deſcending from the heroes who reſiſted James, and whoſe glory it is to be called 'Eniſkilleners,' added to their hereditary glory. Of Trafalgar, I ſhall not ſpeak; but I well remember when the fleet mutinied at the Nore. I was lamenting the ſubject to a Romaniſt, with whom I was then on ſpeaking terms; he anſwered, triumphantly, 'Aye, you tranſported the United Iriſhmen on board the fleet, and they have now UNITED the fleet.' But, after all, how does this ſtatement of our triumphs being gained by Iriſhmen agree with the aſſertion that four millions are rejected? If they are rejected, they are not a part of our army and navy; if they are received, they acquire the ſame renown as other Britiſh ſubjects.

"I fear you are tired of this ungrateful ſubject; I ſhall therefore haſten to a concluſion, particularly as there is but one point more in theſe declamations worthy of notice—the charge of tyranny againſt the Orange Faction. Poſitively to deny ſo baſe a calumny, would be ſufficient in this aſſembly; but to prove its falſehood to the world, I aſk, is there any man ſo great, ſo rich, ſo powerful, that he could go into the ſtreet and injure even the pooreſt, the meaneſt, the weakeſt Romaniſt he ſhould meet? Did he ſtrike him, would he not be puniſhed by the law? If he took from him aught, would he not be puniſhed by the law? If in any way he laid hands upon him, would not the law puniſh the aggreſſion? What, then, is the meaning of the cant word 'Catholic Emancipation?' In whoſe hands are they? who reſtrains them? do they pay rents? yes, certainly, to the proprietors of lands and houſes, and ſuch Romaniſts as have either, exact full as much as Proteſtants. Do they pay tithes? they did ſo before the Chriſtian church was reformed from Popery and reſtored to its primitive purity. I therefore aſk again, what is meant by Catholic Emancipation?

"Dean Swift, in his Advice to Servants, ſays, never tell a lie that can be diſcovered in twenty-four hours; after that it may be forgotten, or at leaſt be rendered difficult of diſproof. But here we are treated to a ſtory which every man who heard it knew to be falſe at the moment it was uttered. We are told of '*the caſe of the Rev. Mr Ledwich, of Rathfarnham, and the wanton, unprovoked, barbarous attempt to murder this innocent, aged,*

'aged, unoffending, and exemplary Catholic Clergyman; yet was the offender 'acquitted: by a County Dublin Grand Jury he was acquitted! Let the parties but change sides: had your Lordship and the other Peers now present, or 'any other the most respectable of this assembly, committed such an outrage 'against any of the Orange Faction, would not every one of you have been hanged? If laws are made for every degree and description of subjects, why not 'equally enforced? The reason is obvious; we have no political power, without 'which civil rights cannot exist.'

"Now, if this man was all that has been alledged, he was certainly very unfortunate in his friends and relations: his two nephews, Wade and Ledwich, traitors of the blackest hue, were taken in arms fighting against his Majesty's troops, and hanged. Still this priest might be a very good man. It happened, however, that the village of Rathfarnham, though containing many worthy and loyal men, was thought to be in so much danger from the seditious, that an officer and a party of infantry were ordered to be there stationed: the officer, a very young gentleman, was kindly and hospitably received at the house of a neighbouring gentleman of the most benevolent heart, elegant acquirements, and extentive reading; one to whom the words of Festus to St. Paul might well be applied, 'too much learning has made you mad;' for, unhappily, he was subject to fits of mental derangement: under the influence of one of those, he imagined that the priest had made an attempt to kill him; he called out the guard—marched to the priest's house, who, providentially, had escaped; ordered the soldiers to fire, particularly at the windows where he supposed the priest was; the soldiers obeyed, and some shots were fired, though, as I have said, providentially without effect: and, as a monument of Christian charity, conciliatory spirit, meek and suffering innocence, I believe the marks of the balls are carefully preserved to this day. This certainly was a most atrocious outrage; it was no sooner known than the Protestant gentlemen of the neighbourhood immediately assembled; declared their abhorrence of it, assured the Romanists of their protection, and offered a very large reward for apprehending the unfortunate gentleman, who kept out of the way. The officer was brought to trial, convicted, tried, sentenced, fined, and for a very long space imprisoned; and, I have since heard, was deprived of his commission. I myself was present at this trial.

"The gentleman was afterwards tried. I was not present; but I have heard he was (on account of his derangement and some imperfection in the evidence) acquitted of the criminal charge; but, for the damages to a great amount, he was thrown into prison, where he languishes at this hour, in Kilmainham, the prison of the county Dublin. Now, I ask, what more could have been done? What more has ever been done to the unhappy maniacs who have attempted the sacred life of our Sovereign, than has been done in the case of this Popish priest?

"I have taken more notice of this misrepresentation, than you, Gentlemen, who know its utter want of truth, and are daily in the habit of hearing similar misrepresentation, equally unfounded, will think necessary; but the object being to impress the people of England with an idea of tyranny and injustice, which have no existence, will apologize for my taking up so much of your time in refutation. Those people complain of wanting political power, which they now openly demand.

"They complain of tithes, which they say they pay to a church in which they

they do not worſhip; and they complain of rents, which they conſider as oppreſſive. The lands were once all theirs, but forfeited for various acts of rebellion and maſſacre; but they preſerve accurate maps, aſcertaining the bounds of the old poſſeſſions, and will doubtleſs demand reſtitution whenever they obtain political power, and feel themſelves ſufficiently ſtrong to enforce what they deem to be their right.

"That they already poſſeſs more political power than thoſe who worſhip the ſlave of Buonaparte, and who dare openly appeal to that tyrant ought to poſſeſs, I think will not be diſputed; that ſome inconvenience might ariſe from reſtoring their forfeited lands, will, I believe, be admitted, even by thoſe who pretend to be their warmeſt advocates, but really are the poſſeſſors of thoſe very lands. Let them ſettle it between them, though I gueſs that when the demand comes to be made (and we know that, in 1798, next to the extirpation of heretics, it was the great object) thoſe who now ſo loudly exalt Popery, will cry out—'O Proteſtants! come and help us to maintain our poſſeſſions.'

"The Proteſtant proprietory poſſeſs forty-nine parts in fifty of the lands of Ireland. When any man has lands to ſet which are tithe free, he does not fail to advertiſe that circumſtance, and he ſets his lands conſiderably higher in conſequence thereof; but if his lands be ſubject to tithes, the taker makes an abatement in the rents, even more than the value of the tithe. It follows, then, from theſe premiſes, which no man can controvert, that the ſubtraction of property is from the land-owner, and not from the land-holder, who though he immediately pays, pays only as the agent of the land-owner, who, were the land tithe-free, would receive a much higher rent: it therefore follows, that the Proteſtant proprietory pay forty-nine parts of the tithes which ſupport the church eſtabliſhment, and if the Romaniſts pay the remaining fiftieth, it will not be denied that the grants which of late years have been made to them, fully counter-balance one fiftieth part of the tithes of Ireland. The weakneſs of the clergy is the inducement to attack them firſt; the rents are the next object: the true cauſe then of their clamours againſt the clergy, their many inhuman murders committed on that order of men, is not becauſe the Romaniſts are oppreſſed, but becauſe they wiſh to deſtroy our heretical church.

"Upon the whole, Sir, we are now at iſſue. The Papiſts at preſent demand but the political power of the State; what their next demands will be, I have ſuggeſted—political power leads directly to them; in caſe of refuſal, they threaten us with Buonaparte and his ſixty millions of men, and pretty clearly inſinuate that thoſe millions will be augmented by four millions more. Should this take place, it is plain that the extinction of Proteſtants in Ireland muſt follow. '*If*,' ſaid a demagogue, '*you do not extinguiſh your tyrants*' *(the Proteſtants)*, '*they will extinguiſh you.*'

"On what, then, have we to depend? firſt, on a gracious Providence, who has at all times protected and preſerved the Proteſtant church; next, on our pious and religious Proteſtant King, who remembers his engagement to us, who have ever been loyal, and for his oath-ſake will not give us over for a prey to our enemies; thirdly, upon a Parliament which has already rejected the demands of Popery, and who, when they learn that the offer of the benefits at preſent in contemplation has been received with ſcorn and indignation, will not, I truſt, preſs them farther. This Parliament will doubtleſs recollect that by the act of Union the Proteſtants of

Ireland have confided to them their deareſt rights: the Union was the act of Proteſtants only; none others had the ſmalleſt power to promote it.

"Laſtly, we have the powerful aid of the Britiſh people, who abhor the doctrines of Popery, and, as their foreſathers would not ſubmit to the rule of a Popiſh king, but hurled him from his throne, and placed in his ſtead our glorious William of Orange; ſo neither will they ſubmit to Popiſh domination. They muſt now ſee that what affects Ireland affects them; that they have no friends in this country but the Proteſtant, who alone are able and willing to continue the connection with Britain; and if they ſuffer the Proteſtants to be extirpated, they aſſign this iſland to France.

"Upon the whole view of the caſe, it is our bounden duty, as far as in us lies, to reſiſt further encroachment; and our conſtitutional mode is to preſent a petition to both Houſes of Parliament, praying them to maintain the Conſtitution in Church and State, as the great bond of union between Great Britain and Ireland. I would moſt humbly move you to purſue the ſame mode you took in 1805: preſent one petition in the Commons by the hand of your repreſentative Mr. Shaw; and entreat that gracious Prince, who has dignified your roll of freemen with his illuſtrious name, to preſent a ſimilar petition in the Houſe of Peers; he has in that noble aſſembly declared, that 'he cannot, will not, dare not, ſurrender the Conſtitution.' He condeſcended when, as your humble meſſenger, I waited on him, to ſay, 'Tell the citizens, that while I live, they have a friend that will ſupport the Proteſtant cauſe; and ſhould this petition of the Roman Catholics again be brought into Parliament, I will vote againſt it, and ſpeak againſt it, though they were the laſt words I ever ſhould utter.'"

Our limits forbid all farther remarks. We ſhall only add, then, our fervent wiſh, that the Romaniſts, and every deſcription of his Majeſty's ſubjects, may always continue to enjoy every privilege which is eſſential to the exiſtence of a free and full *toleration* of their religious worſhip; and the moſt ample benefit of the laws for the protection of their perſons, their property, and their rights, as Britiſh ſubjects. Theſe they at preſent poſſeſs; but one ſtep farther, toleration would loſe its character, and aſſume a very different form, name, and tone. The King has appealed to his people, by the diſſolution of his Parliament, and it is their duty to prove, by their conduct, that they will ſupport him in the lawful exerciſe of his prerogative, and in the defence of the eſtabliſhed religion of the realm.

May 19*th*, 1807.

THE

ANTI-JACOBIN

Review and Magazine,

&c. &c. &c.

For JANUARY, 1807.

Sit hoc satis; præstat enim pauca avidè discere, quam multa cum tædio devorare.—Erasm.

ORIGINAL CRITICISM.

A Speech on the Character of the Right Hon. William Pitt, delivered in Trinity College Chapel, Cambridge, Dec. 17th, 1806, being Commemoration Day. By Edward Pretyman Tomline. 4to. Pp. 24. Evans, Cadell and Davies, and White, London; Parker, Oxford; and Deighton and Barrett, Cambridge. 1806.

LAUDARI a laudato viro, has been deemed, by the virtuous and the honourable of every age and country, to be a fair object of ambition; and, sure we are, that, had the illustrious subject of these pages been alive, he would have felt gratified at having his character delineated by the very respectable author of this "Speech." We, too, feel gratified at the complete confirmation of the very brief sketch which the acuteness of our feelings would then allow us to give, of the character of Mr. Pitt, immediately after his death. Mr. Tomline truly observes, that there is always something, both interesting and instructive, in an inquiry into the conduct and character of great and illustrious men; certainly an inquiry affords the richest food for the mind; it has an immediate tendency to excite virtuous sentiments; it gives a spur to honour, a stimulus to patriotism, an incentive to useful and praise-worthy actions; and, above all, it confirms and consolidates religious principle.

The author professes only to give a sketch of the character, and not a history of the life, of Mr. Pitt. "Every one," he says, "must perceive, that *The History of Mr. Pitt's Administration* would necessarily

sarily involve, not only the history," (the history, not only) " of this country, but of all Europe, nay, of almost the whole globe, during a period the most eventful in the annals of the world; that it would demand so intimate a knowledge of occurrences at home, and of our relations with foreign powers; so near, so deep a view of causes, motives, characters, and connexions, that even to disclaim a design of this magnitude must appear in me no small degree of presumption."—Assuredly, such a history will be a work of vast importance, as it must necessarily embrace a great variety of objects, interesting to far the greater portion of the civilized world. And, we trust, that the gentlemen who have undertaken to write it, consider it in this point of view, and will not, from any desire of precipitating its publication, withhold from it any of those pains, or any of that labour, which ought to be bestowed on it.

Mr. T. then rapidly traces the circumstances of Mr. Pitt's entrance into, and of his progress through, public life. Having duly estimated the dangers and difficulties which surrounded him, when he first grasped the reins of government with his youthful hands, the author proceeds thus justly to describe his conduct.

" He first digested and established a plan, which has not only given security to our possessions in the East, but has contributed to the extension of our territory and trade, and has guarded against peculation and corruption, to which such distant concerns are peculiarly liable: and these objects were accomplished without any violation of chartered rights, or any unconstitutional additibn to ministerial patronage. This great business being completed, he directed his principal attention to finance; and by selecting proper objects for new taxation, by introducing a variety of important regulations which rendered the old taxes more productive, and by correcting frauds and abuses which had long prevailed in the collection of the revenue, he made the income of the country fully competent to satisfy every demand, and raised public credit from the low state to which it had been depressed. He rested not here: the danger from the national debt, continually increasing in every year of war, and in some years of peace, had been long seen and acknowledged; but no minister had yet dared to take any effectual step for its liquidation. This debt had now risen to so enormous an amount, that it was generally believed another war must inevitably occasion public bankruptcy. No one was more strongly impressed with this idea, no one more ready to avow it, than Mr. Pitt himself. Hence various projects for preventing this incalculable evil were communicated to him by ingenious, and speculative men: but after a careful and impartial examination, he rejected them all, as inadequate or impracticable. Instead of any of these visionary schemes, which would rather have aggravated than lessened the evil, he adopted that plain and simple mode, the suggestion of his own mind, the wisdom and efficacy of which have been incontrovertibly proved by the experience of more than twenty years. In the course of this long period, its operation has been uniform and regular; no revisal, no alteration, has been necessary; no improvement, either in the principle, or in the application of the principle, has been even attempted. In the progress of this measure through

through the House of Commons, its merits were so obvious, as to extort the commendation and support of those who acted in systematic opposition to government; and this unanimous concurrence in parliament was prophetic of that universal admiration which it has since obtained among all political parties and all descriptions of men.

"But the active and comprehensive mind of this truly wonderful man was not content with relieving his country from the pressure of present burdens; he formed another plan, so exclusively his own, that the idea seems never to have entered the thoughts of any other person. By this plan, it was made absolutely impossible to contract any new debt, without at the same time providing the means of discharging it within a moderate number of years. Having by his former sinking fund removed all danger arising from the existing debt incurred by past wars, by this new sinking fund, which was so contrived that it must necessarily increase with the increasing debt, he obviated, as far as the nature of the thing will admit, the danger to be apprehended from the expenses of all future wars to the latest period of time. Can a more perfect system of finance be conceived by the imagination of man? Can human foresight be directed to a more useful political purpose? To the united effect of these two measures we are indebted for the power of carrying on that contest in which we have now been engaged for nearly fourteen years, in defence of the liberty and independence of our country.

"That nothing might be wanting to our internal welfare, he was studious to improve our resources, by giving every possible encouragement to trade, navigation, and manufactures; and to the wisdom and policy of his regulations upon those important points, the commercial part of the community has been ever ready to bear the amplest testimony. Never perhaps was there a more favourable change in the general situation of any country, than in the first nine years of Mr. Pitt's administration. The dejection and gloom, which hung over this kingdom at the beginning of that period, were gradually dispelled, and were succeeded by a degree of prosperity far beyond the most sanguine expectations."

This is not the exaggerated description of a panegyrist, but a plain statement of facts; of facts, let us add, which our countrymen every day learn better to estimate, and, heartily we wish, that a painful and mortifying *comparison* did not assist them in the calculation. Of Mr. Pitt's conduct at the commencement of the French revolution we cannot exactly concur in opinion with the author; for, if he really did foresee, as is here asserted, "the probable effects of the French revolution," he certainly ought to have adopted more early measures for crushing that monster at its birth. Indeed, if we mistake not, Mr. Pitt, long after, confessed that his eyes had not been soon enough opened to the dangers of the French revolution; and that, if he had seen it in the light in which he afterwards viewed it, he should have considered it his duty to advise his Majesty to go to war with France at a much earlier period. Mr. Pitt, to his praise be it said, was never backward in acknowledging his errors; a sure proof of an exalted mind. Again, it is difficult to conceive on what grounds Mr. Pitt's resignation, in 1801, can be justified; we have no doubt, "that upon

this, as upon every other occasion, he acted from the most honourable motives;" nor have we any reason to believe that his *design* was not such, as it is here stated to have been; "to do away, as far as might be practicable, the mischievous effects of difference in religious opinions; to guard the Established Church by more powerful sanctions against both Papists and Protestant Dissenters; and to give the cause of Religion that additional protection which the prevalence of Infidelity demanded;" but by what means that design was to be accomplished, it is far beyond our powers of imagination even to conjecture. On the contrary, we are fully persuaded, that the repeal of the Test Laws, and what is, most absurdly, called Catholic Emancipation, whatever legislative provisions might have been adopted in lieu of them, would have shaken the Established Church to its very foundation; and have been productive of the most ruinous effects. We lament, however, that Mr. Tomline has neglected to afford us some competent idea of those measures which would, in the judgment of Mr. Pitt, "have been better adapted to the present times, and *far more effectual than the existing Laws.*"

We have often had occasion to observe, that Mr. Pitt shone as much in opposition as in power; and Mr. T.'s observations perfectly concur with our own avowed sentiments on this subject.

"In his retirement we see him displaying the same greatness, the same activity, the same patriotism. His loyalty depended not upon office: his love of his country was equally evident in every situation. Instead of a peevish secession from the discharge of his public duty, or a hostile obstruction to the measures of the new administration, which must instantly have sunk under the weight of his opposition, he gave them their best claim to credit in the country, by an open declaration in their favour, and by a direct avowal of his determination to assist them while they acted upon those principles which had been the rule of his own conduct. This assistance he gave publickly and privately, with a zeal and disinterestedness of which there is no other instance in the history of political parties. The renewal of war, after a short and insidious peace, involved the nation in fresh difficulties and dangers; and ministers having ceased to listen to the advice of Mr. Pitt, soon betrayed their own weakness and incompetency. At this moment the commanding superiority of Mr. Pitt was universally felt, and unequivocally acknowledged: all former difference of opinion, all political animosity, was instantly buried in oblivion: the perilous situation of the country required the union of all the talents it possessed; and all parties, and all descriptions of persons, concurred in expressing a wish to see Mr. Pitt at the head of this union. It is always considered as a strong testimony in favour of one of the most distinguished characters of antiquity, that his countrymen* agreed in giving him their second vote of merit: but here all rivalry was laid aside, all competition was silenced: and the first place was with one voice yielded to Mr. Pitt. This deference

* Θεμιστοκλεῖ, καίπερ ἄκοντες ὑπὸ φθόνου, τὸ πρωτεῖον ἀπέδοσαν ἅπαντες· ἐπεὶ γὰρ ἀναχωρήσαντες εἰς τὸν Ἰσθμὸν ἀπὸ τοῦ βωμοῦ τὴν ψῆφον ἔφερον οἱ στρατηγοὶ, πρῶτον μὲν ἕκαστος ἑαυτὸν ἀπεφαίνει ἀρετῇ, δεύτερον δὲ μεθ' ἑαυτὸν Θεμιστοκλέα. PLUTARCH. vol. I. p. 265, Ld. Bryan.

was

was an infallible proof of what was really thought of his talents by his rivals and opponents, and of the principles upon which he had acted in the most arduous contest in which any nation was ever engaged. The failure of this plan to concentrate abilities and unite the divisions of party, exhibited the greatness of his character, if possible, in a still stronger point of view: for when disappointed of the assistance of the ablest and most powerful of those whom he had expected to be his colleagues in office, he not only resisted all opposition at home, and added considerably to our naval and military force, but also surmounted those obstacles which had hitherto prevented a junction of the different powers upon the Continent. By his efforts, that confederacy was formed, which, had it been properly directed, might have contributed to the deliverance of Europe; and its want of success was owing to causes over which he could have no controul. The merit of this last measure of Mr. Pitt's government is but too evident from the consequences its failure has produced; and the treaties will ever remain a monument of his political wisdom, and of the high estimation in which he was held in foreign courts."

There is so much truth in the following observations, that our readers will not fail to thank us for transcribing them:

"When any sudden emergency required immediate action, he was fertile in resources, and prompt in decision; but where the business was of a nature to be foreseen and prepared at leisure, he was studious to collect the sentiments of others: he heard with patience, and weighed the different arguments with impartiality; and thus his opinion upon any important matter was the deliberate result of full inquiry, and of every information which could be procured. Hence it happened, that he had rarely occasion to abandon any measure which he once proposed. Though he was not to be diverted from his purpose by the ingenious cavils and popular harangues of a systematic opposition, yet he was always open to the force of just reasoning and well-grounded objection. In his conduct of public business he was equally free from precipitation, fear, and pertinacity. He was easy of access to persons whose knowledge or situation gave them a claim to attention; and was ever ready to listen to any suggestion or communication. Whatever was the subject of discussion, in the wide range of the domestic and foreign, the civil, military, naval, and commercial concerns of this great and powerful kingdom, he never failed, by the extent and variety of his information, and by the acuteness and justness of his observations, to excite the surprise of those with whom he conversed. All persons, whatever were their occupations, pursuits, or professions, departed from Mr. Pitt with a conviction of their own inferiority, even upon points to which they had devoted their whole time and thoughts: 'Huic versatile ingenium sic pariter ad omnia fuit, ut natum ad id unum diceres quodcunque ageret."—(Liv. lib. xxxix. cap. 40.)

Next follows a brief delineation of Mr. Pitt's character as an orator, which is ably drawn; but it is not for the ability, but for the *accurate likeness* that we value such a portrait.

"His merits as an orator baffle all description. He must have been heard, or no adequate conception can be formed of his unrivalled talents.

To the vigor and fire of Demosthenes, to the polished copiousness of Cicero, to the exuberant imagination of Burke, to the logical acuteness of Fox, he added a quickness and extent of comprehension, a sublimity of thought, a perspicuity of arrangement, a correctness of language, and an accuracy of judgment, which were peculiarly his own. His ideas appeared to flow with spontaneous promptitude: there was no pause, no repetition. Never could the alteration of a single word be wished: never was the train of reasoning interrupted by irrelevant digression, or his hearers wearied with minute prolixity. He amplified the most barren, elucidated the most abstruse, and excited attention to the most uninteresting subjects. The energy and dignity of his manner gave irresistible influence to his commanding, yet always unpremeditated, speeches. His statements of his own measures were clear and forcible; but the powers of his eloquence were still more conspicuous in his animated replies to his antagonists. Concentrating into one view whatever had been advanced on the contrary side, he left no argument unanswered, no objection unrefuted; he removed every unfavourable impression from minds not blinded by party prejudice; he extorted reluctant admiration from his opponents, and astonished even those whom he did not convince.'

We *know* this to be a true representation of the character and effects of Mr. Pitt's oratory. We here learn that the multifarious concerns of this mighty empire, during a most momentous crisis, did not prevent Mr. Pitt from indulging himself with occasional relaxations, in the pursuits of literature. He was an excellent classic, and his ordinary amusement, in hours of leisure, was the perusal of Homer, Demosthenes, Virgil, or Horace. We close our account of this excellent speech, which displays considerable ability and judgment, with Mr. T.'s account of the effects which the ever to be lamented death of this truly great and good man produced in the world; and of that truly Christian spirit which he displayed in his last moments.

"It was not merely acknowledged that the nation had lost an able and upright minister, at a moment the most critical and awful, but almost every one felt that he was deprived of a benefactor and a friend, the person on whom, under Heaven, he relied for the preservation of his life, liberty, and religion,—for the continuance of every private comfort, and every public blessing. No one saw any ground for consolation or hope, but from a perseverance in his measures, and an adherence to his principles. Nor was lamentation for his loss confined to this country: his transcendant merits had penetrated the most obscure and distant regions. Revered as the protecting Genius ordained to check the progress of the Scourge of Nations, Europe seemed to see in his departure a sign of her approaching fate. History will record, and posterity will appreciate, the extent and value of his services to his country, and the high and general veneration in which he was held; while his connection with this University will be perpetuated by a just tribute of respect and gratitude to his memory*.

* A subscription to the amount of 7564l. 10s. has been raised by Members of the University of Cambridge, for the purpose of erecting a Statue of Mr. Pitt in the Senate House.

"Within

"Within these hallowed walls I may be permitted to mention that the power of Religion shone forth in its full lustre in the last moments of this extraordinary man. He early imbibed a firm conviction of the truth of Christianity; and throughout life, Religion was in him an habitual principle, influencing and governing every feeling of his mind, and every part of his conduct, public and private. In him the belief of a superintending Providence, and of a future responsibility, produced its genuine fruits—an active discharge of duty, and a cheerful resignation to the Divine will. Aware of the approach of death, he felt no self-condemnation, no self-confidence; the consciousness of upright intention was accompanied by the deepest sense of human infirmity; and, with the most humble acknowledgment of his own unworthiness, he expressed a lively hope of salvation through the merits of Christ."

To this we shall only allow ourselves to add, that, although we do not think so meanly of our country, as to believe that its fate is dependent on the life of any one man, yet the death of Mr. Pitt was an irreparable loss to Europe in general, and to this country in particular; and, to use the energy of poetry with the *truth* of prose, we express our firm conviction, that

"We ne'er shall look upon his like again."

The Penance of Hugo: A Vision of the French Revolution, in the Manner of Dante. In five Cantos. Translated from the Italian of Vincenzo Monti, with two additional Cantos by the Translator, the Rev. Henry Boyd. Small 8vo. Pp. 280. 5s. Longman and Co.

THE occasion on which the original poem was written, is mentioned briefly in the Preface: the death of Basseville, an agent of the Convention, who, on the 14th of January, 1793, was put to death by the Roman populace, in consequence of his machinations against the Papal Government, in favour of Jacobinical principles. The Poem commences at the moment when the spirit of Basseville is dismissed to the other world, claimed by an infernal agent, and rescued by a guardian angel, who, by way of Penance, exhibits all the horrors of the French Revolution and its consequences, to the new inhabitants of the other world.

It seems a conspicuous instance of poetical artifice, Mr. Boyd justly observes, from such an occasion as the fate of an individual, to present an exhibition of such horrible magnificence, to trace the origin of those evils to the spirit of irreligion brought on by vice, and the influence of pride, avarice, ambition, and revenge.

In the original poem the noble simplicity of Dante is happily imitated. Mr. Boyd denominates his a free translation. It is so free, indeed, as, in many parts, to have the air of a paraphrase. This appears most clearly in the very commencement, on a comparison of the translation with the original.

"Gia vinta dell Inferno era la pugna,
E lo Spirito d'Abbisso si partia.
Come Lion per fame egli ruggia,

Restem-

Restemmando L' Eterno e le Commosse
Idre del Capo Sibilar per via
Allor timide Vali Aspere e Scosse
L' Anima d' Ugo alla Seconda Vita
Fuor delle membra del suo Sangue rosse:
Gla' mortal prigione, ond'. era uscita,
Subito in dietro a viguor da si volse
Tutta amor *Suspettosa* e sbigottita," &c.

" The contest paus'd; th' infernal claimant flew
With baffled rage to join the Stygian crew
That waited in the deep their human prey:
His vulture hands the fury stretched on high,
Then like a lion through the nether sky
Sent a long yell,—and curst the luckless day.

Loud blasphemies against th' Eternal Sire,
The Demon spoke, while round his temples dire
The horrent Hydras, as he shot along,
Hiss'd through the gloom, but from the deadly strife,
Sad Hugo's spirit scarce recovering life,
Smit with alternate anguish and dismay,
Now on his gory members where they lay,
He looked aghast, and now with deeper awe,
The world of spirits from afar beheld,
Half warm'd by hope and half by fear repell'd,
New to the second life's mysterious law."

The description of the appearance of the vindictive angel (P. 5.) is more faithful to the original.

" Rolo di Fiamma gli occhi relucente."

" Fierce were his kindling eyes, his length of hair
Stream'd like a meteor to the troubled air,
And like a planet seem'd around to shed
In its terrific undulations far,
Disease, and funeral scenes, and deadly war.
Where'er his flaming tresses seem'd to spread,
His fiery falchion threw a sanguine light,
More terrible appear'd the frown of night
Thro' its dire gleams, &c."

" Rompea la notte e la rendea piu truce."

The word *seemed* in the first stanza ought not to have been repeated. —The death of the executioner at Marseilles, who fell a victim to the rage of the populace for refusing to perpetrate an unheard of indignity upon a crucifix, is well described (P. 10.) the aerial voyage of the spirit and his guide is next delineated, and the scenes which they are supposed to have observed are marked with a rapid but lively colouring. Their approach to Paris is thus described:

" —— E l' aria intorno tenebrosa e mesta, &c."

" Silent with hasty wing he sped along
Thro' night's dim canopy around them hung
That with their sorrow seem'd in double gloom,

And

And drops of tears like dew to sympathize.
Still was the balanc'd air: the curtain'd skies
Deep louring seem'd to wait the final doom.
The foliage of the wood forgot to wave,
And all was still and silent as the grave,
Save a nocturnal melancholy flow
Where stole the stream in liquid lapse away,
His murmurs seem'd to tell his deep dismay,
From that dread storm expected soon to blow." &c.

This forms a striking contrast with the tempestuous scenes which succeed. Among the allegorical personages exhibited as agents in the revolution, the two principal are thus described. It will be recollected that the famine mentioned in the first stanza was *artificial*; see the history of the French Revolution.

"There Famine too, an hide-bound fiend, appear'd,
And to the dire employ the many cheer'd,
Distinct the dire anatomy was seen;
Her rayless eyes in hollow sockets roll'd,
Her grinding jaws were hideous to behold,
And Hades glimmer'd in her Gorgon mien.
Far other was the fiery glance of Rage,
With lion ramp he trode the dusky stage,
With Discord close behind, his stygian bride,
Rending her veil; a snaky wreath, instead
Of May's perfuming fragrance, bound her head,
As onward she pursu'd her desperate guide."

Nor less characteristic is the appearance of WAR.

"The sister and the slave of death,
Whose dreadful joy, when legions yield their breath,
Peals through the firmament. When, o'er the plain
She calls her hell-dogs to the feast of gore,
Her name in thunder rolls from shore to shore,
And terror wild foreruns her dismal reign."

The expression of terrour forerunning a reign, seems to be one instance out of many we could mention, where the sense is in some degree to be sacrificed to the rhyme. Then follows a long account of the death of the late king of France; where, as might be supposed, where spirits are spectators, the mortal agents appear to be mixed with *auxiliary fiends* of different orders and characters; this is a poetical license which (sumpta decenter) has been always allowed. The reconciliation of the spirit of the murthered king with Basseville deserves particular notice, as it marks the progress of his penitence.

The third Canto contains some extravagant compliments to the Pope, and expresses a confidence in his cause. The translator in his note has endeavoured (not unsuccessfully, we think,) to show that this confidence is well grounded only as it arises from the merits of the Christian cause in general, and the advantages of civilization, with its concomitants, over Barbarism. The characters of the four chieftains of Infidelity

fidelity (P. 61.) are strongly marked, particularly that of the execrable author of that code of Atheism called *Systeme de la Nature.*

" ' But I did more' with horrible reply,
The fourth exclaim'd, ' I robb'd yon glowing sky
Of her proud Regent.' At the direful sound,
At once a gen'ral consternation ran
Thro' every order of the dark divan,
And eyes of beamless horror gaz'd around.
A dead vacation seem'd a while to last,
While each on other glar'd with eyes aghast.
At length in hollow murmur, dull and deep,
From the Tartarean band reluctant rose,
As when a river with hoarse cadence flows
At midnight when the world is sunk in sleep."

In the fourth Canto, the characters of Robespierre and the sanguinary monsters of the first Convention, are exhibited; the various massacres, and the fate of the king, are again introduced, as a preparation for a sublime piece of imagery from the Apocalypse. The ministers of Retribution are thus described:

" *When lo the gates of Heav'n wide open flew,*" &c.

" Down the long vista, like the bolted fire
Of Jove, three warriours came with looks of ire,
With shields like thundrous clouds, in sable arms;
And gloomy were their crests that wav'd on high,
Like embryo storms collecting in the sky,
To field and flood portending deadly harms."

To the angels are given cups or phials adorned with suitable emblems; in these, in the darkness of night, they collect the blood of the royal victim and his friends.

" To the four warriors then that waited round,
In murky mantles, like the brood of night,
They gave them foaming o'er each ample brim,
With royal blood, and each a dreadful hymn
Sung to his delegate with stern delight.
' Flow on,' they cried, ' ye crimson torrents flow,
From every purple drop a living foe
Shall spring to being, and with double death," &c.

" Like four dark pillars of ascending fume,
The giant spectres rose amid the gloom,
And to the different quarters of the sky
At once they point their pinions airy sweep,
And reach the regions where the thunders sleep,
Till clouds disploding give them wings to fly.

Then o'er the fields of fine aerial blue,
Each from his goblet flung the gory dew,
Diffusive, like a crimson cloud afar.

Shedding

Shedding a sanguine light, that, veil'd around
The stellar fires, in bloody billows drown'd,
And all the planets look'd revenge and war;
And kindling in its fall the fluid gore,
Seem'd like Gomorrah's flaming storm of yore,
Sweeping in sulph'rous hurricane along
The soil, conceiv'd beneath the fiery blast.
Hell seem'd to follow wheresoe'er it past,
And clouds of Erebus the Welkin hung."

The effects of this miraculous shower are next pourtrayed; and, in the additional Cantos by the translator, it is continued: the communication of the warlike spirit to the Russians is thus described:

"They saw another fiery pageant run
Northward beyond the journeys of the sun,
As if it meant to fire the frozen bear,
And wake him into life; nor less the charm,
The hardy Scythians catch the wild alarm,
And southward march to taste a milder year.
Down came the living storm from Wolga's shore,
Pannonias woods rebellow to the roar,
And Scythia's stormy hills the din return.
Descending from Carpathia's bounds amain,
The levied nations fill'd the groaning plain,
And Latium smil'd, and Gallia look'd forlorn."

The different events of the ensuing campaigns are rapidly described, till the introduction of Buonaparte to retrieve the fortunes of the French, whose desponding is thus depicted, in accordance to the former imagery:

"The dying light a corruscation sent,
Like lamps expiring when their oil is spent;
But from its centre burst a blazing star,
Along the sky it drew a fiery train,
Then hover'd gently o'er the midland main,
And sparkling set in Cyrnus' woods afar.
Sudden the southern breezes seem'd to bring
From thence a dusky demon on the wing;
Above the Celtic camp he seem'd to soar
Where now the fated youth in slumbers lay," &c.

After describing the appointment of Napoleon to the command of the Italian army, the engagement at Lodi is thus spiritedly pourtrayed:

"In vain the river's brim is lin'd with spears,
In vain the bridge her airy fortress rears,
Embattled o'er the flood, and sends afar
The vollied thunder from her lofty mound,
As from Heav'n's arch the lightnings dart around,
The Gallic whirlwind sweeps away the war."

The guide is introduced, as giving Hugo an opportunity of viewing the excursions of Napoleon's fancy in a dream entitled "Egypt."

"Avaunt

" Avaunt terrestrial views! ye scenes arise,
Where souls to souls, without material eyes,
Are visible, and thoughts to thoughts appear
Plain as the various forms that rise to life,
And take their shapes from elemental strife,
To fill the pageant of the rolling year."

' Thou oft hast dream'd, but now thy mental eye
The secrets of another mind shall spy,
And mount his winged fancy as it flies;
As if you dwelt in his unconscious brain,
You shall behold his notions wayward train,
When disengag'd from Reason's sober ties.

' Behold the dome of dreams, it towers sublime,'
As if uprear'd to mock the lapse of time,
Though built of pillar'd clouds, and cover'd fair
With moony beams and many a rainbow hue,
Commixt or chequer'd with celestial blue,
And the bright crimson of Aurora's car.'

The parts unfold, and yonder shadowy band,
Like elves disperse, &c. ——"

" See one by moonlight, down the river fleets,
Him soon the spirit of Napoleon meets,
And catches from his spells contagious fire."

The dream, the deception arising from the ambiguous sense of the prediction, show the fancy of the author to be deeply tinged with oriental fictions; yet, as Buonaparté is said to have been a reader of romances, there is not much poetical incongruity in supposing them to have given a colour to his dreams. The opinions of fatalism and astrology attributed to him, form the basis of the remainder of the work. The birth of ANANCUS, the Genius of Fatalism, by a sort of chemical magic, is an allegorical representation of the strength he acquires from the propagation of such doctrines. The additional Cantos are well conceived, but too hastily written; there are many careless passages, and some very obscure: there is one very ridiculous blunder (P. 107), where the figure of a sphinx is made to bestride an arch. The Notes contain several anecdotes of the French Revolution; they ought to have been more copious; a general sketch of the leading causes to it, given as an introduction, would have very much tended to the illustration of the Poem.

The witch of Lapland, (who comes in like a witch,) for her name does not occur in the first title page, is a happy imitation of Gray, in the bribes which the demon offers the hag for a storm to scatter the British fleet. The following particulars give a striking picture of the effects of ambition:

" Phials of tears I will bestow,
By matrons shed in bitterest woe,
And cinders swept from burning towns,
And Jewels reft from plunder'd crowns.

* * * * * * *

This scarf is dipt in infants' blood,
Shed by the sire in furious mood,
When robb'd by Gaul, with frenzy wild,
Famine to shun, he stabb'd his child:
The maiden that this girdle wore
Lies pale and stiff on Weser's shore,
To shun the Gaul's infuriate chace,
She chose the water's cold embrace."

The tribute to our departed Hero, in this piece, will not, we imagine, form one of the most deciduous wreaths among those which have been dedicated to him.

Mr. Boyd possesses a musical ear, a masterly command of language, great justness and delicacy of taste, and a vigorous imagination.

This work is very properly dedicated to Mr. Mathias, who deserves highly from the literary world for his Italian publications, and particularly for his Edition of the Original Poem.

Dialogues on the Doctrines and Duties of Christianity: intended for the Instruction of the Young, and to lead them to the Study of the Sacred Scriptures. By Mrs. John Jackson. Two Vols. 8vo. Pp. 628. 15s. Rivington, London; Manners and Miller, Edinburgh.

IN a modest and well written Preface, Mrs. Jackson observes, that she claims no indulgence or forbearance, if she have not so far succeeded in the accomplishment of the object which she had in view in composing these volumes, as to have brought forward such a body of Scripture as tends to point out the leading doctrines of Christianity.—On this account we can assure her and the public, that she stands in no need of indulgence or of forbearance on the part of the reader, for she has certainly fulfilled the task which she had undertaken to perform; and a very useful task it assuredly was, both to herself, in the course of reading and of study to which it necessarily directed her attention, and to those young persons for whose use it was originally intended; for if they imbibe that sense of the doctrine and duties of Christianity, which their respectable monitor here labours to impress on their youthful minds, they cannot fail to lay a solid foundation for peace and comfort in this life, and for happiness in that to come. Let the rash infidel, and the proud of heart, who make human reason the standard of their belief, in things beyond the finite comprehension of a created being, read with attention, and ponder well on, the following just and pertinent reflections:

"In a work designed to render the study of the doctrines and duties of Christianity, as unfolded in the Bible, a specific branch of education, it is necessary to advert to the disposition with which we should prepare ourselves for so important an investigation. A just sense of our own insufficiency, and the consequent necessity of an infallible rule of faith and conduct,

conduct, are absolutely requisite: and these will be excited by adopting the advice of the apostle, 'Let a man examine himself,' (1 Cor. xi. 28.) Conscious as we must become, under this discipline, that our understandings require to be enlightened, and our wills to be controuled; we shall naturally be led to enter upon this study, in that simplicity and humility of heart to which the highest of all rewards is annexed, 'Blessed are the poor in spirit, for theirs is the kingdom of heaven.' St. Matth. v. 3.

"Let us, then, earnestly endeavour to divest ourselves of every prejudice which may occur from early prepossession, or, what often robs the judgment of its freedom, the bias of individual character. If any pride of heart exists within us, let us beseech our God to aid us in chastising it, that, 'not leaning to our own understanding,' (Proverbs, iii. 5.) but 'coming as little children,' (St. Mark, x. 13.) with humble spirits, willing to be instructed, we may enjoy and profit by our glorious privilege of being 'taught of God.' Isaiah, ii. 3.

"The following pages, it will be evident, are not meant to supersede, but to lead to, a more general study of the Scriptures. A partial selection of texts, displaying divine love in the most beautiful, energetic, sublime, and perspicuous language, is calculated to excite a taste for that sacred volume, which, as it is superior to every human composition in the subjects of which it treats, is equally raised above them by the manner in which they are unfolded to us. Can there be any attraction presented to the mind as great as that which arises from the declaration which may be truly applied to the whole of the Bible? 'Blessed is he that readeth, and they that hear and keep those things that are written therein.' (Rev. i. 3.) Those who are convinced of this truth, will give their time to read, their understanding to meditate upon, and their heart to obey, the revelation of God.

"We are however required to observe, that among the duties of our most holy religion, humility, which qualifies us for its acceptance, is constantly enjoined respecting the powers of the understanding, and the conduct of life; and that some mysteries are imparted to us in a manner which calls upon us for the continual exercise of this truly Christian virtue. A mystery (according to the interpretation of Mr. Harvest,) signifies 'what is partly hidden and partly revealed.'—(Sermon on Religious Mystery,) In religion there are mysteries which, though revealed as facts, are, as to the manner, reserved by that Being whose 'understanding is infinite,' (Psalm cxlvii. 5.) among those 'secret things which belong to God.' (Deut. xxix. 29.) Respecting these, we have our allotted duty, which is, to accept the revealed truth; and can it be made a question, whether we, who believe, on human testimony, things which we cannot individually know, shall doubt the revelations of our God, because we do not comprehend them? Nature is full of mystery: our blessed Saviour has himself pointed out the analogy between invisible and visible things, in the growth of a plant (St. Mark, iv. 26, 27.); and the illustration is so evidently appropriate, that it is presented to our minds by almost every writer on these subjects. The fact is evident: Are any of us acquainted with the manner in which the elements are combined, and that growth effected? If this takes place in the material world, let us humbly acknowledge that there may be in the spiritual world mysteries which 'we cannot attain unto.' (Psalm cxxxix. 6.)

Our

Our blessed Saviour has instructed us to hope for a future enlargement of our faculties, by a glorious resurrection in a spiritualized body, which will no longer bear down and imprison the soul. He taught a lesson of patience, as well as hope, declaring that 'he had many things to say' unto his disciples, though 'they could not then bear them;' (St. John, xvi. 12.) and that what they knew not at that time, they should 'know hereafter.' (St. John, xiii. 7.) Thus we perceive that our present duty is to believe revealed facts, and humbly to confess, because it is clearly declared, that there is in the divine nature of God, the Father, the Son, and the Holy Ghost, an union and a distinction the manner of which is concealed from us. 'It is as high as heaven, what canst thou know?' (Job, xi. 8.) Let us also, on the same authority, own, that the divine was united to the human nature in our blessed Saviour, in a way which we cannot understand, and thankfully confess the power of that heavenly Spirit, which, while it operates in and with our hearts, 'turning the disobedient to the wisdom of the just,' (St. Luke, i. 17.) acts in a mode which is awfully incomprehensible. None of these truths contradict our reason; 'That which constitutes a contradiction respecting man, is no contradiction respecting God;' (Leslie. Dialogue with a Socinian;) but they are all beyond the grasp of our present faculties. 'It is impossible' (says Archbishop Tillotson, speaking of the Trinity,) 'for a finite mind to judge of the real differences which are consistent with the unity of an infinite Being.'"

We have often had occasion to observe, that *Vanity* is the parent of *Scepticism*. Man finding, that, by intense study, and the proper application of those powers with which it has pleased the Creator in his bounty to supply him, he can attain to the right understanding of things, which to the indolent and the unlearned had appeared unattainable; is unhappily led, but too often, so to judge of his faculties, as to suppose, that, with regard to the comprehension of things visible or invisible, natural or revealed, what is not comprehensible by those faculties, he cannot be expected to believe.—Thus, making his finite and fallible reason the standard of belief, he proceeds step by step, by a natural progress, from Scepticism to Infidelity. Disregarding that humility, that poverty of spirit, what the blessed Founder of our faith has so strongly inculcated, as the right temper of mind for the due discharge of our Christian duties, such a man, buoyed up by the waves of self-sufficiency, obstinately perseveres in error, and, in his zeal to make converts to his own mischievous and destructive notions, becomes, in course of time, a confirmed Atheist. Hence arises the absolute necessity of impressing, as strongly as possible, on the minds of youth, the duty of humility, and a proper sense of their own insufficiency. Without this indispensable basis, the attempt to raise a Christian superstructure would be nugatory and vain. The various doctrines and duties of which the author treats, are discussed in these volumes in a plain, but impressive, manner, well suited to the subject, and well calculated to excite the attention of the scholar. She has consulted the best authorities, and has made the best use of them, which is certainly no small merit. The subjects in the first volume are, *The Creation*,

The

The Nature and Attributes of God, The Fall, Man in his Original State, Sin and Death, Redemption, The Divine Nature of Christ, The Human Nature of Christ, Sacrifices and the Institution of the Lord's Supper, The Resurrection and Ascension, & The Holy Spirit. —Those of the second are, *Faith, The Assent of the Understanding to the Truth of the Gospel, The Effect of Faith, Repentance, Baptism, and the Nature and Constitution of the Christian Church, Prayer, Obedience, The Ten Commandments, Confirmation, and the Lord's Supper, and The Judgment.* It will be perceived, by this enumeration of the topics of discussion, that they include the leading doctrines and duties of Christianity. A single specimen of these dialogues will convey a more correct notion of them to our readers, than any additional observations of our own: we shall therefore extract a portion of the dialogue on 'the Human Nature of Christ,' not as being either better or worse than the rest, but as admitting more easily of abridgement.

"Precep.—This astonishment, though it may remain respecting the wonderful union of his divine and human nature, will cease to operate as to the conduct of the blessed Jesus, when we consider that he condescended to become at once an instructor and an example to mankind.

"'Learn of me, for I am meek and lowly of heart,' (St. Matth. xi. 29.) is a commandment which ought never to be forgotten, nor that it was given to us by that Lord who was so supreme in power, that 'his right hand and his holy arm hath gotten him the victory,' (Psalms, xcviii. 1.) which he alone is able to obtain.

"We cannot too often observe, that he who has obtained for us the blessed hope of 'the renewal of the divine image' on our souls, not only became a partaker of our nature, but submitted to every temptation, sorrow and suffering, to which it is liable. Although he had 'no sin,' he partook of that rite which was the sign of purification from sin. Upon occasion of which we have the solemn and glorious attestation already adverted to. Matt. iii. 16, 17.

"Pupil.—'*And lo, the heavens were opened unto him, and he saw the spirit of* God *descending like a dove, and lighting upon him. And lo, a voice from heaven saying, This is my beloved Son, in whom I am well pleased.*'

"Precep.—Immediately after this glorious attestation, we behold him encountering and triumphing over the temptations offered by that guilty and seducing spirit who conquered the parent of mankind in paradise.

"It is observed, (Bishop of London's Lecture on this subject, and Note,) that the temptation of Christ in the wilderness bears an evident analogy to that of Adam, with this great and important distinction: in the first instance, Satan prevailed, and man fell; in the second, he [Satan] was resisted and defeated. Our blessed Lord is in many passages of Scripture placed in direct opposition to the 'first Adam,' (See especially 1 Cor. xv.) and with the different conduct of him who transgressed the commandment, and of him who in this and every instance fulfilled the will of God, the great mystery of our redemption is probably connected; for

it

it is expressly revealed, that after his baptism, and previous to his entering upon his public ministry, '*Then was* JESUS LED UP OF THE SPIRIT *to be tempted of the devil*,' (St. Matth. iv. 1.)

"Pupil.—Did not the divinity of our LORD give him a power of resistance which Adam had not?

"Precep.—As the declaration of the apostle is positive, that he was '*in all points tempted like as we are, yet without sin*,' (Hebrews, iv. 15.) we must conclude that it was in his human nature that he opposed the adversary of man, who thereupon '*departed from him for a season*,' (St. Luke, iv. 13.) and to whom we are consequently led to impute his strong sense of the suffering introduced by sin, which he experienced in his agony in the garden. It appears that he was sensible in his human nature of that extreme misery to which Adam's guilt had subjected man, when he said, '*My soul is exceeding sorrowful, even unto death*;' (St. Matth. xxvi. 38.) and that it was from that overwhelming agony that he prayed to be delivered.

"Pupil.—Has it not been imagined that this temptation in the wilderness was visionary and not actual?

"Precep.—Some learned and able divines have embraced this idea, from some difficulties which occur in the subject taken literally; the force of which are [is] much lessened by the considerations offered in the lecture (Bishop of London's lecture on the temptation of our LORD,) to which we have adverted: and in fact, as is there justly observed, were we to reduce to a figurative sense all that we do not clearly comprehend in a positive, the scriptures themselves would afford us no certain information; for what, as we have already seen, can language assert more decidedly, than that after his baptism our blessed LORD was *led by the spirit into the wilderness*, to undergo an actual trial or temptation? When HE resisted the counsel which would have led him to supply, by an exercise of miraculous power, that want of food of which he was then sensible, Satan could not but be awed by a reply which acknowledged the supremacy of GOD in its right of control over natural desires. St. Matth. iv. 4.

"Pupil.—'*And he answered and said, it is written, man shall not live by bread alone, but by every word which proceedeth out of the mouth of* GOD.'

"Precep.—This part of the temptation appears more expressly to resemble that offered to Adam; but we have to remark, that the subsequent suggestions respecting the desires of ambition and the '*pride of life*,' were all presented on a similar principle, that of braving the 'MOST HIGH,' by renouncing that dependence upon HIM which our blessed LORD was contented in his human nature always to testify."

We cannot but consider this work as highly creditable to the respectable author, and as a very valuable addition to the stock of books, for the improvement of youth.

An Essay on the Principles of Human Action; being an Argument in favour of the Natural Disinterestedness of the Human Mind. To which are added some Remarks on the Systems of Hartley and Helvetius. 12mo. PP. 203. Johnson. 1805.

WE are truly at a loss what to say of this publication. An attentive and repeated perusal of it has not enabled us to guess with what

intention it was written. We are, however, disposed to think, that the object of it is very different from what it is professed to be. Under the title of a Philosophical Essay it bears the characteristical marks of a highly finished burlesque. Perhaps the author, teased and out of patience with the extravagancies of metaphysical writers, has resolved to avenge himself upon that vexatious tribe; by holding up to the world an overcharged picture of their absurdities. This view of the performance is certainly more friendly than any other to the reputation of its author; for the merit it certainly possesses, as a vehicle of ridicule, must necessarily vanish when we regard it as a serious attempt to develope the principles of human action. That the reader may be enabled to judge for himself, we shall briefly lay before him the principal doctrines of this essay, with a few extracts to illustrate them.

At the outset of the work we are informed, that "it is the design of it to show that the human mind is naturally disinterested, or that it is naturally interested in the welfare of others, in the same way, and from the same direct motives by which we are impelled to the pursuit of our own interest." The problem to be solved then is, whether benevolence and self-love originally issue from the same source, and be fundamentally the same principle of action? Our readers will perceive that this is not the question which they find agitated in the works of the ancient epicureans, and which has been taken up in later times by Hobbes, Rochefoucault, Hartley, and Helvetius. With these philosophers the controversy turned upon the doctrine, that all human conduct may be ultimately referred to a general principle of self-love. With our author it is confined to the inquiry, whether self-love and benevolence may not be referred to the same original aptitude or susceptibility? In the former case, human action became a subject of analysis, motives were sifted, consciousness was consulted, and the influence of education weighed. In the latter, we are confined to the infant state of our species, when instinct and reason unite in those states of mind which produce action, when consciousness is unaccompanied by reflection, and when education has not yet formed habits, and stamped character. The former controversy remains undecided, because it is difficult to trace with certainty any given action to the motive whence it sprung, and still more difficult is it to decompose that motive into all the varieties of sentiment, and feeling, and bias, and caprice, which make it up. The latter must for ever remain undetermined, because it is inaccessible to every species of reasoning, for that collection of words which fills the volume before us cannot be called by that name.

The fundamental doctrine of our author's hypothesis is, that man has no such connection with his future being as to cause him to feel more interest in what he himself may suffer or enjoy hereafter, than in the future condition of others. Upon this assumption is established the natural disinterestedness for which he contends, somehow in the following manner:

"We take an interest only in what we feel. We do not take an interest in the present feelings of others, because we have no faculty by which

which we can become conscious of them; in like manner, because we have no faculty by which we can be made conscious of our own *future* feelings, it is impossible that we can be interested in them."

This conclusion is evidently absurd, and is contradicted by the experience of every thinking being. The source of the error clearly is the uncommon acceptation of the term *interest*. The author seems to confine its import solely to consciousness of pleasant or painful feelings arising from objects of sense. "I can conceive," (says he, p. 5.) "that a man must be necessarily interested in his own actual feelings, whatever these may be, merely because he *feels* them. He cannot help receiving pain from what gives him pain, or pleasure from what gives him pleasure. But I cannot conceive how he can have the same necessary, absolute interest in whatever relates to himself, or in his own pleasures and pains generally speaking, whether he feels them or not." Now it is well known, that among the most correct writers, as well as in common life, the term *interest*, or the phrase *to take interest*, is used in a different and more extended signification. We are said to take an interest in whatever excites our wishes, our hopes, or fears, and not in the sensations produced by a rich sauce or a bottle of Burgundy. Availing himself, however, of this illegitimate use of the phrase, he goes on with a good deal of confidence to expose the stupidity of those who are of the common opinion, that we really do feel an interest in what is future. He at last declares it to be impossible, that such an interest can be felt, because man is possessed of no faculty by which he is made conscious of future sensations; in other words, because he has no faculty by which he can be made conscious of the flavour of a peach before he has tasted it, or of the pain of a wound before it be inflicted. "If" (says he, p. 7.) "a man on the rack really felt no more than he must have done from an apprehension of the same punishment a year before, there would be some foundation for this reasoning."

The author was certainly aware that he was combating a phantom of his own creation, and carrying a triumph only over his own absurdities. Not satisfied, however, with this victory, he again attacks his own extravagancies in the form of personal identity. He supposes that some one of his antagonists has replied to him thus: "I am convinced that your reasoning is just and conclusive, and agree with you, that the selfish principle is not created in man by means of a faculty which gives him a previous actual foretaste of what is to befal him hereafter; but may not the conviction, that he *shall have* the experience of pleasure and pain, throw an interest over futurity?" To which he rejoins in (p. 28.) "The *reality* of my future interest in any object cannot give me a real interest in that object at present, unless it could be shown, that, in consequence of my being the same individual, I have a necessary sympathy with my future sensations of pleasure or pain, by which means they produce in me the same mechanical impulses as if their objects were really present. The puncture of a pin causing an irritation in the extremity of one of the nerves, is sensibily felt along the

whole extent of that nerve; a violent pain in one of my limbs disorders my whole frame. I feel at the same moment the impressions made on opposite parts of my body, the same conscious principle pervades every part of me, it is in my hands, my feet, my eyes, my ears at the same time, or at any rate is immediately affected by whatever is impressed on all these; it is not confined to this or that organ for a certain time; it has an equal interest in the whole sentient system, nothing that passes in any part can be indifferent to me. Here we have a distinct idea of a real individuality of person, and a consequent identity of interests. Till some such diffusive conscious principle can be shown to exist, producing a real connection between my future sensations and present impulses, collecting and uniting the different successive moments of my being into one general representative feeling of self-interest, as the impressions made on different parts of my body are all conveyed to one common principle of thought, it is vain to tell me that I have the same interest in my future sensations as if they were present, because I am the same individual. However nearly allied, however similar I may be to my future self, whatever other relation I may bear to that self, so long as there is not this intercommunity of thoughts and feelings, so long as there is an absolute separation, an insurmountable barrier fixed between the present and the future, so that I neither am, nor can possibly be affected at present by what I am to feel hereafter, I am not to any moral or practical purpose the *same* being. Natural impossibilities cannot be made to give way to a mere courtesy of expression." We have already given the key to this pitiful sophistry.

The author has been labouring, so far as we have gone, to prove that there is no way by which self-love gets admittance into the human heart which is not likewise open to benevolence. We shall now behold him draw aside the veil from that wonderful source of feeling in which these twin-born principles of action are generated. We do not think, however, that he executes this part of his plan with his usual ability. In the first place, we conjecture, our philosopher would have us to understand, that the human mind is powerfully smitten with the love of *good, as such,* and as forcibly struck with aversion to evil before it refers these ideas to itself or to others; and, secondly, that the imagination *throws* us forward into futurity, and interests us, with great impartiality, either in our own welfare or that of others, according as the idea of either may be the more vivid and powerful. Agreeably to this view of the matter, objects are not considered as good or the contrary, from the knowledge that they are fitted to excite in us pleasant [illegible]nful sensations; for the author thinks, "that, in the first in- or pa[illegible]idea of personal pleasure or pain can only affect the mind as stance, the [illegible]f that which is *in itself* the object of desire or aversion; a distinct idea o[illegible]elf is nothing more than the first and most distinct and that the idea of [illegible]nable of receiving pleasure and pain, (p. 13.) idea we have of a being c[illegible]n why a child first wills or pursues his and consequently that the reas[illegible]is, but because it is *good.*" (P. 34.) own good, is not because it is [illegible]. Now

Now to us who think that the terms good and evil, desirable and disagreeable, are expressive of ideas originally formed in our own minds from personal experience of the objects to which these terms are applied; the doctrine that any thing is an object of desire or aversion in itself, and without being referred to intelligent and sentient beings, appears to be very absurd indeed.

As it is a notorious fact, and facts like impossibilities will give way to no courtesy of expression, that the greater part of men are *more* interested in their own welfare than in that of others; it is incumbent upon the author to account for it, consistently with his hypothesis. The faculty of imagination, as was just now mentioned, is represented as the medium by which the mind is interested in futurity; and as it is admitted, that the interests of ourselves and those of others, make the same direct appeal to that faculty, as the eye receives with equal distinctness the impression of our own external form, and that of others, it becomes a matter of some curiosity to know how the preference is ultimately given to our own concerns. In attempting to explain this point in the human œconomy, our Essayist certainly overturns his own theory; and, like a despairing soldier, turns his arms against himself.

"Every sensation that I feel, or that afterwards recurs vividly to my memory, strengthens the sense of self; which increased strength, in the mechanical feeling, is transferred to the general idea, and to my remote, future, imaginary interest: whereas our sympathy with the feelings of others being always imaginary, having no sensible interest, no restless mechanical impulse to urge it on, the ties by which we are bound to others hang loose upon us, the interest we take in their welfare seems to be something foreign to our own bosoms, to be transient, arbitrary, and directly opposite to the necessary, absolute, permanent interest which we have in the pursuit of our own welfare." (P. 120.) And again, "there is naturally no essential difference between the motives by which I am impelled to the pursuit of my own good, and those by which I am impelled to pursue the good of others: but though there is not a difference in *kind*, there is one in *degree*." (P. 121.) After this concession, who does not see that the controversy hinges upon verbal ambiguity?

We have thus drawn the outlines of a work in which there is certainly some ability cruelly sacrificed to an overbearing and whimsical imagination. The author is undoubtedly one of those gentlemen of leisure and easy circumstances, who, to prevent their ideas from stagnating, occasionally introduce among them a little poetical frenzy, or metaphysical absurdity. With whatever intention he may have issued this little volume to the world, it does not appear that it contains any thing to alarm the friend of virtue. It is a little innocent absurd essay, which a philosopher may be induced to read from seeing its title, and which he will lay aside with a smile of contempt.

Subjoined to the Essay are some remarks on the Systems of Hartley and Helvetius. Of these we shall only observe, that they do not, in any

any degree, atone for the clumsy reasoning which precedes them. The greatest admirers of Hartley, who are not, like Priestley and Belsham, materialists, admit that his theory of vibrations and vibratiuncles is encompassed with groundless conceptions, and fanciful allusions; so that the attacks of our author were directed against a point which has been long abandoned by the most skilful defenders of the rest of the theory.

What struck us as most novel in these remarks, is the eagerness shown on all occasions by the critic to vent a little ill-nature against Mr. Macintosh, who some years ago read lectures on Metaphysical subjects at Lincoln's Inn. That gentleman is taken notice of no less than three times, in a manner very disgraceful to an *anonymous* author. Speaking of certain philosophical doctrines, he says, "This very curious analysis was also delivered with great gravity by Mr. Macintosh to the metaphysical students of Lincoln's Inn. I confess I like ingenuity, however misapplied, if it be but a man's own: but the dull, affected, pompous repetition of nonsense, is not to be endured with patience." (So we have experienced in reviewing this Essay). "In retailing what is not our own, the only merit must be in the choice or judgment. A man, however, without originality, may yet have common sense and common honesty. To be a hawker of worn-out paradoxes, and a pander to sophistry, denotes indeed a desperate ambition." (P. 194.)

We cannot conjecture how Mr. Macintosh has incurred the displeasure of his brother metaphysician, if it be not, that our author suspects the lectures of that gentleman to have had the same effect upon him that reading of romances had on Don Quixote. It is but fair, however, to add, that these lectures, so far from containing any thing the least objectionable, were such as to give complete satisfaction to men of the soundest principles, and of the most correct judgment.

Notes on the West Indies: written during the Expedition under the Command of the late General Sir Ralph Abercromby: including Observations on the Island of Barbadoes, and the Settlements captured by the British Troops, upon the Coast of Guiana; likewise Remarks relating to the Creoles and Slaves of the Western Colonies, and the Indians of South America: with occasional Hints, regarding the Seasoning, or Yellow Fever of Hot Climates. By George Pinckard, M.D., of the Royal College of Physicians, Deputy Inspector-General of Hospitals to His Majesty's Forces, and Physician to the Bloomsbury Dispensary. 3 Vols. 8vo. Pp. 1376. Longman and Co. 1806.

THE preliminary matter of these volumes has nothing to do with the Contents, as stated in the title page; the author, no doubt, amused himself, previously to his voyage, by noticing in his memoranda every occurrence, however trifling, which he conceived would satisfy the requisitions of private friendship. But what have the public to do with such trifling? Nothing whatever. Our circulating libraries are full of waste paper; and we sigh, ardently sigh, for an æra of common sense.

sense. Journals are obtruded upon the public, recording nothing; adding nothing to the stock either of usefulness or of amusement. This rage for scribbling must be opposed, or we shall speedily be inundated. Let manly criticism do its duty, and the evil may be checked. We will do *our* duty, regardless alike of the frowns and of the smiles of any one.

Dr. Pinckard's first letter is dated from Southampton, the 3d of October 1795; its contents may be compressed within the narrow limits of a nutshell; as may indeed the contents of several of the subsequent letters. They are characterised by the ordinary cant of modern tourists; "concerning the correspondence of distant friends." "Mail coach associates," &c. &c. From Southampton the author travelled to London; and from London he travelled back to Southampton. Disappointment and conjecture upon his ulterior destination form the burthen of these introductory letters. In letter the fifth, however, we find the doctor detained in suspence at Portsmouth, where he visits the dock-yard, Haslar hospital, &c.; and, for the edification of *his* readers, gives *them* a description of a "Portsmouth Poll;" but, from a regard to the delicacy and taste of *our* readers, we must forego the pain of extracting it. From letter the fifth to letter the ninth, Portsmouth still! In the last letter, however, we find Dr. P. comfortably on board the Ulysses transport at Spithead, and are favoured with an account, in the author's usual manner, of the hurry, confusion, and scrambling for provisions, which he witnessed at Portsmouth previous to his embarkation. "All the butchers' and bakers' shops were quickly emptied. Not a loaf, nor a bit of meat, not even a carrot, nor a cabbage remained, and many went empty away. Neither porters nor servants were required, but every one, who was successful enough to put his hand upon any provisions, gladly became the bearer of his own load. To show you the extremity to which we were reduced, I may tell you that our party stopped a man, upon [*in*] the street, who was carrying home a large giblet pie, hot from the oven, which we tempted him to let us take on board, by offering, for the pie and the dish, more than double their value; or, indeed, any money [*which*] he might demand." So much for the carrots, the cabbages, and the seizure, vi et armis, of the giblet pie!!! The troubled moment of scramble and confusion called to the author's remembrance a similar scene which he had witnessed in Geneva: this truly accommodating association of ideas, this forced assimilation of the near and the remote, leads to an inflated description of the landscape round Geneva and the contiguous country; of the towering mountains of Jura, which divide Switzerland from France, of the "gigantic Alps of Savoy, proudly elevating themselves, in three vast ranges, aspiring to the very skies, and scarcely leaving a space between the earth and heaven!!!" The scene of confusion which the author has impressed into his service, was that which he witnessed some years since in his travels on the Continent. The French, under general Montesquion, after taking Chamberry, proceeded towards

towards Geneva: as might be expected, confusion and dismay were the consequence. But what have these episodical retrospections to do with notes on the West Indies? In letter the tenth we find the author on board His Majesty's ship Ulysses at sea; in letter the eleventh, returned to Spithead; and in letter the fourteenth, at the Mother Bank, on board the Lord Sheffield transport. In letter the eighteenth, we rejoiced, and gave thanks with Dr. Pinckard, to find him safely anchored in Carlisle Bay, Barbadoes, in which island he remained a considerable time, sufficiently long to communicate to his friend in England the minutest occurrence of the voyage, and every incidental reflection of his mind during its accomplishment. But Dr. P. shall be his own historian.

"A day or two after we had entered into the latitude of the trade-winds we had to cross the tropic; which was an occasion of great mirth and festivity. The usual ceremonies were performed; the usual honours paid to old Neptune, and all was holiday. The great deity of the ocean, accompanied by his queen-rib of the waters, ascended from the deep, in order to welcome us to his tropical abode, and to witness *the baptism* of such of his children who had not, already, done homage at his font. This is a ceremony which is commonly thought to be ludicrous: but, in the way it is conducted by the rough tars, it becomes a very dirty and severe process. It is extended to every person on board, who has not, before, been within the tropics, varying only in its mode of application, and in its severities. The old sailors are careful to discover, in the course of the passage, which of their messmates have not undergone the discipline of this tropical baptism; and on this day, all who are marked for the ceremony, are led upon deck, one by one, blindfolded. In this state the young sailor is made to seat himself upon a small narrow plank, laid across a large tub of salt water, or upon the edge of the tub itself, and in this perilous situation, they administer to him a long and ridiculous oath; then offer him a glass of gin, by way of cordial, which he is compelled to drink, and finds it to be only a glass of salt water. They then smear his face with a nasty compound of grease, tar, and stinking oil, taking care, in the operation, to force some of it into his mouth. The next step is to shave this off, and the razor employed for this purpose, is commonly a piece of an old iron hoop, beat full of notches. The filth being in part scraped from his chin with this rough instrument, the baptismal process is completed by the plank, upon which he is seated, being suddenly withdrawn, and the young initiated plunged head and ears into the tub of water; where he is made to lie kicking and sprawling for a considerable time; after which he is permitted to rise from his briny birth; when his eyes are unveiled, he washes his countenance, and issues forth a privileged son of old Neptune, *free* to range in the tropical seas. If he contends, or offers any resistance, he is treated with three or four dippings, instead of one; he, therefore, finds it best not to be refractory, and smothers his wrath in the secret pleasure of witnessing a similar process imposed upon the rest of his messmates. Every one, whether sailor or landsman, is called upon to undergo this christening ceremony, as the task of initiation."

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The account of this ceremony may amuse those, who have never crossed what is technically called "the line;" but we cannot but express our opinion, that it adds nothing to the dignity of the work before us.

We have speedily, however, something better: the author had long wished to visit the ships trading to Africa, and to visit personally the manner of treating the slaves: this wish was consummated just as he arrived at Barbadoes. A slave ship, belonging to North America, and bound to Savanna in Georgia, was in the harbour; this vessel Dr. P. went on board of to satisfy his curiosity. The whole account is too long to be extracted, it contains an enumeration of the cargo (of slaves), their mode of treatment, during the voyage, including their food, their amusement, and accommodation. We can easily discover that the author is averse from the abstract principle of this species of traffic. We shall not enter the lists against him, as the question is not before us. In the examination of the ship, which we have just mentioned, expressly made by the doctor and two or three friends, to ascertain the truth or falsehood of the cruel treatment, which it is alleged, that the Africans experience on the voyage from their own country to the colonies, his candour exacts from him something like a refutation of those exaggerated falsehoods, which have too long been before the public.

"I am most happy to conclude my report of this visit by informing you, that we discovered no marks of those horrors and cruelties, said to be practised on board the ships occupied in this sad traffic of human flesh; and which are represented as so frightfully augmenting the manifold ills of slavery. Chains, stripes, and severities, did not seem to have been in the catalogue of means employed in conveying these poor Africans to their American masters. Our minds, necessarily, suffered in contemplating the degrading practices of civilized beings towards the less cultivated brethren of their species: but the eye was not shocked by the abuses of tyranny and inhumanity. The comfort and health of the slaves were promoted with every care. Being fond of washing in cold water, they were encouraged to the free use of it; and their persons, as well as the whole of the ship, were kept remarkably clean. They were plentifully fed; and, in the day-time, were dispersed about the ship, so as to be prevented, as much as possible, from assembling together, in close unwholesome crowds. Mirth and gaiety were promoted among them: they were roused to bodily exercise, and care was used to divert their minds from dwelling upon their change of state, and loss of home: and I may truly say, that a more general air of contentment reigned among them than could have been expected. While many were dancing and singing, and playing together, others were giving their assistance in working the ship; and we even learned that several of them had made themselves highly useful on the passage, and were already becoming expert sailors."

The situation of the negroes upon the estate of Mr. John Waith of Barbadoes, a gentleman to whose indulgence and humanity the most ample testimony is borne, furnishes a still more ample refutation to those

those crying, methodistical philanthropists, who tell us, that every West Indian planter is a cruel inexorable task master; and that his slaves are reduced to the lowest state of human degradation and misery.

"At the negro-yards it is common for the slaves to plant fruits and vegetables, and to raise stock. Some of them keep a pig, some a goat, some Guinea fowls, ducks, chickens, pigeons, or the like; and at one of the huts of Spendlove, we saw a pig, a goat, a young kid, some pigeons, and some chickens, all the property of an individual slave. This is mere indulgence, but it gratifies and amuses the negroes, and becomes, in various ways, highly useful. The little garden and their stock, not only afford them occupation and amusement for their leisure moments, but create a degree of interest in the spot, and excite feelings of attachment toward the master, who both grants and protects the indulgence. The negro-yard, viewed from a short distance, forms an object of highly interesting and picturesque scenery; it comprizes all the little huts, intermixed with, and more or less concealed by, the variety of shrubs and fruit trees, which kindly lend their shade; likewise the many small patches of garden ground around them, and the different species of stock, some appearing in pens, some tied by the leg or the neck, and some running at large; and if it be evening, you have also the crowd of negroes, male and female, as they chance to be seen, at rest, or moving in busy occupation, some passing from hut to hut, some dancing to their favourite music, some sitting at the door with the pipe in their mouths, and others smoking their loved segar under the broad leaf of the plantain. The picture is also further enlivened by the groups of little black children; some running and skipping about; some seated, playing before the doors, in nature's ebon dress; and some, unable to walk, attempting little pedestrian excursions upon their hands and feet. Perhaps, within so small a space, few scenes could offer so much to interest a contemplative mind; or to aid the pencil of a painter of the picturesque."

If this account be fairly given, and even making a just allowance for the glow of fancy which pervades it, we think, (an opinion not hastily formed,) the situation of the African in the West Indies to be superior to the situation of the African in his own country; and greatly superiour to the situation of the lower ranks in the most polished countries of Europe.

We have already expended a considerable portion of our time on that part of Dr. Pinckard's work which relates to Barbadoes. His remarks are so desultory and discursive, that we must be content briefly to observe, that the author visited taverns and plantations, relates a vast number of anecdotes, and appears always in good humour. But in this heterogeneous mass of prattling and story telling, we have discovered little, which has not often been repeated*; and nothing which enlarges the boundaries of science.

* In a sensible and well written volume by Daniel M'Kinnon, Esq. entitled "A Tour through the British West Indies in the years 1802 and 1803," the public are in possession of much pleasing and some valuable information relating to Barbadoes.

In letter nine, Vol. II. dated at sea, April 20, (1796), we find our voyager in company with the expedition which sailed from Barbadoes, destined to attack the Dutch colonies upon the coast of Guiana; and in the following letter, he relates the capture of the united colony of Essequibo and Demerara. As the troops were preparing to disembark, a pleasing account of British military enthusiasm occurs, which we most cheerfully extract, as it furnishes another instance, in addition to the many upon record, of the national character of our countrymen.

"It is worthy of remark that, although upon the passage not a morning had passed without a considerable number being reported for the sick-list, we had not one new patient the day it was intended to make the landing; but, on the contrary, the list of the preceding day was diminished. The spirit of attack seemed to operate as a specific remedy. Many actually recovered, and were allowed to join their companies. Others stole off without reporting themselves, fearful the doctors should not allow that they were well enough to be reported efficient: and others, far too weak to bear arms, feebly crawled from under the awning of the quarter deck, which had been converted into a sick ward for their accommodation, and begged of me to permit them to go on shore to join their comrades in the battle. The idea of going into action proved a more salutary stimulus than could be found in the whole of the London or Edinburgh Pharmacopœia; and, strange to add, the sound of the destructive cannon promised to be a more healing balm, than the mildest emollient prescribed by the doctor.

In letter the twelfth of the same volume, the author has favoured his readers with a description of an estate belonging to a Mr. Dougan of Demerara, on which the condition of the "persecuted Africans," as they are called by the wise-acres of this age of feeling and sensibility, is marked by so large an accumulation of comfort of every description, that we are tempted to give the whole passage.

"I know not, whether, upon any occasion, since my departure from England, I have experienced such true and heart-felt pleasure as in witnessing the high degree of comfort and happiness enjoyed by the slaves of "Profit." Mr. Dougan not only grants them many little indulgences, and studies to make them happy, but he generously fosters them with a father's care; and they, sensible of his tenderness towards them, look to their revered master as a kind and affectionate parent; and with undivided, unsophisticated attachment, cheerfully devote to him their labour and their lives.

"Not satisfied with bestowing upon his slaves mere food and raiment, Mr. Dougan establishes for them a kind of right. He assures to them certain property, endeavours to excite feelings of emulation among them, and to inspire them with a spirit of neatness and order not commonly known among slaves: and I am happy to add, that the effects of his friendly attentions towards them are strongly manifested in their persons, their dwellings, and their general demeanour.—Perhaps it were not too much to say, that the negro yard at "Profit" forms one of the happiest villages within the wide circle of the globe! The labouring poor of Europe can attain to no state at all adequate to such slavery; for, had they equal comforts, still could they never be equally free from care.

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"The slaves of Mr. Dougan are not only fed, and clothed, and tenderly watched in sickness, without any personal thought or concern, but each has his appropriate spot of ground, and his cottage, in which he feels a right as sacred as if secured to him by all the seals and parchments of the Lord High Chancellor of England, and his court.

"Happy and contented, the slave of 'Profit' sees all his wants supplied. Having never been in a state of freedom, he has no desire for it. Not having known liberty, he feels not the privation of it; nor is it within the powers of his mind either to conceive or comprehend the sense we attach to the term. Were freedom offered to him, he would refuse to accept it, and would only view it as a state fraught with certain difficulties and vexations, but offering no commensurate good. 'Who gib me for gnyhaam, Massa,' he asks, 'if me free?' 'Who gib me clothes?' 'Who send me doctor, when me sick?'

"With industry a slave has no acquaintance, nor has he any knowledge of the kind of comfort and independence which derive from it. Ambition has not taught him that, in freedom, he might escape from poverty, nor has he any conception that by improving his intellect he might become of higher importance in the scale of humanity. Thus circumstanced, to remove him from the quiet and contentment of such a bondage, and to place him amidst the tumults and vicissitudes of freedom, were but to impose upon him the exchange of great comparative happiness, for much of positive misery and distress.

"From what has been said, you will perceive, that to do justice to the merit of Mr. Dougan, would require a far more able pen. His humane and liberal conduct does him infinite honour; while the richness of the estate, and the happiness of the slaves, loudly proclaim his attentive concern. We were pleased with all around us; but to witness so happy a state of slavery, gave us peculiar delight.

"The cottages and little gardens of the negroes exhibited a degree of neatness, and of plenty, that might be envied by free-born Britons, not of the poorest class. The huts of Ireland, Scotland, France, Germany, nay, many even of England itself, bear no comparison with these. In impulsive delight I ran into many of them, surprizing the slaves with an unexpected visit, and, verily, I say the peasantry of Europe might envy these dwellings of slavery. They mostly consist of a comfortable sitting room, and a neat, well-furnished bed room. In one I observed a high bedstead, according to the European fashion, with deep mattresses, all neatly made up, and covered with a clean white counterpane; the bedposts, drawers, and chairs, bearing the high polish of well rubbed mahogany. I felt a desire to pillow my head in this hut for the night, it not having fallen to my lot, since I left England, to repose on so inviting a couch. The value of the whole was tenfold augmented by the contented slaves being able to say—'all this we feel to be our own.'

"Too often in regarding the countenance of a slave, it may be observed that—

> 'Dark melancholy sits, and round her throws
> A death-like silence, and a dread repose.'

"But throughout Mr. Dougan's happy gang, the more striking features are

are those of mirth and glee; for, here, the merry dance and jovial song prevail, and all are votaries to joy and harmony.

"Before the doors of the huts, and around these peaceful dwellings, were seen great numbers of pigs, and poultry, which the slaves are allowed to raise for their own profit; and from the stock, thus bred in the negro yard, the master usually purchases the provisions of his table, paying to the negroes the common price for which they would sell at the market. The conduct of Mr. Osborne to his slaves, and, indeed, of many others I might mention, is also very highly commendable. The negroes at Arcadia have much cause of contentment; their happiness and welfare being guarded with a parental care. Were all masters kind and humane as Mr. Dougan, and his neighbour, slavery might have few enemies; and the peasants of Europe, amidst their boasted freedom, might sigh, in vain, for the happiness enjoyed——by slaves."

We have been tempted to select these instances of humanity on the part of West India planters, in order to rescue their character from the opprobrium with which ignorance and hypocrisy have loaded it. Both Mr. Waith of Barbadoes, and Mr. Dougan of Demerara, would do honour to society in any climate. The vertical rays of a tropical sun have not extinguished the finer feelings of the heart. Montesquieu in regard to them is no authority. For the honour of our species, and our country in particular, we take upon ourselves confidently to assert, that in the British West India Colonies many such men as Mr. Waith and Mr. Dougan may be found. We shall not exceed the boundaries of truth, when we declare, that the generality of British West India planters are humane and benevolent men.

Dr. Pinckard, it is true, has recorded some instances of cruelty exercised towards the negroes; which have been selected by some contemporary writers again to vilify the character of the West India merchant, and to prejudge the great question now before Parliament, of the propriety of abolishing the slave trade altogether. But the recorded acts which Dr. P. has given, bear so limited a proportion to those of an opposite nature, that we fairly consider them, from their infrequency, as fully bearing us out in the disinterested tribute which we have paid to our transatlantic countrymen.

(To be concluded in our next.)

Observations addressed to the Public, in particular to the Grand Juries, of these Dominions. 8vo. Pp. 74. Booth, Rivingtons, and Hatchard.

SOON after the establishment of our Review, we apprized our Readers, that in our early notice of a work, or in the length of our observations upon it, we should be guided neither by its *bulk*, nor by its *cost*; but, chiefly, by its claims on the public attention from the importance of the subject, or subjects, which it should profess to discuss. Acting upon this principle, we may, probably, be led to bestow more time upon, and to allot a greater space to, the pamphlet now before us, than we should to another work, of several volumes in quarto,

or

or even in folio. In order to justify this apparent preference in the present instance, we must apprize our readers that the "Observations" before us relate to subjects of primary importance—to the RELIGIOUS AND MORAL PRINCIPLES AND CONDUCT OF BRITONS. To such a community of CHRISTIANS it would surely be a work of supererogation to contend that on *these* depend not merely the present welfare and prosperity of the realm, but the future happiness and salvation of every individual which it contains. If this, then, be a self-evident proposition; what, let us ask, can more imperatively require the most serious attention of every man and woman in the kingdom?

In his *preface*, the author, who professes to be a plain *unlettered* man, but who is amply qualified for the discussion of this important subject, by the possession of qualities infinitely more essential to a Christian, than literary talent or skill in composition, observes,

"I believe it to be a subject of general observation, that there has been for many years, and still exists, in this yet flourishing kingdom, a rapid and alarming advancement in the progress of immorality, corruption, and crimes, of every kind and description:—And I am apt to persuade myself, that I shall not hazard a dissent from my opinion, when I fix the mischief in the decay of that genuine spirit of Religion and Veneration for the DEITY, which is the best and only sure foundation of all Morality, and of all rational and substantial Happiness."

Certainly we shall not dissent from the author's opinion in imputing the progress of vice and immorality to such a source; indeed we have but too good reason for believing that the profligacy of the present age is owing to a contempt of Religion. We do not mean to say, that such contempt is, by any means, *general*. Happily we know that there are numbers of good Christians, whose practice and professions are in strict conformity with each other, in every class of society, but more particularly in the *upper* and *middle* classes. We have heard it contended, when any one has descanted on the immorality of the present age, that this age is not worse than preceding ages; and the time of Charles the first has been quoted in proof of the justice of this position. But without inquiry into the *comparative* vices of those times, it is sufficient for a Christian to know, that great and enormous vices extensively prevail, in order to make him deprecate the consequences of a continuance thereof, and to lead him most strenuously to exhort his brethren to *repentance* and *reformation*. In such exhortation there is nothing *methodistical* or *puritanical*; it is the bounden duty of a *Christian* to avoid it himself, and to exert himself to the utmost for preventing the commission of it by others. If a man give credit to the inspired writings, he must believe this to be his duty, and he may rest assured that, for the strict performance of that duty, no true Christian can possibly censure him, while his own conscience will amply acquit him, either for the neglect, or for the obloquy which he may experience, from a profligate and uncharitable world.

The author proceeds to consider the various causes, which, in his estimation,

estimation, have tended to produce that neglect of religious duties, which he and many others so feelingly deplore. The first of these causes which he notices, is the insufficiency of parochial churches in the metropolis, and, he might have added, of chapels of ease throughout the country. He truly observes, that parliament has spared no expense for the advancement of works of national utility; but that not a sixpence has been voted for the erection of churches, "or in any shape to promote or support the established religion of the country, although it might be admitted to be the highest and first consideration of national importance and political consequence; and tends most sorrowfully, but too truly, to prove, and conveys more conviction to the mind, that this established religion has been, and is declining, more than whole volumes." He afterwards quotes a passage from the excellent lectures of the venerable Bishop of London, in order to prove the existence of a necessity for an additional number of parish churches in the metropolis. We happen to know that this zealous prelate made application to the minister of that day, who *professed* to be a zealous member of the church of England, to propose to the House of Commons an adequate grant for such a purpose. The minister *promised* he would; but that promise, we are sorry to say, like many other promises of Mr. Addington, remains to be fulfilled by Lord Sidmouth; and his Lordship, we suppose, has too many affairs of importance to attend to, in his present official situation, to devote any portion of his time and attention to objects of such TRIVIAL concern. Money can be found to establish a *Popish college* in Ireland, and to afford assistance to *Dissenters*; but not a farthing for promoting the interests of the *established religion*, in any part of the United Empire. Ministers who can so act, are either grossly ignorant of their duty, or wilfully neglect the performance of it; and if there were not a general apathy in respect of religious matters, the Protestants of the realm would speak, on such abuses as these, with a voice of thunder that would drown all resistance. Not only should new churches be erected in the capital, but special care should be taken to provide, in them, ample space for the accommodation of the poor; such as is provided in the New-Church at Bath, erected at the immediate instigation, and under the immediate superintendence, of that admirable divine, the *Reverend Charles Daubeny*, who, if distinguished merit, and distinguished services, were sufficient to secure promotion in the church, would, ere this, have been one of its most distinguished prelates!

Mr. Colquhoun's Treatise on the Police is quoted, by our author, to prove the existence of the immorality which he describes, and the inadequacy of the existing laws for its punishment or suppression. So far Mr. C. is a safe guide; his book contains much useful information, and many salutary hints, resulting from practical observation; but it also contains many exaggerated statements, particularly where he ventures to fix the number of prostitutes, or of loose and disorderly persons in the metropolis; he could have no possible data on which to

found

found such statements; they must, therefore, have been the mere offsprings of conjecture. We always lamented that a book in many respects eminently useful should be disgraced, and have its authority shaken, by the introduction of such loose, vague, and desultory matter. Our opportunities for observation on the manners of the different classes of society enable us to state, with confidence, that the apprehensions of our author, as manifested in the following passage, are by no means groundless:

"The evil of vicious and licentious habits, which has infected the Capital, is rapidly spreading into the country, and requires our utmost circumspection and activity to arrest. Otherwise, so extensive is the corruption, the degeneracy which prevails among us, and so active in its malignant operations, (and if we are not determined to shut our eyes, we must perceive the danger,) that a very short period will assuredly bring us to that rock which has shattered to pieces the government, fortune, and existence, of so many powerful nations of the ancient and modern world.

"Whilst the influence of bad example and licentious manners has so deplorably corrupted the habits of all classes of society, and extended more widely and fearfully, than it is possible without a degree of horror to conceive, my own observations have taught me to apprehend that the diabolical spirit of jacobinism is by no means extinguished amongst us;—a spirit which, if suffered to operate on such a disposition as is depicted by the Bishop of Oxford, in his excellent charge to his Clergy in 1805, cannot but produce effects the most alarming and destructive to the whole system of society.

"I do not profess myself to be a better Christian, or a wiser man, than my neighbours; but the matter has been with me for some years the subject of deep and anxious reflection, and I have felt an impulse beyond resistance to bring it under the serious consideration of my fellow-subjects, and more particularly that class which constitutes Grand Juries, as the original and only probable channel left untried to induce mankind to a return of neglected duty. Volumes have issued from the press under the associated auspices of the greatest learning and the brightest talents *. The most exalted judicial abilities have not spared to warn us from the bench of justice, of the progress of the mischief. Discourses equally pious and convincing, eloquent and impressive, are weekly and unceasingly delivered from our pulpits; hitherto without producing in our morals or habits any reformation, or indeed any effect in proportion to the magnitude of the danger, towards which we are hastening with almost ungovernable rapidity: and it is possible, that my voice may have but little influence in commanding your attention. But I am resolved that no discouragements shall deter me from raising my voice in the discharge of the awful duty, which an approving conscience has imposed upon me, and which with me supersedes all other considerations. Therefore, Gentlemen, *(Grand Jurors,)* let me entreat you, as

* Judge Hardinge on several occasions in Wales, and every Judge in the Kingdom.

you

you value all that is precious or dear to you, here or hereafter, suffer it not to escape; but by your *immediate* example and exertions, endeavour to *save your Country.* For my part, if I shall succeed in rousing the honest energies of my fellow-subjects to that degree of activity which I am persuaded the occasion most loudly and imperiously demands, I shall, at that hour, when all other impressions fade away, experience the noblest of all compensations; the consoling recollection, that I have, to the extent of my abilities, endeavoured to do my duty in that state of life in which it has pleased Almighty God to have placed me."

The next source of immorality which he produces, on the authority of Messrs. Colquhoun and Middleton, is the increased number of public houses, which is certainly an evil of the first importance. There is no evil, however, which admits of so easy and so radical a cure; for the law has invested magistrates with such discretionary powers, in the granting or refusing of licenses, that no reason whatever is required of them, for their decisions. The legislature wisely conceived that magistrates would be the best judges of the necessity for public houses, and to what extent in their respective districts, and it supposed, that they could have no temptation to act otherwise, in respect of licenses, than as the strict justice of the case required. In one respect, however, the legislature betrayed a great inconsistency of conduct; for while it forbade all brewers and distillers, who should be magistrates, to attend any license meetings, it suffered persons of that description, aye and carpenters, bricklayers, and builders too, to be in the commission of the peace; all persons materially interested in the decision of the bench on licensing public houses; and yet all afforded an opportunity of biassing the opinions and votes of their brethren, which they could not enjoy, if they were not admitted to the bench. In short, it is a lamentable fact, that as much interest is exerted, and as much intrigue used, to procure licenses, at the meetings holden for that purpose, as to obtain votes at a general election; and in too many places, with equal success. It is much to be feared that government set their faces against the correction of these abuses, through dread of injuring the revenue; as if the loss of morals, and the decay of religion, could be compensated by the overflow of the exchequer!!! This multiplicity of alehouses, and the vast increase of the consumption of spirituous liquors, do more to deprave the minds and morals of the lower classes of society, than all other causes united.

The next subject of our author's consideration, as tending to promote the end which he so deeply laments, is the education of our youth. He states that he has been informed, "that *a boarding school for young gentlemen* is not unfrequently advertized by a discarded valet of a fraudulent bankrupt!" Undoubtedly very improper persons are frequently entrusted with the care of youth; and legislative interference has become necessary to prevent the growth of this as of many other evils. As to the *education of females* we shall leave the author to deliver his own sentiments.

"Yet, with conviction on our understanding, that precious period of

life, the best portion of which should certainly be devoted to the improvement of the mind, to the lessons of domestic duty, and to the cultivation of the love of virtue, is sacrificed, under our connivance, to the frivolous accomplishments of music and singing, Italian and French, dancing, drawing, and painting; in each of which, our female youth must now be placed, under the instruction of a separate master, generally of dubious, and frequently of debased principles. While their time is thus so entirely occupied in the pursuit of superficial acquirements, it is not to be wondered at, that they should in fact be rendered, from habit, incapable of, and averse to, the more important and useful duties of life.—Neither is this reprehensible plan confined to the more elevated ranks, but it is adopted with equal infatuation by the middling classes; and with what pernicious effects, the distresses of many a sorrowing family, and the streets of the metropolis, too plainly demonstrate!

"I do not pretend entirely to disapprove of these refinements of education, or to affirm that they are destitute of advantage, when cultivated in moderation; I only regret that they are made the principal, if not sole object of study, instead of an accessary and secondary consideration; and I deprecate the consequences;—for, while such a system is tolerated, with me it ceases to be a wonder that conjugal fidelity should be violated with little compunction;—that the base acts of seduction have cast upon the town that numerous list of unfortunates, which crowds our theatres and public places to the outrage of all decency;—and that matrimony is become an enterprize of danger and doubt, in which the reflecting mind is reluctant to engage.

"When I contemplate one of our fashionable females, ushered into the world in early youth, with morals neglected, and a mind unstored with principles by which to guide her steps:—when she appears tricked out in the indecent transparencies of modern dress, setting at nought all precautions of health, and assuming a boldness and effrontery totally inconsistent with that unobtrusive modesty, in which is comprised the greatest charm of female excellence;—I must confess, that the prevailing sentiments of my breast are compassion and sorrow. This uniform, this unreserved and cheap display of beauty, has rendered it too familiar, and disarmed it of all fascination:—It may attract the snares of the seducer; but the honourable lover, the man of sense and reflection, who looks for the solid and rational delights of domestic life, recoils from the idea of associating his destiny, or of risking his hopes of happiness, with such slight and frail materials.

"I cannot forbear stating, on very credible information, that a respectable physician should have declared that, in one season only, no less than two hundred female patients under his care had either actually died, or would continue to linger for life, under complaints for which there was no cure;—and all contracted in consequence of the exposure of their persons in the pernicious and prevailing indecent fashions of the day! —But the mischief, distressing as it is, does not end here: it will extend to posterity, and succeeding generations will have to deplore the disorders entailed upon them by their parents."

Women ought to know, that if they injure their health for the gratification of their vanity, they are highly criminal; and that if they sacrifice their

their lives to such gratification, they are guilty of little less than the sin of suicide.

"Next to the Education of youth, it is I believe allowed, that nothing can have a greater influence on the morals, good or bad, of society, than the representations of the Theatre, which, under the management of talents and integrity, might certainly be applied to promote the noblest purposes of Virtue, as much as, at the discretion of the mercenary and unprincipled, they might be perverted to the worst ends of Vice,—in preparing the human mind for the gradual encouragement of debauched habits, and the most licentious courses. Perhaps it would be difficult to calculate the extent of that mischief, which has been circulated by the exhibitions on the stage, of characters the most abandoned, in such a specious garb as covers the deformity of vice and depravity, from the disgust and detestation of the honest and the good.—And I can very readily assent to the opinion which has proscribed that production of one of our most amiable poets,—the Beggar's opera; which, I have not a doubt, may have lead many a hapless youth to habituate his mind to the indulgence of those vicious propensities, which have ultimately conducted him to the scaffold and a death of ignominy.

"Yet, to their applause be it spoken, the good sense and sobriety of a British audience have hitherto, I believe, in general discouraged, or rejected with disdain, such attempts as may have been made to insult them with any gross or open violation of propriety or decorum: and I trust that the same honourable and virtuous feelings will long continue predominant in their minds; for the moment they cease to exist, we shall need no other proof, that the work of corruption and debasement is finished.

"Nevertheless, truth compels me to state that, in some late instances, such pieces have been, not only suffered in the performance, but applauded; which, in my own opinion, sanctioned by good authority, have had a tendency highly indecorous, corrupt, and immoral;—I allude more particularly to those plays which have been translated from the German Drama. But, as far as rests with me, I shall not hesitate to suggest an opinion, that it is certainly worth some share of vigilance and precaution, to keep those generous feelings alive, by guarding the public from the habitual contemplation of successful vice under false and seducing colours, and by proscribing, under the severest penalties, the introduction on the stage, *or elsewhere*, of any spectacles or representations of an indecent or immoral tendency in any shape whatever.

"At the same time, there is one circumstance materially connected with this subject, of the most obvious necessity, of which I have long been decidedly convinced; which is, that the magistrates of the police (and perhaps it is an object of sufficient magnitude to employ the attention of a particular branch) should be armed with full authority, and that this authority should be stimulated to restrain within the strictest limits of propriety, both in point of dress and demeanour, the conduct of that multitude of debauched and unhappy females and their associates, by whom the Theatres are at present crowded, and beset in every avenue and approach, and to defend the modest British Fair from having their eyes

and ears violated by language the most offensive and by scenes which too frequently bid defiance to every sense of delicacy and decorum."

This is perfectly true: the scenes now exhibited in the lobbies and anti-rooms of our theatres are most disgraceful to the police of the country. In short, it is impossible for a man to conduct his wife, daughter, or sister, through these places, without subjecting them to the grossest insults, or without having their eyes and ears offended by the most licentious conduct and language; and it is difficult to say whether the *men* or the *women* are the most busy actors in this disgusting scene. The anti-rooms, indeed, built, we suppose, in imitation of the *Foyers* of the Parisian theatres, which, however, they resemble in nothing, appear to have been erected for the sole purpose of affording conveniencies for the most indecent exhibitions; and for supplying the prostitutes who are *encouraged* to frequent the play houses with opportunities of carrying on their trade to advantage. Whoever is in the habit of frequenting the theatres must know that this is no exaggerated account of them; and unless some radical change be speedily effected in the management of the lobbies and coffee-rooms, and in enforcing some decency of conduct in those who visit them, they will in a short time be deserted by all virtuous and modest women, and become little better than brothels. Theatres, properly conducted, are the sources of rational amusement, aye and of instruction too, to the intelligent part of the community; and it is most abominable that these should be deprived of the pleasure and advantage of attending them, by the scandalous mismanagement of those whose duty it is to enforce a due observance of order and decorum. We hope and trust that the LORD CHAMBERLAIN, to whose department the coguizance of all matters connected with theatrical exhibitions especially belongs, will interfere, with effect, to correct such crying abuses: he is a nobleman of the highest character, who sets to his inferiors a becoming example of religious and moral conduct; it is therefore, we should suppose, only necessary to press these subjects on his attention, in order to secure the prompt application of such remedies as it is in his Lordship's power to apply.

The author's notions of Sunday schools nearly correspond with our own, which, on the first establishment of those institutions, we took occasion to publish.

"There is one very popular subject, regarding which I shall perhaps incur some degree of odium and displeasure. I allude to the institution of Sunday Schools, or, rather schools for the diffusion of knowledge among the poor: of which I must confess my doubts, whether the inconvenience to the public have not far overbalanced the advantages intended in the benevolent design: and particularly if, as it is shrewdly suspected, they have created for the malignant spirit of jacobinism and infidelity, the means of disseminating its poisonous principles more extensively and permanently than would otherwise have been practicable. It is, I believe, alleged, that in making people wise, you make them also virtuous:—but I am sorry to say, that my experience of mankind has not hitherto convinced

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me that this is always true in the practice; perhaps the converse of the proposition would square better with the present state of the world. God forbid, however, that I should express an opinion hostile to this benevolent plan of instruction, so far as it leads our poor fellow-subjects to a knowledge of the truths of Religion, of the goodness of their Creator, and of the duties of Humanity! I only urge the serious necessity in the first instance, of directing our exertions to the discouragement and suppression of immoral propensities in their earliest approaches to vice; otherwise, I fear that the poor had better remain in ignorance."

" If Knowledge of the World make men perfidious,
" May Juba ever live in ignorance."———

Sunday schools, like most other institutions, are good or bad, accordingly as they are conducted: if under the superintendence of the minister of the parish, they may be productive of the best effects, because the only knowledge which *he* would seek to instil into the minds of his flock, would be that which would make them " wise unto salvation." In the hands of the ignorant, the fanatic, or the designing, they may be rendered instruments of impiety, disaffection, and mischief.

In enumerating some other " circumstances which demand reform and amendment," the author justly observes, that public insecurity is materially promoted " by the ill judged, culpable, and I could say, in respect to their oaths, the immoral clemency of Petty Juries, in letting loose upon the country many criminals committed by the civil magistrate on competent and ample proof." We feel ourselves fully justified in asserting, that to the uncertainty of punishment, proceeding from such conduct, is the increase of thefts and other acts of outrage in this country, more to be imputed than to any other cause. In a word, there is no description of persons, at least no bodies of men in the kingdom, who betray such a total ignorance of their duty, as Petty Juries. Not a sessions occurs, without the acquittal of one or more culprits in the teeth of evidence; and the discretionary power which these men take upon themselves to exercise, in direct violation of their oaths, is carried to a most alarming extent. One instance, of a hundred that might be cited, will suffice:—At the very last session at the Old Bailey, a man was indicted for stealing seven casks of vinegar, which were proved, upon oath, to be worth *Twenty-six pounds;* yet the Jury, in their verdict, did not scruple to reduce the value of them to *Thirty-nine shillings*, for the purpose of enabling the thief to escape that punishment which the laws of his country had annexed to his offence. We have no hesitation in saying that every individual of that Jury was guilty of perjury; because they were all sworn to deliver their verdict *according to the evidence*, and yet they made their verdict *in direct contradiction to the evidence.* It is no excuse for them to allege, that they were led so to do by motives of humanity, in order to save the life of a criminal. They ought to know, that the law vests no discretion whatever in them; they are bound to decide on the *facts* of the case as they appear in *evidence* before them; they have no right to consider what the *effect* of their verdict may be; they must

must found it on the evidence alone; and if they act otherwise, they violate their oaths, and are equally guilty of *perjury*, whether the object of such violation be to *save* or to *destroy* a life. The only privilege allowed them, in regard to a display of *lenity*, is to recommend the culprit whom their oaths compel them to condemn, to the *mercy* of him, whom the constitution has made the sole fountain of mercy in these realms. To do more than this, is not only to perjure themselves, but to be guilty of a flagrant usurpation of one of the most enviable prerogatives of the crown. Besides, if a Jury be once admitted to exercise a discretion in framing their verdict according to the evidence; and we know, that, in many civil cases, Jurymen, utterly regardless of their oaths, and totally unmindful of their duty, regulate their verdicts not by the *facts*, not by the *evidence*, but merely by the comparative ability of the plaintiff and defendant to support the expences of the suit;—if, we say, this abuse be tolerated, there is no saying to what an extent it may be carried; it has a direct tendency to divert the whole course of our judicial proceedings, to destroy the beneficial effects of our wise system of Jurisprudence; to establish a most arbitrary and most dangerous power: and to render life, liberty, and property insecure. We have long witnessed and deplored the growth of this alarming evil; considering it, as we do, to be pregnant with the most destructive consequences; we most earnestly call upon the Great Councils of the nation to ascertain its existence, to investigate its source, and to calculate its effects; with a view to supply such remedies as to their wisdom shall seem meet.

Other abuses are noticed and properly reprobated by this writer; and among others, the profligacy which is constantly exhibited during contested elections.

"If any such members there are, who have obtained their seats in the Legislature, through the operation of perjury and bribery, and the contamination of morals and consequent debasement of their fellow-subjects, I have no hesitation in ascribing to them crimes, far more prejudicial and destructive to the welfare of the Country, than all the pilfering and swindling which infests the metropolis, however enormous in its extent."

Pilfering and Swindling are *sometimes* joined to *perjury and bribery:* but, unquestionably, some stop should be put to the horrible abuses which prevail at such elections: there are many advocates for *popular* elections, as they are called, but what good purpose they answer, we profess our inability to understand. They promote idleness, drunkenness, and dissipation. But it would be a difficult matter to discover any thing connected with civil liberty, in haranguing a mob, in a character which the orator very well knows does not belong to any individual among them; for electors do not mingle with the crowd. It would be a very easy matter so to regulate elections as to avoid all public disturbances, as to facilitate the distinction between real and pretended freeholders; and, consequently, so as to prevent the commission of perjury, which is now most horribly prevalent.

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We have thus accompanied our author through most of his animadversions, and have delivered our sentiments on the different subjects which he discusses without reserve. They are subjects assuredly of very great importance; and, as such, are deserving the most serious consideration of every class of the community. His "Observations" are coveyed in plain, but correct, language; they proceed evidently from a good heart, and a well-regulated mind; and the author has done his duty, and is entitled to great praise for directing the attention of the public to them.

The Annual Register; or, a View of the History, Politics, and Literature for [of] *the Year* 1801. New Series. 8vo. Pp. 1066. Rivingtons, 1806.

THIS being the first volume of a New Series of this long established Work, the Editors have deemed it necessary to assign, in their preface, the reasons which have induced them to adopt this change in their system.

"In the year 1759 the publication of the Annual Register commenced. The plan was so well formed, and so judiciously arranged, that, after the second volume, no alteration in the distribution of the matter was found necessary, and the Work continued till the death of Mr. Dodsley with undiminished reputation and success. In that period, however, many events occurred which increased the bulk of the Volumes, and augmented the labour of preparing them: since that time the same causes have operated with still greater force. The war which was carried on when the first Volume of the Annual Register was produced, was described, as "peculiarly formed to interest curiosity, from the importance of the events, the dignity of the persons concerned, the greatness of the actions performed, and the amazing revolutions of fortune." Such a character might then be given of the seven years' war; but those which have since demanded the care of the Editors, have, from the complication of interests, variety of motives, and extent of operations, so far exceeded that contest, that the labour of detailing facts, and investigating causes, is largely increased; and delay and caution are rendered essentially necessary, from the great mass of discordant statements, and contradictory arguments which are produced by every event, and which render it so difficult to discriminate and disclose the real truth. In 1759, and for many ensuing years, the debates in parliament formed no portion of the history contained in the Annual Register. The proceedings in each House were not then, as they have since been, detailed in daily, and compiled in periodical, publications; they were tardily and obscurely given, or more frequently utterly withheld, and the public curiosity was not directed toward the transactions in Parliament, since no satisfactory information could rationally be expected. How much space is now occupied by the account of parliamentary proceedings, a slight inspection of the Volumes published in subsequent years will sufficiently shew, but it will not be equally easy for the reader to estimate the pains and time which are consumed in reducing these discussions into order, in stating the arguments on each side with impartiality, and giving the sense and spirit of the

the most important debates, without entering into a tedious minuteness of detail, or perhaps into a disgusting series of repetitions.

"The increasing labour of preparing the Annual Register had, before the decease of Mr. DODSLEY occasioned a considerable arrear in the publication, and since that time, the efforts which the Editors have been able to make have not been sufficient, till the present period, to surmount some obstacles which have so long prevented the continuation. Those impediments are now removed, and the Editors can with confidence promise, that the Annual Register, published by Messrs. RIVINGTONS, shall soon appear, as early as is consistent with accuracy and fidelity, and that nothing which care and labour, united with upright intentions, can effect, shall be wanting, on their parts, to gain for the future Volumes the same public patronage which distinguished this Work in its earlier years.

"A desire to regain a proper position with respect to time of publication has been one of the motives for commencing a NEW SERIES, but many other causes have concurred to influence that determination. The measure is justified by precedent in the case of other Literary Journals and Memoirs, and appears to have in itself some peculiar advantages. There is always a time when periods are expected to terminate, and when undertakings, which are the same in substance, are to be renewed or separated by some imaginary boundary. In many minds the curiosity which is actively on the wing with respect to recent events, is perfectly quiescent with respect to those which are more remote; and many persons would gladly commence a Work from a defined and not far distant period, who would shrink from the perusal and the purchase of Volumes accumulated for almost half a century. But to those with whom these reasons have less weight, it may be proper to announce that no innovation is to be made in the long settled plan of the Work, and that in the execution of the several departments of which it consists, the connexion between the past and the future will remain unbroken.

"The period chosen for the commencement of this New Series is eminently favourable. To the British Reader every thing it presents is new. The first year of a century; the moment when the British dominions received a new constitutional form, and a new denomination; the term when a ministry, which, for seventeen years, had guided the destinies of the country, was suddenly to be dissolved; and the year when a war, singularly eventful, and never more so than in its last struggles, was to subside into peace: all these circumstances constitute in every sense a new Era, and render it peculiarly fitting to the denomination of a new series in a periodical publication."

These are very sufficient reasons; and we have no doubt that the Editors will continue so to conduct their work as to render it worthy the protection which it has so long received. The present volume is written with their accustomed impartiality; and to this, for which they have hitherto been so eminently distinguished, we trust they will rigidly adhere. We shall watch them closely, during the period which intervenes between their last volume, for 1793, and their present volume, an important and most interesting period, in all respects, but more especially as to *the state of Ireland*; they will not suspect us of being influenced by any other than the purest motives, in the exercise of such vigilance;

vigilance; we are never backward in assigning due praise to their labours; we know what those labours are, and we appreciate them. And it is ever a pure gratifying to us, to bestow commendation than to inflict censure. Happily, with regard to the volume before us, we have no call whatever upon us for the *latter*, but can bestow the former, heartily and conscientiously. The historical part of the volume is composed with great industry, application, and impartiality; and it includes a very interesting account, both of domestic and of foreign events; the first comprehending the resignation of Mr. Pitt, and his political associates; and the administration of their successors, until the conclusion of the peace of Amiens; and the last, a view of the internal state of France, the plots formed against the *precious* life of Buonaparté, and the celebrated *Concordat*; a succinct but accurate detail of the military operations of the English and French in Egypt, until the final evacuation of that country by the last.

On the motion of Mr. Grey (now Lord Howick) for the House to resolve itself into a committee upon the State of the Nation, which motion he thought justified by the circumstance of a recent change in the ministry: though, be it observed, all clamorous as he was, during the whole of the two preceding administrations, he has never thought proper to bring forward such a motion since he has been in power himself, though all the grounds which he then assigned have subsisted in a still greater degree, during the new administration, with others much stronger than any which ever subsisted before; on this motion, we say, Mr. Pitt took occasion to state the cause (or, rather *one* of the causes) which had produced his own resignation and that of his colleagues.

"On the measure which he had intended to bring forward, he observed, he was not anxious to have the question agitated at the moment; he did not think it could be done beneficially, either to the public, or those who were the immediate objects of it; but whenever it was agitated, he would give his full opinion on it. He disclaimed the term commonly in use, "Catholic Emancipation," not thinking the situation of those persons such as that any relief from it could be so described; but he thought the few remaining benefits of which they had not yet participated, might safely have been added to the many which had been so bounteously conferred on them in the course of the present reign. These benefits, if they had been before the union, would have been rash and destructive; the measure alluded to, as a claim of right, could not be maintained; and it was on the ground of liberality alone, and political expedience, (and in that sense wisdom, as connected with other measures) that he should have thought it desirable, adviseable, and important; but he would not have it founded on a naked proposition, to repeal any one thing which former policy had deemed expedient for the safety of the church and state. He meant to have afforded additional security to both. Nothing favourable to the Catholics could, however, proceed from a committee on the state of the nation, and therefore all that part of the mover's speech, which tended to connect such a committee with the condition of the Catholics in Ireland, although it might serve the purpose of engaging men's affections for

for a moment, had, in reality, no connexion with it. A committee could be productive of no explanation on this point; for a committee, or even the House of Commons itself, could have no right to require that any man should state his reasons for resigning. Mr. Pitt then noticed the paper circulated in Ireland, observing, in the first place, that the word used in it was *insuperable*, and not *innumerable*, and denying that it brought the Sovereign's name in question. It was a memorandum sent in the name of a revered lord at the head of the executive government of Ireland; he felt it right, as a matter of public duty, to make a communication to persons most immediately among the Catholics, to state the motives which led to the late change, for the purpose of preventing any misrepresentation on that subject, which might have added to the dangers which menaced the public tranquillity. It was Mr. Pitt's express desire, conveyed through Lord Castlereagh, that he should do so; they lost no time in making that representation and explanation of their motives; on the principle, that the attempt to realize their wishes at the time, would only be productive of public embarrassment. The representation was therefore made; but with respect to the particular paper delivered, it was not previously concerted with himself how it should be penned, and therefore, for the particular phrases of it, he did not hold himself responsible. All the knowledge he derived or conveyed was founded on verbal interpretation. As to the tenor of the paper, the sentiments in it were conformable to those which he had already expressed, and should again express whenever he had occasion. This paper promising to promote the claims of the Catholics by peaceable means was his only pledge, and he should give no other. He denied that the persons retiring had so pledged themselves to the Catholics as to be obliged to resign; the Catholics never considered themselves to have received such a pledge, but they had expectations, though perhaps less sanguine than his own. His opinion was in favour of the measure, when the question of the union was debated; such was still his opinion, and the reasons in favour of it did very much preponderate, though it was afterward given up on motives of expediency."

Here Mr. Pitt fully justified the assertion which we made at the period of his resignation, that no *pledge* whatever had been given to the Irish Romanists. We differed at that time from Mr. Pitt, as well on the measure itself as on his resignation; and the knowledge which we have since acquired, of the circumstances attending that transaction, have confirmed us in our opinion. In his reply to Mr. Pitt, Mr. Fox ridiculed the idea of the existence of *Jacobinism*, reviled the war as *unjust*, and imputed all the disasters of our allies on the continent, to the *insolent tone* which Lord GRENVILLE assumed to his favourite Buonaparté. Alas! tempora mutantur, Lord Grenville, at a subsequent period, displayed a most Christian spirit, in refusing to join with his old colleague and *patron* (we use the word, however offensive it may appear to the proud spirit of a Grenville!) Mr. Pitt, and in eagerly coalescing with his old and inveterate enemy, Mr. Fox, humbly kissing the rod which had so often corrected him. His lordship, we fear, had recently exchanged the study of *political economy* for abstruse calculations

tions of the comparative value of *annuities for different lives*; but, if we mistake not, he will find himself to have been a novice in the art which he most prized, and will repent the day when he quitted *Vattel* for *Price*. We cannot, however, but congratulate his lordship upon the success of his efforts in acquiring that temper of mind which the display of so much *charity* bespeaks; and, indeed, this is not the only instance in which he has returned good for evil; for his lordship, as we have learnt from himself, promoted the chief justice of the king's bench to a seat in the cabinet, in return for the severe chastisement which he received from that legal *Vindex*, in the discussions on the treaty of Amiens; a chastisement administered with all that *delicacy, diffidence*, and *decorum*, which so peculiarly mark the speeches and the conduct of that vigilant guardian of the laws.

Mr. Windham, in one of the debates, in the spring of 1801, cautioned the House, with his usual vigilance, at *that time*, against the humiliating language which was then holden by some on the subject of peace; affording a salutary lesson to the new minister, who was either too proud, or too weak, to profit by it.

"Mr. Windham offered some observations in the way of caution against notions which, he said, were not only expressed in the House, but industriously propagated elsewhere. If concessions were to be made on our part, were none to be expected from the enemy? He did not understand that sort of language, by which it was taken for granted that countries were to measure their treaties by the way in which their possessions had been obtained. He knew of no principles to direct the demands on a country in making peace, but those of prudence, and the probability of what it was likely to obtain. Why should the immense accession of French power become a reason for augmenting that very power by fresh concessions on our part? The argument went to the very reverse; and in proportion to the vast addition to the power and territories of France, this country was bound to endeavour to maintain a balance, by retaining every thing we could for ourselves and our allies: some sort of balance he considered absolutely necessary for the safety of this country and of Europe against that over-grown power. He considered it of importance, that the sentiments of the country on this point should not be mis-stated, more especially, as great events might take place before Parliament was called together again."

We trust that Mr. Windham, now that he has a voice in the cabinet again, will not lose sight of these principles, or of these sentiments. It is truly curious to read the debates of this period, and to observe the virulence with which, not only the ministers of the day, but all their predecessors, were attacked by those very men who have since joined them both, and who now hold a totally different language! If these persons are not aware how much public confidence has been shaken of late, and public and political morals annihilated, by such conduct, they must be woefully ignorant of the state of the public mind!

The proceedings of the French government during this period are traced with a masterly hand. The following picture of the state of France

France at the commencement of the year 1801, is correctly and ably drawn.

"The republic, eminent in military fame, strong in dominion, and formidable in oppressive alliances, yet exhibited in its interior the weakness produced by a protracted struggle, carried on by means unknown in the history of civilized man, and attended with the subversion of every law, human and divine, which had been used to curb licentious passion, and supply an internal monitor to regulate the conduct of man under circumstances which human laws cannot reach. As the government grew stronger, and less dependent on popular opinion, every appearance of that liberty and equality which had been so fatally abused, became suppressed, and every appeal to those principles, disregarded or punished. France so lately the theatre, on which, for the sake of freedom, so many violent declamations had been pronounced, and so many sanguinary tragedies exhibited, now saw all those lofty pretences trampled under foot; regulations in law, religion, and civil polity just beginning, as if no divine or human regulation had been hitherto known, with the additional mortification that all which was considered arbitrary, tyrannical, and absurd in the old system was imitated, restored or exceeded, and every thing in it which had been grand, benevolent, and dignified, was absolutely suppressed.

"Measures of severe regulation, calculated to revive under another form, the system of terror which disfigured France in the days of Robespierre, were resorted to in consequence of the attempt to destroy the First Consul by means of the machine termed *infernale*, and of another plot said to have been formed in the preceding month of October for his assassination with a poniard. The persons accused of this last offence were Dominic Demerville, Joseph Ceracchi, Joseph Arena, a Corsican, late member of the Council of Five Hundred, John Francis Baptist Topino Lebrun, historical painter, Joseph Diana, Magdalen Charlotte Cladine Fumoy, Arman Deiteg, and Dennis Lavigne. Their trial took place (January 7,) before the ordinary court, called the criminal tribunal for the department of the Seine, and proceeded with all due formalities. The principal witnesses for the prosecution were one Harel, a captain, and the celebrated Barrere. Harel deposed that Demerville, one of the culprits, had disclosed to him projects for subverting the government, and assassinating the First Consul at one of the public places in Paris, named to him divers individuals, as directors of the plot, and requested him to purchase arms, and procure the assistance of four resolute fellows. Alarmed at this communication, Harel said he had reported it to Lefebvre, commissary at war, who had given notice to the minister of the police. Harel continued to receive money from the conspirators, with which he purchased pistols, daggers, and other arms, part of which he gave to them, and the other part to Lefebvre. The 10th of October being fixed for the execution of the plot, the conspirators went to the Opera, as did the witness with four men well armed. Diana was taken up, because he was seated in a box opposite to Buonaparté, and Ceracchi walking in the avenues, was arrested before he had time to go for his arms. The officers of police immediately proceeded to the house of Demerville, where several individuals were secured, and he himself, not being then at home,

Irone, surrendered the next day but one. On examination before the minister of police, Ceracchi and Demerville confessed their guilt, and impeached Arena, who they declared had furnished them with money. Barrere supported the proof against Demerville by stating, that on the 10th of October, he had dissuaded the witness from going to the Opera, lest, as he said, there should be a tumult, which would interrupt the performance.

"The accused defended themselves with equal spirit and ability, exposing many absurdities in the charge; their confession, they insisted, had been extorted by violence, and under threats of being immediately shot, and had been formally and publicly retracted the moment they had an opportunity of recording their declaration in safety. Harel, they said, was himself frequently in the habit of venting those threats and imprecations against the First Consul, which he had falsely and basely charged on them. They produced also many witnesses to their character, among whom was David, the painter. Their counsel, named Dommanget and Guichard, acted with becoming boldness, claiming from the court the observance of the rules of law, the violation of which would place it on a level with the revolutionary tribunal; but this language was strongly reprehended, and the advocates threatened with punishment unless they changed their style; the court would not suffer any reflections either on the magistrates at the head of the police, or any of their subaltern agents. The jury found Demerville, Ceracchi, Arena, and Topino Le Brun, guilty; Diana, Fumey, Daiteg, and Lavigne, were declared not guilty, and discharged. Those who were convicted appealed to the proper court, but the judgment against them was confirmed, (January 20,) and they were shot on the Place de la Grêve.

"Before this process began, the attempt to destroy Buonaparté by the *infernale* had been made, and the occasion was considered favourable for expelling from France a great number of persons, whose stubborn hostility to every species of rule rendered them dangerous to every power, and for giving to government as much additional strength as despotism itself could require. The trial above described could not be prevented from taking place, but it was determined that should be the last opportunity afforded to prisoners of making their defence interesting to the people, or dangerous to the projects of government. Eight days after (January 1,) the explosion of the machine intended to kill the First Consul, Fouché, the minister of general police, so dreadfully celebrated in the annals of the Revolution, presented to the Consuls a report on the subject, affirming in the first place, that those who made the attempt could be considered only as enemies of the human race. These were not the sort of criminals against whom law and its forms were instituted; they did not confine themselves to menace a few persons, and some portions of property; they were enemies of all France, threatening every moment to deliver up every Frenchman to the furies of anarchy. These men, it was said, were few in number, but their offences were innumerable. They had been equally ready to attack the national convention, and every other government, but finding themselves equally objects of contempt and aversion under the present system, which was fenced round by public confidence, and strengthened by popular affection, they had changed their tactics, and relied on assassination, hoping to avail themselves of the stupor and confusion which would be produced by the death of the First Consul. The

men

men whom the police had detected were not all taken with poniards in their hand, but they were all universally known to be capable of whetting and of using them. It was not now required to punish the past, but to secure social order.

"On these loose allegations, supported only by the declamatory periods of Fouché, the government was required to vote that 133 persons should be placed under a watchful inspection in places out of the European territory of the republic. This tremendous law, which convicted and punished so many individuals without a charge, and without a hearing, passed the council of state without difficulty (January 4); it was, with equal facility, adopted by the conservative senate, sanctioned by the consuls, and carried into immediate effect. In looking over the list of victims we see only the names of regicides, septemberizers, and others of the most atrocious description; but liberty is never more endangered than when government begins to practise tyranny on notorious criminals. In their favour no voice is raised; and the public, rejoicing too inconsiderately in an event which seems propitious to the general cause of justice, sanctions a precedent, by which virtue and patriotism may be sacrificed at pleasure, and despotism established on an immoveable basis."

This horrible law was followed by another equally detestable, for the establishment of special criminal tribunals.

"This most odious and oppressive law, which annihilated every appearance of liberty, did not pass both branches of the legislature with so much facility as that required by Fouché. In the tribunate, (Jan. 19,) the report of the committee, to whom it was referred, was brought up by Duveyrier, and was calculated to gloss over the deformities of the proposed statute, but it was discussed during ten days (Jan. 25—Feb. 4,) with uncommon animation. Isnard, a strenuous adherent of Brissot; Daunou, the author of the existing constitution, and several others, were heard in opposition to the law in general, and to many of its express provisions; on the other side were Jean de Brie, Perrault, and many more, who claimed confidence in government, and insisted that the state of the republic rendered the law indispensable. No less than nineteen orators on each side entered their names as intending to speak, but many of them could not obtain a hearing. The opponents of the measure were assailed with abuse, and intimidated by threats; several amendments were made during the discussion, and at last the numbers in favour of the project were only 49 to 41."

Our readers cannot have forgotten, that Jean de Brie, one of the most strenuous supporters of this law, was the sanguinary wretch who proposed to the National Convention the establishment of a *corps of regicides;* a fellow always ready to promote scenes of blood and slaughter. The whole business of the Concordat is explained and discussed with great perspicuity and fairness. This discussion is followed by these just and apposite reflections:

"With respect to the government of France, or at least the chief of that government, it was not supposed to be connected with any religious motive, but viewed merely in the light of a political expedient. The whole life of Buonaparté was so replete with acts and expressions which proved an utter contempt for all religion, and an utter disregard to all those obligations

tions which religion tends to impose and enforce, that no one believed in his conversion to Christianity, more than in his sincere adoption, in 1798, of the religion of Mahomet. Both were professed for political purposes, and the present profession excited neither wonder nor curiosity, except as to its probable influence on the people of France. That the great majority of the nation was attached to the faith of their fore-fathers was not disputed, and therefore the re-establishment of the rights of public worship could not fail of producing an extensive popular effect. Even many of the pretended philosophical party, who warred against all religions, were not displeased to see an establishment revived which promised some respite from the violences which had so long convulsed the nation, for want of some fixed points to which popular opinion might be directed. But these friends of religion, who reflected deeply, were not pleased to see it rendered thus completely a mere engine of state, degraded in the persons of its most respectable professors, and insulted in the very moment of pretended patronage. It was not without indignation that they witnessed the establishment of forms of instruction for youth, even after the date of the Concordat, in which religion was not even mentioned, and a chapel, that of the invalids, which had been solemnly dedicated to Christianity, converted into a Temple of Mars, and the conversion ratified by the First Consul, who placed the image of that Pagan deity on the spot which had been occupied by the Christian symbol of redemption. These and many other recent acts of government, as well as the whole tenor of the Concordat, the manner of forcing the Pope to acquiesce, and the conduct he was afterward obliged to adopt, all proved that the Catholic religion was merely to be suffered, but not honoured; employed as an engine of state, but allowed neither dignity, respect, nor security. Those who expressed their sentiments with the greatest freedom, compared the Concordat to a plaister, which would patch up the Catholic religion, and enable it to exist a little longer.

"On the other hand, some furious enemies of all establishment, and all public worship, represented to Buonaparté that he was duped in permitting its reintroduction, and those who had influenced him were leading him to ruin. To these observations the First Consul only replied, by asking if they considered as nothing the advantage of a set of bishops entirely created by him, and of churches, where prayers must be continually offered up for him, and for the republic?"

We have adduced sufficient specimens of this book to convince our readers, that our opinion of it is founded in justice. The Miscellaneous parts of the volume are compiled and selected with judgment. And, at the end, is an able Review of *Two* Books; Dr. White's Ægyptiaca, and Dodd's Milton. We must repeat, that this part of the Register ought either to be omitted or extended.

The Pictonian Prosecution.

1. *Colonel Fullarton's Statement, Letters, and Documents, respecting the Affairs of Trinidad.*
2. *Colonel Picton's Letter to Lord Hobart.*
3. *Colonel Fullarton's Refutation of Colonel Picton's Letter.*

4. *Evidence*

4. *Evidence taken at Port of Spain, in the Case of Louisa Calderon.*
5. *Extracts from the Minutes of the Council of Trinidad.*
6. *Lieutenant Colonel Draper's Address to the British Public.*
7. *Colonel Fullarton's Address to the Electors of Westminster, containing the Grounds of his Charges, in a condensed Form, against Sir Samuel Hood, as an improper Person to represent that City.* Folio. Pp. 3. Price *One Shilling!!!* J. Murray, Poland-Street. 1806.

(Concluded from Vol. XXV. P. 901.)

WE purposely postponed our concluding comments on this strange prosecution, in the hope that it would be speedily brought to a close. Nor have we been deceived in our hopes. For the Privy Council have at length made their report to his Majesty, by whom it has been approved. This report, we are happy to say, at once confirms and justifies the opinion which we have invariably entertained and pronounced. The substance of the report is, that there were no grounds whatever for further proceedings on any of the numerous charges brought forward by Mr. Fullarton against Colonel Picton. When we recollected that three years had elapsed since these charges were first submitted to the Privy Council; that they were pursued under three successive administrations; that they had, of course, undergone the fullest and most rigid investigation; and that the late sittings were attended by the different members who had marked the whole progress of the business; we could not, we confess, but feel for the deep humiliation of the rash accuser, who had thus been foiled in every attempt, and who had reaped nothing but defeat and disappointment from his strenuous and unexampled efforts in the cause of *virtue, justice,* and *truth!* We conceived, indeed, that he would instantly retire from public notice; take shelter in his native mountains, and hide his diminished head in shame and sorrow. Alas! we knew little of the man; and but ill estimated the nature and extent of his, more than *national,* perseverance! No sooner was the decision of the council conveyed to the public, through the medium of the papers, which have been most scandalously true to the cause of Mr. Fullarton, than the vigilant eye of that arch-accuser (there are some passions, 'tis known, which never sleep,) viewed it with one of those furious looks, which Locke tells us, "are able to discompose most men," and immediately sent the following answer; of which, either from the blunder of the printer, or from the rage of the writer, nothing but the malignity is perfectly intelligible.

"We are authorized and requested to state, that if the contents of the preceding paragraph (announcing the decision of the council) are sanctioned by official authority the most authentic proofs will be submitted to the public, specifying the *real* grounds of the charges preferred against Colonel Picton, upon such of which as are of a capital nature, the Lords of the Council have sat upwards of three years, and which have occupied the unremitting attention of three succeeding administrations."

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If any thing that came from the pen of Mr. Fullarton could surprise us, and we must take it for granted that this notable paragraph came from his pen, since none else could speak with *authority* on such a subject, our astonishment on the perusal of it would have exceeded all bounds. But though it failed to raise astonishment in our minds, it certainly excited other sentiments of a nature equally marked, and as far removed from approbation as *truth* is from *falsehood*, or *virtue* from *dishonour*. May it not be supposed, that as the *real* grounds of these charges are *now* promised to the public by the person who preferred them three years ago, the *grounds* which he has already assigned in his different publications are *not* the *real* grounds? The language warrants no other construction; yet we cannot suppose that *so cautious* an accuser *meant* to make so fatal a concession. *Proofs* may *substantiate*, but cannot *specify* grounds of accusation; but 'tis not the trifling warfare of words that we proposed to engage with Mr. Fullarton; indeed to such a contest there would be no end; for so vulgar and clumsy a penman is he, that every new paragraph of his composition would afford a new cause for prolonging it. It is not his *words* then, but his *principles*, his *averments*, his *acts*, which first extorted and have since commanded our attention. We will appeal to the public, and with confidence too, if ever a proceeding so highly indecent was adopted by any man who had preferred a criminal charge against another, as this of Mr. Fullarton. Treating with contempt the decision of that court which had legal cognizance of the cause, and which had devoted to the investigation of it so much time and so much labour; and behaving with marked disrespect to his sovereign who had, in the most unequivocal terms, expressed his royal approbation of such decision; Mr. Fullarton leaves not the destined victim of his enmity there, but resolves to appeal from the honourable sentence of acquittal to—a higher court?—No—but to the *people!* What, let us ask, would the public think of a man, who, after having preferred a bill of indictment against another for murder or for treason, and after such bill had been thrown out by the grand jury, should appeal from their judgment to the people, and publish his own ex-parte statement of facts? Would they impute his conduct to a regard for justice? or, would they not rather be led to suspect, from such persevering enmity, that it proceeded from revenge, founded on some base and selfish motives? If in *such* a case they would draw such an inference, and it would be strange, indeed, if they did not, what favourable conclusion can even distorted candour itself draw from this proceeding of Mr. Fullarton? Far be it from us, in thus arguing from cases of a nature in some respects similar, to extend the analogy to the *motives* imputed to the accuser. Mr. F. must be incapable of harbouring any such motive; *he* is all truth, all honour, and all virtue; and to his insatiate thirst for justice alone must be imputed his care to proclaim Colonel Picton to the world, while the charges were in a course of investigation by the Council, "The most atrocious malefactor who ever dis-

graced the English name and character." 'Tis true, the council have presumed to differ in opinion from this impartial judge, and have even had the temerity to acquit "this atrocious malefactor!" Hinc illæ lacrymæ! We shall now direct our attention to Lieutenant-Colonel Draper's Address; our notice of which, in our Review for November last, was limited to the "Advertisement." It opens with this spirited exordium.

"I preface my address to the People of England with this short but strong declaration, that if there be one *respectable* or *honourable* man in the kingdom, who will convict me of having wilfully misrepresented, nay I will go further, of having exaggerated, or extenuated any of the facts which I shall think it my duty to bring forward in the following statement, I do here solemnly pledge myself publicly to acknowledge my mistake, and to make atonement for my error, by a full and unequivocal recantation.

"To persons of any other class, or character, I have resolutely determined never to make the smallest reply; and as to those who may choose to come forward in the way of anonymous defenders, I shall make this observation, which I hope they will bear in mind, and not lose sight of, that as I never shall state any important fact on *my own authority*, nor adduce any remark in which I shall not be supported by evidence of *unquestioned integrity*, I shall therefore take no notice whatever of any replies or observations, however daring, however plausible, or however ingenious, that do not come fortified by evidence and authorities of equal respectability to those which I shall myself adduce. It was my original intention to have confined, as it was my right so to do, this privilege to those only, who, like myself, affix their names to their publications. But with a confidence of the strength, the rectitude, and honour of the cause which I take up my feeble pen to defend, conscious of my perfect knowledge of that case, I here enlarge the limits of the privilege, and I reassert, that if any anonymous person chooses to enter the lists, and *fortifies his assertions by evidence and authorities of equal respectability* to those which I shall adduce, I here engage to answer him. But in no other case shall I ever write a single line, or take the smallest notice of what may be printed, or published."

This spirited writer next apologizes for any inaccuracies of language which may be visible in his address, on the ground that a military life is little favourable to literary pursuits. Without examining the justice of the excuse, we must acknowledge that there was not the smallest occasion for it, as the production is one of which the most polished scholar of the age would have no reason to be ashamed.

In our former remarks upon these publications*, we took some notice of Mr. Fullarton's flat contradiction of a statement by Colonel Picton, of certain observations made by Sir Samuel Hood, on Mr. F.'s conduct, on the 24th of March, 1803. Adverting to this transaction, Lieut.-Colonel Draper observes:

"Although not indispensable to my immediate purpose, yet for the

* See ANTI-JACOBIN REVIEW, Vol. XXV. P. 180.

sake

sake of truth, and of contradicting a report which has also been circulated with great industry, that Commodore Sir Samuel Hood joined Mr. Fullarton in his charge against Colonel Picton, I give, from Colonel Picton's letter to Lord Hobart, a copy of the Commodore's address to Mr. Fullarton in Council, *on the very day* when he presented the charges. This address was taken down by Colonel Picton, and printed in his letter, dated Nov. 1804; a copy of which was immediately transmitted to Sir Samuel, then on his station at Barbadoes. He has been in this country for some months; and although Mr. Fullarton has had the hardihood to assert that it was not spoken by him, I do now assert, *from authority*, that such assertion is false."

What credit can be given to Mr. Fullarton's assertions after this? The author investigates, with almost legal precision, and with more than legal ability, the charge preferred against Colonel Picton for the torture of Louisa Calderon. He prefaces this investigation with the following strong and eloquent remarks:

"The motives which induced Mr. Fullarton, at so early a period of his sojourn in the country, to advance a charge of this complicate nature, and so entirely contrary to the opinion and belief of his colleague Sir Samuel Hood, I have not taken upon myself to investigate. It is, however, neither unreasonable nor unfair to conclude, that when, according to his own declarations, he received no instructions to examine into the previous government, and that when such an attempt was made by him, it was publicly, forcibly, and with the utmost earnestness on the part of his colleague, not only deprecated, but utterly decried and discredited, and his veracity at the same time in other concerns impeached and maintained before his Majesty's council of the island, and where that impeachment was supported and sustained by all the members of that council but one; I say, in these circumstances, it is neither unreasonable nor unfair to conclude, that Mr. Fullarton's motives, in taking up this business, were not the result of a feeling or sense of public duty, nor in obedience to the requisition of public instructions.

"But if I cannot give him much credit in this respect, I shall not be deficient in acknowledging, that the taste, (if I may so pervert the real meaning of the word,) which he has shown in the selection of his charge, argues an acuteness of discrimination, which, when we consider the nature of the work he meditated, proves his ability in the way of crimination. Excellence in any line should never pass unnoticed. Between him who most exalts, and him who most debases his nature, there is but the moral difference of right and of wrong. The wicked ingenuity of the act by which that difference is contrasted may still be a subject of admiration, and the *man* may be handed down to posterity an object of universal horror and execration, while the record of his villainy yet remains a black, but extraordinary instance of perverted talents, and distorted genius. Mr. Fullarton knew the temper of the happy country from which he came; he participated in accusations which not long since had hunted down, by hue and cry of unpopularity, the reputation and fortune of a man, whom the highest and most honoured branch of the legislature at length pronounced innocent and guiltless. He well knew the feelings of the people of England, and with what facility and success every impostor

before him had roused those feelings, which, according to their direction, cast so much honour or so much disgrace on the national character. Happy, too happy, I conclude, did he feel himself, when he was able, with an air of great philanthropy and plausibility, to offer to the public a new victim for popular indignation. Religion had lost its hypocritical gown—Mahomet had long since monopolized all this trade. Patriotism had expended its masks—Wilkes is no more—the French Revolution is passed, and the civil and political liberty of England, disjointed by the shock, wanted the cement and fiery infusion of an inhabitant of a new and tropical region to support its weakness, and to renew its expiring strength. Louisa Calderon was to be brought from another world, and an hypocritical mulatta prostitute, a self-convicted robber, introduced into Westminster-hall, and *associated* with Hampden, and with Sydney, to the edification and instruction of the present and succeeding generations. Why, alas! should this noble, generous, and high-minded feeling, the peculiar boast and glory of the English nation, be perverted to the basest and most degrading purposes? Why should every *mountebank* in politics, every bankrupt in fortune and in honour, be capable of leading this charitable and magnanimous people astray, and of turning their feeling hearts and reflecting minds to the furtherance of their own base and wicked designs? That this has actually been the case in the business of *Mademoiselle Calderon*, I have no difficulty in saying that I shall be able most satisfactorily to prove; I feel quite confident in asserting, that I shall in this letter place beyond all doubt or contradiction, that so far from any violation being offered to the laws which Colonel Picton was directed to administer, so far from any tyranny, oppression, or ill treatment being exercised against *Mademoiselle Calderon*, the most minute and scrupulous observance of the most minute and scrupulous forms of that law was rigidly adhered to throughout: that in every connexion and relation in which it can be viewed, it will be pronounced according to the laws of the tribunal under which she was born, and under which the habits of her mind and feelings took their rise, a fair, impartial, just, and honourable trial."

The author then proceeds to state the circumstances of the case, on which we commented pretty much at length, in our Number for May last. He next defines the powers of the judges of Trinidad, previous to the conquest by the English, and at a time when the laws were in full force; and then quotes the instructions given to Colonel Picton, which vested in him the supreme authority, as formerly exercised by the Royal Audience of Caraccas. Lieutenant-Colonel Draper proceeds, in the regular course of this disquisition, to show what were the laws in force in Trinidad; a point of essential importance in the discussion of the question, relating to *the little mulatta prostitute*. We beg Mr. Fullarton's pardon, the *little persecuted innocent, Miss* Louisa Calderon.

"These material points being settled, the next question is, what was the criminal law that subsisted in Trinidad, previous to the surrender of that island? It is ascertained, that there existed but two codes of Spanish law relative to the Spanish colonies; or, to express myself more correctly, that

that in aid of the old Spanish or Castilian law, a compendious code was formed for the use and government of the Spanish West India colonies, by his Catholic Majesty, Charles II, in the year 1681, called, "Recopilacion de Leyes de los Reynos de las Indias, Mandada imprimir y publicar par la Majestad del Rey, Carlos II, 1681."

"This code, or compilation, did precisely what a code framed under such circumstances should do; that is, it enacted all such laws and regulations as were thought suitable, and best adapted to the *local circumstances* and particular situation of the countries they were designed to regulate or govern; but emanating as it did from the parent state, it was not necessary that a code of laws differing *wholly, essentially*, and *entirely* in *its principles*, should be framed for these colonies. This would be a piece of wild nonsense or madness that might have suited the Abbé Sieyes, or the revolutionists of *New* France, but certainly did not agree with the temper and disposition of the Monarch of Old Spain in the year 1681, and accordingly we find in the outset, in the royal preface to vol. I. p. 4, or declaratory law signed by the king, that it simply and clearly declares its object, and the limits of that object; it says,

Recopilacion de las Leyes de las Indias Carlos II, 1681.

"Ley que declara la autoridad que han detener las leyes de esta Recopilacion.

———"Que las Indias sean Gobernadas solamente por las Leyes de esta Recopilacion, guardando, en defecto de Ellas, lo ordinado por Ley 2° Titulo 1°. Libro secundo de esta Recopilacion."

Which Extract translated runs thus,

"The Indies are to be governed by the laws contained in this Recopilacion, having recourse, where they are silent or defective, to what is ordered by the 2d law, 1st title, and 2d book of this Recopilacion."

"This second law alluded to is as follows:

Ley 2. Titulo 1°. Libro 2°.

"Que se guarden las Leyes de Castilla en lo que no estuviere decidido por las Leyes de las Indias.

"Ordinamos y Mandamos que en todos los casos, negocios, y Pleytos, en que no estuviere decidido ni declarado lo que se debe proveer por las Leyes de esta Recopilacion, o por Cedulas, Provisiones o Ordinanzas dadas, y no revocadas para las Indias, y las que por nuestra Orden se despacharen, se guarden las Leyes de nuestro Reyno de Castilla, conforme a la Ley de Toro, asi en quanto a la substancia, resolucion, y decision de los Casos, Negocios y Pleytos, como a la forma y Orden de substancias."

TRANSLATED.

"The *Laws of Castile* are to be observed in all cases not determined by the laws of the Indies.

"In all cases, affairs, and causes, the determination and judgment of which cannot be found in the laws of the Recopilacion, or in the Cedulas, Diplomas, or Ordinances given for the Indies and not repealed, and those we may hereafter dispatch, we do order and command that *the laws of our Realms of Castile be adhered to*, conformably to a law of *Toro*, for the substance, resolution, and decision of affairs and causes, as well as the form and order of the proceedings."

Again,

Again, in Book 2. Title 2. Law 13.

Ley 13. Titulo 2. Libro 2.

"Que las Leyes que se hizieren para las Indias sean lo mas conformes que ser pudiere a las de estos Reynos."

TRANSLATED.

"That the laws to be made for the government of the Indies be as conformable as possible to those of these kingdoms."

Libro 2. Titulo 15. Ley 17.

In Book 2. Title 15. Law 17.

"Que en las Audiencias de las Indias se guarden las Ceremonias de las Chancillerias de estos Reynos de Castilla, en lo que no estuviere especialmente determinado."

TRANSLATED.

"That the Audiences of the Indies conform to the ceremonies observed by the Chanceries of these our kingdoms of *Castile, or whatever is not especially determined by the Recopilacion.*"

Libro 2. Titulo 15. Ley 66.

Book 2. Title 15. Law 66.

"Mandamos a las Audiencias que en el conocimiento de los negocios y pleytos, civiles y criminales guarden las leyes de estos nuestros reynos de Castilla en los casos que por las de este libro no huviessémos dado especial determinacion, y provean de forma que los delitos no queden sin castigo dentro y fuera de las cinco leguas."

TRANSLATED.

"It is our commands that the Audiences, in the cognizance they take of all affairs and causes, civil and criminal, *conform to the laws of these our kingdoms of Castile, and whatever is not specially determined by the laws of this book*, and they are to take care that crimes do not go unpunished within their jurisdictions."

Libro 7. Titulo 8. Ley 3. de la *Recopilacion de Indias.*

Book 7. Title 8. Law 3. of the *Recopilacion of the Indies.*

"Somos informados que en las Indias hay muchos Testigos falsos, que por mui poco interes se perjuran en los Pleytos y Negocios que se ofrecen, y con facilidad los hallan quartosse quièren aprovechar de sus deposiciones:—y porque este delito es grande ofensa de Dios nuestro Señor, y nuestra, y perjuicio de las partes, Mandamos a las Audiencias y Justicias que con mui particular atencion provean averiguar los que cometen este delito, castigando con todo rigor a los Delinquentes conforme a las Leyes de nuestros Reynos de Castilla pues tanto importa de Servicio de Dios y Execucion de Justicia."

TRANSLATED.

"We are informed, that in the Indies there are many false witnesses, who for trifling reward perjure themselves in the suits and processes which offer, and that they are easily procured by those who are desirous of benefiting by these depositions; and because this crime is a great offence against God and ourselves, and of great injury to the parties, we order all Audiences, Justices, &c. that they search out and discover those who commit this crime, punishing with every degree of rigour the delinquents, conformable to the laws of our kingdoms of Castile; it being important to the service of God and the execution of justice."

"Let

" Let us now state the laws of the kingdom of Castile, as far as they relate to the subject of my Address, I mean that of picket or torture.

" *Recopilacion de las Leyes de estos Reynos hechas por mandado de Su Majestad Catolica Don Philipo 2° nuestro señor, Madrid* 1581. Libro 2° Titulo 7. Ley 13.

" *Recopilacion of the Laws of these Kingdoms, (or of Castile,) made by order of His Catholic Majesty, Philip* II. *Madrid* 1581. Book 2. Title 7. Law 13.

" Que los Alcaldes no condenar a question de tormento sin preceder sentencia; y a los hidalgos los guarden sus privilegios, y sin embargo de qualquier costumbre o estilo guarden lo que es derecho en esto.

" Porque somos informados que los Alcaldes *quando mandan poner a question de tormento*, no dan sentencia ni la firman, porque no se puede ver si son conformes o no, para que el condenado pueda suplicar ù alegar de su derecho, y que lo mismo se ha accustum brado en todas las otras justicias, aunque sean de muerte, y que solamente dan un mandamiento para que el alguacil execute sin notificar lo al delinquente, porque no apele, y *que han attormentado a muchos hidalgos, aunque no sean casos enormes*, y porque esto es causa mui grave, y contra todo derecho y leyes, mandamos que sin embargo de qualquier costumbre o estilo que en esto pretenden tener, ellos y los pasados, en el procedes y terminar los negocios asi civiles como criminales guarden las leyes y mandamientos de nuestros Reynos y no exceden de ellos.

TRANSLATED.

" The Alcaldes are not to condemn to the question or torment without sentence; viz.

" Being informed that the Alcaldes, *when they order the application of the question or torment*, do not give previous sentence and sign it, so that there is no seeing whether they act conformably or no, that the condemned might petition or allege his right, and that the same is the custom in all cases, even those affecting life; and that they only give an order to the alguazil to execute it without notifying it to the delinquent that he might not appeal; and *that they have tormented many esquires, or hidalgos, even in cases of no enormity.* And as this is a most serious case, and contrary to the laws, we order, that notwithstanding any custom they now pretend to have, in the proceeding and determination of all affairs, civil or criminal, *they keep the laws and ordinances of these kingdoms*, and do not exceed them."

Libro 6. Tit°. 2°. Ley 4.

Book 6. Title 2. Law 4.

" Ordnamos que ningun hijodalgo pueda ser preso ni encarcelado por deuda que deva, salvo sino fuere arrendador o cogidor de nuestros pechos y derechos, porque en tal caso el mismo quebranta su libertad. Y asimismo mandamos *que ningun hijodalgo pueda ser puesto a tormento* porque antiguamente fue asi otorgado por fuero."

TRANSLATED.

" We order that no esquire or hidalgo be arrested or imprisoned for any debts he may have contracted, except as renter, or collector of our revenues, in which wise, he is the vitiator of his own liberty; and we also order *that no esquire be put to the torment*, for such was anciently his privilege."

" Thus

"Thus far the laws of the Recopilacion for the Indies, and those of the kingdom of Castile, on which they are founded. As for the Trinidad Cedula, it merely contains an enumeration of the advantages or grants of land, and commercial privileges, to such as were inclined to become settlers in that colony; and does not mention, in a single instance, the laws, either civil or criminal."

Our readers cannot have forgotten, that, on the trial of Colonel Picton, for ordering the torture to be inflicted on Louisa Calderon, the counsel for the prosecution insisted, first, that the Spanish settlements in South America, and, of course, Trinidad, were governed *exclusively* by a code of laws, entitled the Recopilacion de las Leyes de las Indias; which forbade, or at least did not admit of torture; and secondly, that torture was not sanctioned by the laws of Old Spain. The latter was the question submitted to the jury, who found, *that no such law was in force*, when the judge told them, that they must then return a verdict of guilty. Colonel Draper has fully falsified the first assertion respecting the exclusive supremacy of the Recopilacion; and how an English jury could be called upon to decide such a question as the last, and upon such evidence, we are utterly at a loss to conceive. Without, however, meaning to impute any improper conduct to the jury, or to accuse the witnesses of wilful perjury, we will state, for the information of our readers, what we should have imagined no one, who knows any thing of the civil law, could, for a moment, question, that torture ever has been sanctioned by the law of Old Spain, and that, *to this hour*, let Messrs. Montez and Vargas contradict us, if they dare, it is actually practised in the Spanish colonies in South America. But says Mr. Garrow, with his usual boldness, "if torture was the acknowledged law of the island of Trinidad, this would supply no vindication of a British governor." And he then proceeds to state *his* conceptions of the duty of governor Picton, which happen to be at direct variance with the notions of Sir Ralph Abercrombie, and with the instructions of the British government, which positively enjoined him, to govern the island "*in conformity to the ancient laws and institutions that subsisted within the same previous to the surrender of the said island.*" If Mr. Garrow be consistent, or unless his argument may be considered as, vox et præterea nihil, (and for his own sake we wish it to be so considered,) he will contend that the King had no authority to issue such instructions; and we should be happy to discuss that point with him. But Colonel Draper has opposed to Mr. Garrow such arguments and such facts, as that pleader, with all his eloquence and ability, and few pleaders possess more, will, we are persuaded, be unable to answer and to confute. Having shown the reference in the Recopolacion to the laws of Castile, he quotes such portions of these laws as authorize the infliction of torture. He then proceeds thus:

"Let my reader compare the declaratory laws, or royal prefaces, signed by the King, of both codes here stated, and he will immediately feel a perfect conviction that they are founded on the same principle. The Recopilacion

copilacion de las *Indias* refers to the "Laws of the realms of *Castile* in every thing that is *not found* in the Recopilacion de las Indias." What necessity, therefore, was there to enact criminal laws in that Recopilacion? It tells you where they are to be found; it neither changes or alters, but actually adopts, orders, and commands their practice and enforcement. Mr. G, might as well tell me, that the laws of torture were abrogated and abolished by the *Recopilacion of Castile*, because there is no *particular* specification of the particular statutes for torture, and simply contains *the exceptions* which I have adduced respecting the Alcaldes condemning to the question "without sentence." "And that no esquire be put to the torment," referring always, or, "*conforming in whatever respects the laws of the Partidas and Fuero to what is ordained and directed by the law of Toro.*" I shall not strengthen this argument by saying, that in both cases, *Exceptio probat Regulam;* but having an opinion of Mr G.'s *profundity*, I shall refer him to the laws of the Partidas, Fuero, and D'Estilo, for their detail of those particular laws on the subject of torture, and leave to myself a future opportunity of *proving* to Mr. G., from law authorities beyond doubt or controversy, that torment continued in 1802 to be the law of Spain, and consequently, as I have maintained and proved, the law of Trinidad. Should I take up the examination of this question on a broader principle than I have thought necessary to do in this statement, I hope to be able to give a more copious view of the laws than the narrow limits of this paper will permit me. But I trust I have adduced sufficient authority to prove the particular point which I intended, and which I here maintain, viz. That the criminal laws of Old Spain are neither abrogated, repealed, or superseded by the *laws of the Recopilacion de las Indias*, upon the assertion of which Mr. G. obtained a verdict; and that these laws are as fully, completely, and substantially in force in the colonies, as they are in the heart of the capital of Madrid, where I have indisputable living evidence that punishments to extort confession are at this moment in use and practice."

Colonel Draper next enumerates the old Spanish law books of authority, *which were received and acted upon as such* in the colony. These books were, Elizondo, Curia Philippica Bobadilia, and Colom; and from them the Colonel quotes such laws as relate to the subject which he discusses. As the only question now remaining to be decided respecting the conduct of Colonel Picton, is that of a *new trial* for the infliction of torture on Louisa Calderon; as the late verdict turned on the point before noticed, as we are willing that our readers in particular, and the public in general, shall know as much on the subject as those persons "who are conversant with the proceedings of the Court of King's Bench," and as the pamphlet before us has been suppressed, we shall, without any fear of trespassing too much on their patience, extract the whole of these quotations.

Curia Philipica, No. 16. Folio 227.

"The accomplice in a crime is not a sufficient evidence against another, (his companion) agreeable to a law de Partida, except in crimes of high treason, coining, that against nature, *notorious theft*, and in all those which cannot be committed without accomplices. In all which cases being

ing admitted, he is to be fully examined in the cause of him against whom he gives testimony. "*Antonio Gomes.*"

Curia Philipica, No. 2. Folio 229.

"The question of torment is to be applied for confirmation and proof, there not being sufficient."

Curia Philipica, No. 4. Folio 229.

"In the same crimes for which the question is applicable to the delinquent, in the same it is applicable to the witness who varies or prevaricates in his evidence, or who denies the truth, or who refuses to declare it, there being a presumption that he knows it, not being of those persons to whom the torment cannot be applied, according to a law of Partida and its Gregorian Glossary.

"And in the same crimes for which the torment is applicable to the delinquent, *in case an evidence of low vile character and bad morals is admitted, he is to testify under torment, otherwise his evidence is of no validity.* "*Law de Partida.*"

Curia Philipica, No. 12. Folio 230.

"The torment that may be ordered to the delinquent for the crime, may also be ordered to force a declaration from his accomplices (if there be appearance or presumption that he had any) in crimes of high treason, coining, that against nature, *theft*, &c., as well as in all others which cannot be committed without accomplices; in all which those who are so may be admitted as evidences. "*Antonio Gomes.*"

Elizondo Pratica Universal Forense Judicio Criminal, No. 12. Folio 277.

"The appearances to authorize the application of the question should be weighty, apparent, urgent, and probable, and not light, doubtful, and equivocal, except in hidden crimes, and of difficult proof, such as *theft*, sodomy, crimes committed at night, coining, &c., in which the slightest are sufficient to authorize a departure from the ordinary forms of law, and the receiving of such proofs as can be met with."

Elizondo Pratica, Universal Forense, Judicio Criminal, No. 5. Folio 275.

"To know what appearances are sufficient, and without which satisfactorily proved, the torment cannot be ordered, except in atrocious crimes, or the accused refusing to answer the questions affirmatively or negatively, or the persons against whom the suspicions exist, being *entrusted with the care of property*, of a town, or an inn-keeper, *for thefts committed in the places under their charge.*

"*Vide Fannacio de Judicils.*"

Curia Philipica, Judicio Criminal, No. 13. Folio 230.

"The species of torment, and the quality, is not determined by the law, but left to the arbitrament of the judge, according to the complexion of the delinquent, the crime, and its appearances, though he should not make use of new torments, but the usual ones, such as dropping of water, small cords and pulleys, and of such nature.

"*Vide Law de Partida and Gregorio Lopes.*"

Bobadilia de la Politica, Folio 964. No. 22.

In high treason, *theft*, *robbery*, parricide, and crimes of an atrocious

ous nature, the suspicions being strong, and the accused hardened, lawyers are of opinion that unusual torments may be applied."

Bobadilla, Folio 965. No. 25.

"In applying the torment juridically, though the criminal should die, or lose the use of his limbs, the judge cannot be answerable for it, according to common opinion, and a Law de Partida, which says, 'if the judge order any man to be tormented for any offence he may have committed, in order to discover the truth, he cannot be answerable for any wounds he may have received.' And I well remember, that in the jail of this court, an assassin died under torment, and another had his arms broken, without any consequences."

Curia Philipica Judicio Criminal, Folio 231. No. 16.

"There are to be present at the torment only the judge, escribano, executioner, and person tormented. And it is to be given in a secret place, without any other person being present or in hearing.

"*Law de Partida.*"

Bobadilla de Politica, Folio 962. No. 16.

"In notorious, concealed, and atrocious offences, charged against wicked persons of evil fame, if the judges order the question or torment upon slight evidence or suspicion, and in the information and summary mode, without communication to the accussed, as is the common opinion, they shall be held exculpated in residencia, though Paris de Puteo says, That it is only allowable to superior judges, and not to inferior ones: but I know that the contrary is the practice, and in twenty-one years that I was corregidor and judge, I always practised it in such cases, and though I was accused in residencia, I was always acquitted. And in the superior council, in the account that I rendered of the corregidorship of Soria, they approved of the torment I ordered on summary information to Sarazola and other robbers, whom I caused to be apprehended in Navar and Arragon, in the year 1773."

Bobadilia, Folio 959. No. 10.

"If the action is for having committed any one unjustly to prison, I say, if the crime is of a serious nature, although the accused shall not have confessed it, he may not only be put in irons, but into the stocks and in chains: but if it is for a slight offence, he ought not to be put in irons."

Bobadilia de la Politica, Folio 966. No. 26.

"There is another kind of complaint against the corregidor in residencia for judgments not conformable to law, and this kind is divided into two parts, the one when the judge in his sentence erred merely from ignorance, or want of knowledge, and the other when he was actuated by malice or corrupt motives. With respect to the first, I say, that a judge may be punished for it, as it is a great fault in any one to be ignorant of the art he professes, and of the office of judge, which he has voluntarily taken upon himself. Ignorance of the law can excuse very few, particularly professors of the law. But many lawyers are of a different opinion, and say, that judges are punishable only for corruption, malice, &c., and not for errors of judgment proceeding from ignorance; and this is observable every day in the royal audiences, for though sentences

tences of the inferior judges are frequently reversed, they are not condemned in any penalties."

Bobadilla, Folio 966. No. 27.

"For as the judge who solicits and accepts an office, being incapable, commits a great fault, particularly if he does not examine the facts and study the law that he may conform to it, (for inferior judges are tied down to the law,) so that if through ignorance, imprudence, negligence, or confidence in himself, he does an injustice to the party, he may be accused in residencia, and condemned in whatever costs and damages the party may have suffered. But according to Anores de Isernia, Gregorio Lopes, and others, if the judge in the examination of facts and law used diligence, and without deceit or fraud used his best endeavours, he ought not to be condemned, although he may have erred in some things, for the defect proceeds from the imbecility of human nature, and ought to be pardoned."

Bobadilia, Folio 970. No. 31.

"In what touches the satisfaction that the judge in conscience ought to make in the above cases, I say, that if through malice, he prejudiced or injured the party, he ought to be obliged to satisfy him fully to the extent of the injury; but, if through ignorance only, then there is this distinction, if the judge solicited and sought the office, he is subject to costs and damages, but if, on the contrary, he was elected or compelled to accept of it, he shall not be obliged to pay any thing."

Bobadilia de Politica, Folio 926. No. 64.

"Those whom a judge had condemned or imprisoned, are not sufficient evidences against him, (in residencia,) because they are actuated against him by hatred, and always persuade themselves that the condemnation and imprisonment were unjust, and that the judge was the accuser. And naturally then with facility, justify and pardon themselves, and inculpate and calumniate the judges who either condemned or imprisoned them. And for either of those causes it is natural to presume that they are actuated by hatred against them."

Bobadilia, Folio 926. No. 65.

"Persons of low and vile character and reputation, or unknown, ought not to be admitted witnesses, even with torment, against officers of justice, under residencia; though according to law they may be admitted with torment against other persons in criminal causes."

Bobadilia, Folio 923. No. 54.

"The accuser, denunciator, promoter, or instigator, or who dictated the articles of accusation for another to present, for the same doctrines and reasons cannot be admitted an evidence for the other accusers."

Bobadilia, Folio 923. No. 55.

"The advocate or attorney of the accusers, although not employed in the cause for which they bear evidence, cannot be admitted as evidence free of exception."

Bobadilia, Folio 925. No. 62.

"The conspirator, and conjurator, to promote the residencia and accuse the judge, and assist with their persons, money, counsel, or other means, cannot be admitted as unexceptionable evidence."

Colom.

Colom. Book 2. Folio 143.
Colom. Tom. 2. Folio 143.

" El Juez imperito en letras o *en derecho es llamado Lego, y en los* Pleytos y Causas que pendieren ante el deve assessorarse o accompañarse con Advogado aprobado, siendo sobre algun articulo que consista su determinacion en punto de derecho y en las sentencias definitivas, dando antes noticia a las partes interessadas del Assessor que nombrare para que si quisiessen innovarle de su derecho o recusarle por sospechoso para que el Juez nombre otro, por ser esta de su Eleccion o arbitrio en virtud de la Ley 2° Titulo 21. Partida 3.—pero para los demas proveidos que atienden al ritual del Pleyto no se necessita ni pratica assessorarse de Letrado, sino solo del Escrivano de el, por ser de su Obligacion a saberlo y evitar costas y diligencias."

TRANSLATED.

" The judge who is not educated to the profession of the law is called Lego, and in all processes and causes carried on before him, he is required to assessorate or accompany himself by a graduated advocate *when he decides on points of law*, and in definitive sentences, giving notice to the parties interested of the assessor named, that if they choose they may except to, or refuse him as suspicious, that the judge may name another, which is at his election and arbitrament, in virtue of Law 2d. Title 21. Partida 3—*but for all other provisions which respect the ritual of the cause, it is not the practice to make use of a graduated assessor, but only of the escrivano of the cause, whose duty it is to understand it, and to avoid costs and damages.*"

We venture to assert, that there exists not any unprejudiced man, who, after reading these passages, can doubt for a moment, that torture was warranted by the law of Spain, and that Colonel Picton, in the infliction of it in the solitary instance adduced, acted in strict conformity to the ancient laws and institutions that subsisted within the island of Trinidad, previous to its surrender to the British arms. But perhaps we shall here be told, for we have been assured that such language was actually used in the court, that, though Colonel Picton acted in strict obedience to his instructions, still he could not plead those instructions in justification of his conduct. In our first notice of this prosecution, we showed the dangerous consequences of such a proposition. If it be for a moment maintained, as a doctrine of law, what military officer in his Majesty's service will again be rash enough to accept the government of any foreign possession? It is a doctrine utterly destructive of all military subordination, and which, once admitted, will, of necessity, give to the gentlemen of the long robe a monopoly of the office of governor; and Mr. Garrow's greatest enemies could not wish him a worse fate, than to fix him in the government of Trinidad, furnished with instructions, his obedience to which might subject him to a criminal prosecution in England, kept hanging over his head for two years. We must here premise, that we have the authority of Lord Ellenborough for asserting, that, in regard to the question submitted to the jury, viz. Whether torture was warranted by the law of Spain? Text writers, of high reputation, should be considered

sidered as "accurate expounders of the law." Such then are the writers quoted by Colonel Draper. We have the same authority also for saying; "if what the defendant has done be not under the authority of law, he ought to be punished; *if under that authority, he ought to be quit and go free.*" To us, then, it is sufficiently proved, even by the authorities which his lordship acknowledges to be competent, that what Colonel Picton did, he did under the authority of the law; and that, therefore, he ought to be quit and go free, which, however repugnant it might be to the feelings of some men, would assuredly be consistent with justice, and consequently highly congenial to the feelings of all in whose bosoms a love for justice is not superseded by a spurious or affected philanthropy, no nearer allied to genuine humanity than hypocrisy is to benevolence; or than power without responsibility is to constitutional authority.

On adverting to the danger of denying, that an officer's conduct can be justified by his instructions, in language of much greater strength and eloquence than our own, Colonel Draper thus feelingly deplores and deprecates the existence of so alarming an evil:

"My mind is too full of matter upon this question to proceed securely on. I have, as an officer, stated the principle of the case; I have, as a faithful, loyal, dutiful subject, opened the subject to my country; I have taken it out of the hands of base, designing men; I have removed all the calumnies and misrepresentations which have been wickedly, and for the worst purposes, attached to it; I have brought it from night and darkness into broad day-light; I have exposed it *as it is*, to my country and the world: not alone for the honour, fortune, reputation of him on whom this great experiment has been made have I volunteered in the cause, but for the safety and protection of those who are now under the very same terrors. The magistrates of Trinidad acted in this case with such perfect conviction of their legal powers so to do, of the legal *right* they had so to act and order, that the intimidations of Mr. Fullarton in bringing this case forward as a heinous charge and crime were laughed at: little did they suppose that the Governor of Trinidad was, on his return from the Government, to be pelted by the pityless tongues of an unthinking rabble; to be confronted and accused by miscreants whom they all acknowledged and swore to be outcasts, and persons 'not to be believed on their oaths.' Mr. Black, one of the ablest, and most experienced, the most wealthy Magistrate of the Colony, has asserted his legal right to order this punishment *since* Brigadier-General Hislop has assumed the Government. He punished Modeste Valmont in the same manner as Mr. Begorrat punished Louisa Calderon; and will the Government of England, will it keep an active Magistrate and honourable man in exile in the West Indies, when after thirty-five years of toil and labor under a burning sun, the greater part of that spent in the service of Government, when the labor of life is, or should be, relieved by the solaces of friends, and the comforts of fortune in England? I say, will such a man be kept in abeyance, waiting for the hand of the law to lay hold on him, should he be bold and brave enough, like Colonel Picton, or rash enough, *perhaps as it may turn out*, to come home, and face it's

it's *present* terrors? and why all this terror, dread and apprehension? because he acted as the Colonel did, and as Mr. Begorrat did *in obedience to the law?* No, no. This cannot, will not be done, will not be suffered or endured. An action of damages for 40,000*l.* is actually entered against Colonel Picton for acting in obedience to *other* parts of his Majesty's instructions, which it requires no knowledge of the Spanish * language or of Spanish law to read and understand. Many are threatened against Brigadier-General Hislop; I know the cases. *His* instructions are, I understand, on a much more narrowed scale than Colonel Picton's. *He* should not be left in jeopardy. It is full time to put an end to all these fretful circumstances. The principle should be settled for ever and put to eternal rest. No new sources or seeds of insurrection or rebellion should be laid. A British Governor in the dust, and a triumphant negro or *mulatto* mob, are unseemly spectacles. They present awful considerations to the minds of reflecting men, to those who know these fiery and inflammable regions, what they have been, nay, what they are, and worse, what they may be.

"But if the dangers pointed out, be far from our fire sides, their apprehensions often slide away from our thoughts, and leave little or no impression; they have, however, not wanted my warning voice, weak as it is. I have raised it, and shall continue to do so, in humble hope and expectation that it may be of some avail; that my zeal at least to help to raise others more powerful, or more able to join their voices to mine, in decrying any attempt at such disgraceful proceedings in future. Let not the confidence of officers, naval, military, or civil, in those who govern or direct us, be broken up, or endangered! this confidence, this discretional authority, is the key and corner-stone to all great actions. What would our immortal hero Nelson have done at Copenhagen, if confidence had not ruled his heart in that memorable contest? Would he have lived to have turned the balance of Europe, and gained the battle of Trafalgar?—Would the conquest of the French in Egypt have been annexed to our military triumphs? Would Trinidad have *remained* in our possession? No. We should have nothing of these to record. Abortive enterprizes, abortive actions. Nothing but miscarriage and abortion.

"When the Government or the country fails in their acknowledgments to the zealous and faithful servant in any department, you tear up by the roots the very soil that nourishes and vivifies the hearts of oak that bear your honour and your thunder to every part of the world. Cold passing consideration will come in the place, and supplant the instinctive ardor, the high mettle, the burning zeal of those who sacrifice every thing dear to them in the service of that country. Oh! it is a fatal mildew, corroding with its malignant poison, and consuming the principles of honorable exertion; striking at, destroying, and extinguishing the *punctum saliens* of all honor, all courage, all manly and noble action."

These are truths, to which every government will find it both its interest and its duty to attend. The present are times that call for measures of wisdom, and efforts of vigour, for men of high minds and ge-

* Vide Appendix, No. 15, for the cause, and the name of the *gentleman* who has brought the action!

nerous

nerous souls, who will risk every thing for the good of the country which they love. But if, instead of hardly-earned honours, they are to meet with lingering persecution; if, instead of laurels to deck their brows, they are to be offered cypress to decorate their tombs, quod Deus avertat! Prudence will subdue patriotism, and self-preservation rise superior to courage.

Passing over the intermediate matter, most of which indeed we have noticed in our former numbers, we come to the masterly conclusion of this most eloquent address.

"My task is now finished: and, on reviewing it, I find nothing but of which an officer and a gentleman may be proud of having done; I therefore say, feeling and understanding the force of the words, I have done my duty to my friend, to myself, and to the public.

"The pleasure and satisfaction I feel in having done it are too strong for my own language to give full expression. My reader will therefore thank me for adopting the words of a man, whose forcible eloquence has often beautified the cause of truth, whose pen was never moved but in the cause of virtue and religion, and whose conduct and example in this respect are lessons to the world, and a pattern for succeeding ages. He says, 'When I am animated by this thought, I look with pleasure on my book, and deliver it to the world with the spirit of a man that has endeavoured well.'—'In this work, when it shall be found that much is omitted, let it not be forgotten that much likewise is performed; and that though no book was ever spared out of tenderness to its author, (and the world is little solicitous to know whence proceeded the faults of that which it condemns,) yet it may gratify curiosity to inform it, that this address was written with no assistance of the learned, without any knowledge of the great,' without any contribution from the gentlemen of the long robe, of any description or order; amidst great inconvenience, and considerable obstruction from want of proper materials.

"I dismiss it, however, from my hands, not like that great and learned man, 'with frigid tranquillity, having little to fear or hope from censure or from praise;' but with eager hope, with anxious expectation, with longing solicitude, that it will become popular, that it will perform and accomplish the great ends for which it was intended, that it will, in the first place, contribute to rescue from the gripe of private malevolence, and public obloquy, an eminent, meritorious, and accomplished officer; that it will tend, in the second place, to place in a just, fair, and proper point of view, that most unaccountably perverted, distorted, and misunderstood subject of Louisa Calderon; and above all, and paramount to every thing, that it will awake and call the attention of the nation, and of the Government, to a full and open investigation of a transaction, which, in point of the future dangers to the security of the country with which it is pregnant, in point of the individual ruin and destruction which it meditates and ensures against any man who may be the object of its malice; in every point, place, situation, and circumstance in which it can be viewed, shakes alike public confidence and public honour; saps and undermines the foundation of all zealous public service; puts man in hostility to man, makes a traitor of the seeming friend of your bosom, renders the whole

whole nation a traitor; permits no man to walk upright, suffocates his spirit, congeals every generous faculty, and in my humble opinion tends manifestly to make this blessed land resemble more a nation of Turks than any other occurrence which could happen in Old England."

Perhaps there is too much warmth in this last passage; but the indignation which engendered it is virtuous; and where the genius of the artist is visible in every stroke of the brush, it would be the height of fastidiousness to quarrel with him because his colours are occasionally too vivid. A more able, or a more eloquent advocate, Colonel Picton could not have had; and we lament extremely that some few indiscreet passages, in which the author's zeal rose superior to his judgment, should have rendered it expedient to stop the circulation of his pamphlet.

It now only remains for us to state, in respect of this prosecution, that a motion was lately made for a rule to show cause why a trial should not be granted, in the case of Louisa Calderon. In support of the rule a body of written evidence was tendered by the defendant's counsel, to the admission of which the counsel for the Crown objected. As soon as the issue of the trial was known at Trinidad, it occasioned the greatest surprize and consternation in the colony. Persons, vested with authority, began to tremble for the consequences of the legal exercise of it, and to question each other as to what was law and what was not. In order to quiet the apprehensions of the inhabitants, the Governor called the council together, and summoned before it all those who were known to be most skilled in the laws of the country; who were examined as to the question—Whether the law sanctioned the infliction of torture? The proceedings of this meeting were transmitted by the government of Trinidad to the Secretary of State here. And these were the documents which the counsel for Colonel Picton tendered as evidence to the court; and which proved, beyond the possibility of doubt, that torture was sanctioned by law. Mr. Garrow's objection, however, which certainly, under the peculiar circumstances of the case, did not come with a very good grace from the counsel for the Crown, was admitted as valid by the court; but at the same time it was resolved, that as the proffered evidence *struck at the very root* of the cause, it was essentially necessary that it should be brought before the court in a legal shape. For this purpose a new mandamus must be issued; under which the same persons will be examined, and the same depositions, of course, returned. So that, after a farther delay of possibly seven or eight months, and the expence of as many hundred pounds, the same body of evidence, verbatim et litteratim, will be produced to the court. On this it is natural to suppose that a new trial will be granted; and another jury will find that the decision of the last jury, respecting the law of torture, was contrary to fact. During the discussion of this question in the court, Mr. Garrow took occasion most pointedly to observe, that there were persons *out of that court* who were in the habit of misunderstanding and of misrepresenting every thing which he said or did. It was impossible for us to mistake his meaning; and, had we possessed

the same privilege with himself; we should have given him a full and satisfactory answer. We must now tell him, that we disdain to stoop to misrepresentation of any kind; and that if we have misunderstood him, the fault is imputable to the short-hand writer who took the trial, for we have asserted nothing but what is fully justified by the language which he is there represented to have used. And a strict regard to truth compels us to add, that his speeches, as there reported, afford a complete contradiction to the assertion which we heard him make, that he had conducted this, as he had done every other criminal process, with the utmost fairness, liberality, and candor. Were we disposed to depict these speeches, we could, we are persuaded, fully convince our readers, that they are remarkable for any thing but the qualities so specified. But we have no such inclination. We ever thought highly of Mr. Garrow; we have, on some occasions, acknowledged our obligations to him, and on none have we ever refused to do him justice. But we should feel ourselves utterly unworthy of the eulogies which he once publickly pronounced on our work, if we did not assert that independence of thought, and that freedom of language, in respect of him, which we assert in respect to any one else, when employed in the investigation of truth, and in the promotion of justice.

The last publication which we have to notice on this subject, is the *twelve-pennyworth* of accusatory matter, exhibited by Mr. Fullarton, F. R. S. in the form of *three folio pages*, (let him prevail on his *Edinburgh booksellers* to buy them, if he can,) during the Westminster election. In the matter of charges, Mr. Fullarton is a perfect busy-body, a very *Marplot*, thrusting his nose in every hole and corner. If this had been a mere election-squib, we should not have stooped to notice it; but it is part of his grand system, to have recourse to every means which ingenuity, or less commendable qualities, can supply for rendering his personal enemies odious and himself popular. But we may say to him as Junius said to a very different character, to a soldier, a scholar, and a gentleman, "Cease, viper, you bite against a file."—It would have puzzled the brains of a less experienced adept in the arts, or rather *artifice*, of accusation to discover, what the electors of Westminster had to do with the affairs of Trinidad; or, indeed, what Mr. Fullarton himself had to do with the election of Westminster. But such a veteran as Mr. Fullarton is not to be deterred by difficulties, checked by disgrace, or dismayed by disappointment. Commodore Hood was a candidate; Commodore Hood was the friend of Colonel Picton—Commodore Hood had had the audacity to treat Mr. Fullarton cavalierly; and therefore he thought, with a prudence natural to his countrymen, that he might kill two birds with one stone, and repay the Commodore on the Hustings for the trimming which the First Commissioner had received at the Council-board.

Mr. Fullarton here calls upon Sir Samuel Hood to give answers to two and twenty queries, chiefly extracted from his ponderous quartos of literary lumber. Many of these relate, exclusively, to Colonel Pic-

ton:

ton. The list of persons executed and otherwise punished by the executioner, at Trinidad, was so likely to inflame the minds of a London populace, that the publication of it among his queries was a temptation too strong to be resisted. If there be an honest man in the kingdom, who will say that such a publication, while criminal charges, most of them founded on this very list, were in the course of examination by the Privy Council, did not deserve to be burnt by the hands of the common hangman, we will consent to cry peccavi to Mr. Fullarton, and to acknowledge that we have both misunderstood and misrepresented him. To notice all these queries would be an act of supererogation, as in the course of our comments on the various publications before us, the facts to which they allude have been already discussed. The ninth *query*, however, must not escape without the fiat of falsehood being stamped on its front. "Did you not concur with Colonel Picton, in imprisoning the keeper of the archives, Mr. De Castro, *because he had allowed me access to the criminal records?*" &c. No, Mr. Fullarton, it was not, as you very well know, for allowing you access to these records, but for suffering you *to carry them away* from the office, to your own house; for which he was justly punishable. Since, however, Mr. Fullarton has thought proper to introduce the name of De Castro, we shall take the liberty of reminding him, that this De Castro, when examined on oath, respecting the trial and *picqueting* of the mulatto thief and prostitute *Miss* Louisa Calderon, declared that the said trial had been conducted "so as to bring the affair to as speedy a determination as possible, and to discover the truth;" that he believed that Colonel Picton had acted in the whole of the prosecution with impartiality, and without being influenced by any other consideration whatsoever, than the attainment of the ends of justice; and that, excepting the decree, he never interested himself in any way on the subject of the torture of Louisa. This is the place to add, that Colonel Picton never saw the girl either before or after the day of her commitment at Trinidad, until he saw her in Westminster Hall.

At the end of his precious collection of queries, Mr. Fullarton has the modesty to tell the public, that the transactions of Trinidad have been involved in an official and judicial mystery, for nearly four years, and that they have subjected him, "to the insults of disgraceful publications through the medium of periodical prints and pamphlets given to the world by Colonel Picton and his agents. In each of these productions, the name of Sir Samuel Hood is introduced as the chief support of these extraordinary attempts to level all distinctions between right and wrong, truth and falsehood." Now in the first place, if the transactions of Trinidad have been involved in mystery, it is certainly no fault of Mr. Fullarton's, who has been labouring very hard to elucidate them. If, indeed, he speak truth here, it is evident he has laboured in vain; and we are certainly ready to concede to him, that his labours have not answered his purpose. Secondly, as to *the insults of disgraceful publications* through the *medium of periodical prints and*

pamphlet, it is really such a nonsensical jumble of words, that it is not very easy to discover his meaning. But as this, we believe, is the only periodical publication in which his fallacies have been exposed, and his presumption chastised, we must give the most flat and unqualified contradiction to his assertion, that either Colonel Picton or any of his agents, has had the smallest concern in such exposure, or in such chastisement. We again repeat, that when we first entered on the discussion of the subject, we neither knew, nor had even seen, any one of the parties implicated in the transaction, the late Mr. Woodyear alone excepted. But what right has Mr. Fullarton to complain of attacks, through the medium of the press, when not one has been made on him, but in repulsion of his own assaults through the same medium? Does he imagine, that his assumption of an exclusive right to attack, to abuse, to revile, will be tamely submitted to? If he did so flatter himself, experience, we trust, has, ere this, taught him a different lesson. Lastly, as to the imputation of levelling all distinctions between right and wrong, truth and falsehood, were it as true as it is false, it would be still less culpable than his own repeated attempts to make wrong prevail over right, and falsehood ride triumphant over truth.

For the present, we bid adieu to this disgusting topic; but if Mr. Fullarton should put his threats in execution, and renew his rude, unmannerly, vulgar, and unjust attacks, on men who deserve the esteem and thanks of their country; he shall find us at our post, prepared to take a still more extensive view of the subject, and to discuss with him some parts of his conduct, and some of his statements, which we have hitherto forborne to notice. In all our discussions, however, he shall find us, we assure him, not the mad zealots of a party, but the sober advocates of truth.

An Attempt to illustrate those Articles of the Church of England, which the Calvinists improperly consider as Calvinistical.

(Concluded from P. 357.)

THE fundamental principle of what is peculiarly called Calvinism, is the unconditional election of certain individuals to eternal life, and the ordination of others to eternal punishment, by a secret decree made by God before the foundation of the world. This decree is by Calvin himself acknowledged to be horrible; and yet the whole tribe of *true-Churchmen* maintain that it is taught as an article of faith by the Church of England; whilst Dr. Hawes, and a few others, whose zeal surpasses their knowledge, contend that it was the doctrine of *all* the reformers. These two questions are examined by Dr. Laurence in his seventh and eighth sermons: in the former of which, on 1 Peter i. 2., he ascertains the doctrine of the Lutherans; and in the latter, on Eph. i. 5., the doctrine of our own Church.

With great propriety he enters on his subject by inquiring what the school-divines taught concerning predestination; for, as he repeatedly observes,

observes, it was the object of the Lutheran reformers to oppose their errors, and neither to teach nor to condemn the system of Calvin, whose name was unknown when Luther and Melancthon commenced their great career." It has been very generally believed that the schoolmen, who undoubtedly held a particular predestination of individuals, were divided in opinion among themselves; the followers of Aquinas, for instance, holding a doctrine very similar to that which was afterwards taught by Calvin; whilst the Scotists, when treating of that abstruse subject, differed very little from the doctrine of the moderate Arminians of the present day. Dr. Laurence, however, seems to have proved that not one scholastic taught the horrible decree of Calvin.

"For while they held, that the expression *prædestinati* is exclusively applicable to the *elect*, whom God foreknowing as *meritorious* objects of his mercy, predestinates to life; and appropriated that of *præsciti* to the *non-elect*, whose perseverance in transgression is simply foreknown, he (Calvin), on the other side, treating the distinction as a frivolous subterfuge, contended, that God, decreeing the final doom of the elect and non-elect irrespectively, predestinates both, not subsequently, but previously to all foreknowledge of their individual dispositions, especially devotes the latter to destruction through the medium of crime, and creates them by a fatal destiny to perish. Calvin's sentiments upon reprobation are too plainly expressed, (says our author,) to be mistaken, and too broadly marked to be confused with those of the Schools. 'Certum ergo frivolum illud effugium, quod de *præscientia Scholastici* habent. Neque enim *præsciri* ruinam impiorum a Domino Paulus tradit, sed ejus *consilio et voluntate ordinari*, quemadmodum et Solomo docet, non modo *præcognitum* fuisse impiorum interitum, sed impios ipsos *fuisse destinato creatos, ut perirent.*'" *In Rom. Cap.* ix. *ver.* 29.

See Note 4 on the Seventh Sermon; the whole of which, and this is but a very small part of it, is worthy of the reader's attention.

"Whatsoever therefore modern conjecture may have attributed to the Scholastics, it is certain, that abhorring every speculation, which tends in the remotest degree to make God the author of sin, they believed that only salutary good is predestinated: grace to those who *deserve it congruously*, and glory to those who *deserve it condignly*." P. 141.

That such was the doctrine of the school divines, our author proves by extracts from two eminent writers among them: the former a strenuous partizan of Scotus, and the other no less a man than the Angelic Doctor himself. These extracts, as they are to be found in pages 395, 396 of the volume under review, will probably gratify many of our readers.

"Quantum ad secundum a quibusdam moventur dubia de prædestinatione. Et primo quæritur, 'Cur me fecit Deus, ut damnaret.' Quibus respondendum est, quod nullos fecit Deus ad ipsos condemnandum, cum velit omnes homines salvos fieri, *quantum in se est*, dando scilicet antecedentia ad salutem, puta naturam rationalem, et gratiam offerendo, sed ipsam recipere recusamus." *Alc. de Orb. Lib.* i. *dist.* 41.

"Deus

"Deus habet *præscientiam* etiam *de peccatis*, sed *prædestinatio est de bonis gratuitis*." (Aquin. Expositio in Rom. c. viii.) *Prædestinatio* enim includit in suo intellectu *præscientiam et providentiam salutis omnium*. Providentia autem, ut dictum est, quamvis sit omnium, non tamen omnia *necessario* contingunt, sed *secundum conditionem causarum proximarum, quarum naturas et ordinem* providentia et prædestinatio *salvat*. Præscientia etiam non imponit *necessitatem* rebus, nec *in quantum est causa*, cum sit causa *prima*, cujus conditionem effectus non habet, sed causæ proximæ; nec ratione adæquationis ad rem scitam, quæ ad rationem veritatis et certitudinis scientiæ exigitur, quia adæquatio ista attenditur scientiæ Dei ad rem, *non secundum quod est in causis suis*, in quibus est, ut *possibile* futurum tantum, sed ad ipsam rem, *secundum quod habet esse determinatum*, prout est *præsens et non futurum*." (Id. Lib. i. dist. 40. quæst. 3. art. 1.)

This reasoning of Aquinas is abundantly subtile, but it is sufficient to shew, that he, as well as the Scotists, taught a predestination differing in many respects from the predestination which was afterwards taught by Calvin. But what was the predestination of the schools, if it was not the predestination of Calvin, and if the Lutherans, who opposed it, were not, on this topic at least, Calvinists? The question, as it is natural, must occur to every reader; and it is thus satisfactorily answered by Dr. Laurence.

"To enter more particularly into their leading opinions upon this subject, they maintained, that Almighty God, before the foundations of the world were laid, surveying in his comprehensive idea, or, as they phrased it, in his prescience of simple intelligence, the possibilities of all things, before he determined their actual existence, foresaw, that if mankind were created, although he willed the salvation of all, and was inclined to assist all indifferently, yet that some would deserve eternal happiness, and others eternal misery; and that therefore he approved and elected the former, but disapproved or reprobated the latter. Thus grounding election upon foreknowledge, they contemplated it, not as an arbitrary principle, separating one individual from another, under the influence of a blind chance, or an irrational caprice; but, on the contrary, as a wise and just one, which presupposes a diversity of nature between those who are accepted, and those who are rejected.

"Persuaded then that God is the fountain of all good, that from his divine preordination freely flows the stream of grace, which refreshes and invigorates the soul, they believed, that he has regulated his predetermination by the quality of the soil through which his grace passes, and the effects which in every case it produces, not restricting his favours, but distributing them with an impartial hand over the barren desert and the fruitful field; equally disposed towards all men, but because all are not equally disposed towards him, distinguishing only such as prove deserving of his bounty. Although no adequate cause indeed exists, (according to the strict and accurate meaning of that expression,) why God should confer his gifts even upon the best of men, except in the plenitude of divine munificence, yet they conceived that a sufficient reason was to be assigned, why he should communicate them rather to this man than to that, why he should elect the good, and reject the bad. * * * * *

"To

"To the foregoing statement it should be added, that they held an election, or rather an ordination, to grace, (which they expressly asserted to be defectible,) distinct from an election to glory; that according to them, a name may be written in the book of life at one period, which at another may be erased from it; and that predestination to eternal happiness solely depends upon final perseverance in well doing." (P. 142.)

That such was the doctrine of the schools concerning predestination, and the defectibility of grace, our author proves by quotations from Aquinas and Cardinal Cajetan; for which, however, we must refer the reader to the Lectures themselves. He then proceeds:

"On the whole, it is evident that they considered the dignity of the individual as the meritorious basis of predestination; *merit of congruity* as the basis of a preordination to grace; and *merit of condignity* as that of a preordination to glory. Thus not more fastidious in the choice of their terms, than accurate in the use of them, while they denied, that the prescience of human virtue, correctly speaking, could be the primary *cause of* the divine will, because nothing in time can properly give birth to that, which has existed from eternity, they strenuously maintained it to be a *secondary cause*, the ratio or rule in the mind of the Deity, which regulated his will in the formation of its ultimate decisions." (P. 145.)

To confound *motive* or *purpose* with *cause*, by talking of the *cause* of volition, whether divine or human, is a phraseology, which the more accurate language of modern metaphysics does not admit. It should be remembered, however, that the reasonings of the schoolmen were regulated by the language and logic of Aristotle, who, in the four different senses in which he employs the word *cause*, expressly states, as one of them, the *motive* or *purpose* for which a rational being acts; and that in this sense the Latin word *causa* is occasionally employed by Cicero himself. For the use of the phrases *merit of congruity* and *merit of condignity*, as bases of preordination to grace, and predestination to glory, it will not indeed be so easy to find an excuse; but with these exceptions, the doctrine of the schoolmen, on this difficult subject, seems to have been nearly just. Nor was it so much to the soundness of the doctrine itself that the reformers objected, as to the introduction of such disquisitions into the system of Christianity. In the schools of heathen philosophy, the question of the liberty or necessity of the human will and human action, had indeed been long and subtilly discussed; but to such speculations Luther and Melancthon contended that the scriptures of the New Testament give no countenance. They appear to have been themselves, at one period, *Necessitarians*; and it is not certain that Luther ever changed his opinion; though he concurred with Melancthon in reprobating the practice of incorporating with articles of faith the philosophical dogmas of the schools. In the Augsburgh Confession there is accordingly no allusion to the subject; and the predestination which is taught in some of their other writings has no resemblance to that which was discussed long afterwards in the synod of Dort.

"While

"While their adversaries philosophized upon a predestination of individuals preferred one before another by divine regard, because worthy of such a preference, they taught only that, which has been revealed with certainty, the predestination of a peculiar description of persons, of a people zealous of good works, of a Christian Church contemplated as an aggregate, not on account of its own dignity, but on account of Christ its supreme Head, and the author of eternal salvation to all who obey him; maintaining *not a particular election of personal favourites*, either by an absolute will, or even a conditional one dependent on the right of merit, but *a general election of all*, who by baptism in their infancy, or by faith and obedience in maturer years, become the adopted heirs of heaven; they conceived this to be the *only election*, to which the gospel alludes, and consequently the only one, upon which we can speak with confidence, or reason without presumption.

"If it be observed, that the election of an integral body necessarily infers that of its component parts, the answer is obvious; the latter, although indeed it be necessarily inferred by the former, is nevertheless not a prior requisite, but a posterior result of the Divine ordination. What they deemed absolute on the part of God, was his everlasting purpose to save his elect in Christ, or real Christians, considered as a whole, and contrasted with the remainder of the human race; the completion of this purpose being regulated by peculiar circumstances, operating as inferior causes of a particular segregation. For, persuaded of his good will towards all men without distinction; of his being indiscriminately disposed to promote the salvation of all, and of his seriously, not fictitiously, as Calvin taught, including all in the universal promise of Christianity, they implied to him nothing like a partial choice, no limitation of favours, nor irrespective exclusion of persons; but assuming the Christian character as the sole ground of individual preference, they believed that every baptized infant, by being made a member of Christ, *not by being comprised in a previous arbitrary decree*, is truly the elect of God, and, dying in his infancy, certain of eternal happiness; that he, who in maturer years becomes polluted by wilful crime, loses that state of salvation, which before he possessed; that nevertheless, by true repentance and conversion to the Father of mercy and God of all consolation, he is again reinstated in it; and that, by finally persevering in it, he at length receives the kingdom prepared for every sincere Christian before the foundation of the world. Can any man whom prejudice has not blinded, rank these sentiments with those of Calvin?" (P. 149.)

Certainly not; but that these were the sentiments of the Lutheran reformers, our author has rendered indisputable by extracts from their most approved works, in which it appears that they abhorred the doctrine of Calvin, which they compared to the fatalism of the ancient Stoics; as Melancthon, in his familiar letters, was wont to mention Calvin himself by the name of Zeno.

"Alii fingunt Deum sedere in cœlo, et scribere *fatales* leges, *quasi in tabulis Parcarum*, secundum quas velit distribuere virtutes et vitia, sicut Stoici de fato sno sentiebant, et cogitant fatali motu impulsi Paridem et similes. Sed nos, *abjectis his deliramentis humanæ caliginis* infirmus oculos

los et mentem ad testimonia de Deo proposita. Sciamus Deum esse agentem verè liberum, et tantum velle bona, nec velle peccata. Removeamus igitur a *Paulo Stoicas disputationes*, quæ fidem et invocationem evertunt. Quomodo enim potest Saul credere aut invocare, cum dubitet promissionem ad se pertinere, aut cum obrepit illa fabula Parcarum? (Loci Theolog. de prædest.)

The character and influence of Melancthon were such that these sentiments expressed by him on various occasions, and generally in terms much harsher than he was accustomed to make use of, could not fail to give some uneasiness to Calvin. They appear indeed to have given him great uneasiness; for when he found himself unable, by all his efforts, either to convert the mild Lutheran to his own dire opinion, or even to drag him into the labyrinth of a thorny controversy, he addressed him in the following strain of peevish resentment:

"Audio, cum tibi oblata esset formula nostræ cum Tigurina Ecclesia consensionis, protinus, arrepto calamo sententiam unam, quæ Dei electos a reprobis *parce et sobrie* discernit, *abs te fuisse confossum*. Quod certe ab ingenii tui *mansuetudine*, ut alia tacerem, valde abhorret. Itaque ut meum libellum (viz. de æterna Dei prædestinatione) legere vel saltem gustare sustineas, non rogo, quia id frustra mihi facturus video." Epist. Calvini, p. 109.

Our author having thus proved that the doctrine of predestination, as taught by the Lutheran reformers, related not to the final salvation of individuals, but to the promises made to the Church, gives, in the introduction to his concluding sermon, the following accurate and perspicuous summary of that doctrine:

"Thus, they said, amidst the mutabilities of all things temporal, the subversions of ecclesiastical establishments, and the ruins of empires, we may with comfort and confidence assert, that God has predestinated the perpetual existence of a Church, against which the gates of hell shall not prevail; of a Church, which, founded upon the rock of his promise, can never fall, so that in vain the rains come, and the floods descend, and the tempests beat against it. (P. 159.) They taught, that Almighty God is no respecter of persons, no capricious tyrant, but just and equitable in his proceedings; that he has sent his Son to be the Saviour of the whole world; and has, in consequence, predestinated to the adoption of children those, who duly receive and apply the means of salvation, which he has thus gratuitously provided for them, excluding none from his affection except such as exclude themselves. Nor should it, they thought, be esteemed a point of indifference to be persuaded of his good will towards us as men, and to be assured of it as Christians, as well as to be convinced of possessing a certain title to everlasting happiness; *to an inheritance incorruptible and undefiled, and that fadeth not away, reserved for us in heaven*, of which nothing but our own continuing in crime can deprive us."

That the predestination taught in our seventeenth article is in perfect harmony with this, Dr. Laurence proves by comparing that article, clause

clause by clause, with the writings of the Lutherans, from which it appears to have been taken, or with the opinions of the schoolmen, which it was designed to oppose. The schoolmen, as we have already seen, taught predestination of *individuals*, in consequence of God's foreseeing their *congruous* and *condign* merit. "Our Church, on the other hand, always keeping the idea of redemption in view, stated it (in the beginning of the article,) to be the everlasting purpose of God, to deliver from a state of malediction and destruction, (a maledicto et exitio liberare,) from a guilt, which none can themselves obliterate; and to render eternally happy, through Christ, or Christianity, as vessels before dishonourable thus formed to honour, those, whom he has elected, not as meritorious individuals separately, but as a certain class of persons *whom he has chosen in Christ out of mankind.*"

After having explained the nature, and slightly alluded to the objects, of that predestination, which alone it inculcates, the article proceeds to enlarge upon the latter point, and to specify the peculiar characteristics of this highly favoured community. "Wherefore," it is added, "they which be endued with so excellent a benefit of God, be called according to his purpose, by his Spirit working in due season," *Spiritu ejus opportuno tempore operante*; by his Spirit operating, not irresistibly at pleasure, without regard to time and circumstances, but conformably with the established constitution of human nature, at a seasonable period, when the mind is indisposed to resistance, or, as in infancy, incapable of it; "they through grace obey the calling, they are justified freely;" are justified without any expiation or satisfaction for sin on their part, Christ himself only being the meritorious cause of it; "they are made the children of God by adoption; they walk religiously in good works, and at length by God's mercy, *not by condign merit*, attain everlasting felicity." Such is the description given of those, who are predestinated to life; a description, which, when connected with the preceding clause, manifestly points out the election of a part out of the whole, yet not according to the tenet of the Romish Church, the election of men preferred one before another on account of their personal qualities, but of Christians, distinguished as an aggregate from the remainder of the human race, by a characteristical discrimination, by being called, justified, and sanctified, through Christianity.

The definition of the doctrine being completed, the subsequent passage, still carrying on the contrast with the Church of Rome, touches, in guarded, but not ambiguous language, upon the application of it. "As the godly consideration, it remarks, of predestination and our election in Christ," of the election of us Christians, "is full of sweet, pleasant, and unspeakable comfort to godly persons, and such as feel in themselves the working of the Spirit of Christ," *vim Spiritus Christi*; the influence of the Holy Spirit, of which the Gospel speaks, and not of that meritorious principle which the schools term charity, "mortifying the works of the flesh, and drawing up the mind

mind to high and heavenly things, as well because it greatly establishes and confirms *our* faith of eternal salvation to be enjoyed through Christ;" fidem *nostram* de eterna salute consequenda per Christum, *our* confidence in Christian salvation *generally*, and not *their's particularly*, a change of the person adopted in the Latin not without design, "as because it fervently kindles our love towards God, so for vicious and carnal persons, lacking the Spirit of Christ, to have continually before their eyes the sentence of God's predestination," to believe, that God has predetermined something certain respecting their final doom, "is a most dangerous downfal, whereby the Devil doth thrust them into desperation, or into wretchlessness of most unclean living, no less perilous than desperation." In this important clause we are taught, that none except the truly pious can derive consolation from the doctrine of our election in Christ, of *our's collectively* in a *religious*, and not of *their's individually* in a *personal* capacity; and that the opposite idea of a predestination which regards the persons of men, fixing the fate of each irrevocably, when entertained by those, whose curiosity and crimes exceed their piety, tends to drive them into despair, from a persuasion of their being exposed to the wrath of Heaven, as the non-elect, or from a presumption of their ultimate security, as the elect, into the most abandoned profligacy." (P. 160.)

In this paraphrase on the article the author has followed the Latin original, and with great propriety; for its difference from the English version, though apparently minute, is of great importance, as the attentive reader cannot fail to perceive. That Dr. Laurence has given the true sense of the article is proved, as well in the notes, where he shows that the very phrases, which have been thought Calvinistical, are borrowed from the Lutheran, as in a subsequent part of the sermon, where he compares the article with the office of baptism. In that office it is expressly declared, that every baptized child "is regenerated with God's Holy Spirit, made his own child by adoption, and admitted into the number of his faithful and *elect* children;" in which, the congregation prays, that he may *remain*. It is obvious, therefore, that the compilers of the Liturgy understood every person to be one of the elect, who is incorporated into Christ's holy Church; and is it conceivable that the same persons, when compiling the articles, should have taught an election of individuals which has no relation to Church-membership, and should at the same time have adopted the language of the Lutherans, who reprobated all inquiries into individual election. The true-churchmen themselves admit, that the Calvinistic doctrine of *individual reprobation* is no where taught, either in our articles, in our liturgy, or in our homilies; and the omission may be accounted for, if it be admitted that the Church no where teaches the doctrine of *individual election*; but on the contrary supposition, the omission is utterly unaccountable, for individual election, and individual reprobation, are correlates, which necessarily imply each other. "Multi quidem," says Calvin, "ac si invidiam à Deo repellere vellent, electionem ita fatentur

fatentur ut negent quemquam reprobari; sed inscitè nimis et pueriliter: quando ipsa electio nisi reprobatione opposita non staret.—Quos ergo Deus præterit, reprobat." (*Instit. lib.* iii. *cap.* 23. §. 1.)

Accordingly, in the Westminster Confession of Faith, (*Chap.* 3, *section* 3. *ed.* 4,) we are taught, that "by the decree of God, for the manifestation of his glory, some men and angels are predestinated unto everlasting life, and others *fore-ordained to everlasting death*; that these angels and men, thus predestinated and fore-ordained, are particularly and unchangeably obsigned; and that their number is so certain and definite, that it cannot be either increased or diminished." Nothing of this kind could be taught by our Church or her Lutheran guides, who all disclaim the doctrine of individual election; who again and again declare God to be no respecter of persons; and who admit of no other predestination to everlasting life than that of Christians in general, who are true to their profession. To them and them only the peculiar promises of the Gospel are made; but as Christ died for all men, and hath declared that in his Father's house are many mansions, the Church hath in numberless places of the liturgy plainly indicated her opinion, that among those mansions will be found a place for those, who, though strangers to the covenant of promise, have yet exercised themselves, according to the opportunities which were vouchsafed them, to have a conscience always void of offence towards God and towards men.

In the course of his various disquisitions, Dr. Laurence has with great propriety forborne to perplex himself and his readers with inquiries into the *private* sentiments of our reformers; "because, in truth," as he observes, "the question turns not upon what they privately and individually believed, but upon what they publicly and collectively taught." He has shown, however, (p. 454, &c.) that on some points they differed, as indeed they could not but differ, among themselves. Of the disputes, which both Fox and Strype mention as having taken place among the protestant prisoners, on the subject of predestination, during the persecution of Mary, he has given a very curious and entertaining account from a manuscript in the Bodleian Library; from which it appears, that the predestinarians of that day were remarkable, like too many holding the same opinions at present, for their intolerance, and breach of faith to their unsuspecting antagonists. It appears likewise, that the predestinarians laboured to excite the popular prejudice against the anti-predestinarians, by branding them with the title of *Pelagians*; and such, it is well known, is one of the arts of controversy practised by our *true churchmen* at present. The writer of this article has had the honour to receive a letter from one of the fraternity accusing him of *Pelagianism*, on account of the opinions, which, after Archbishop King and Bishop Bull, he has ventured to advance on the consequences of the first transgression; though he takes the liberty to think, as Dr. Hickes had thought before him, that no opinions can be more directly opposite to one another than those, which he has advanced

vanced, are opposite to the heretical opinions as well of Pelagius as of Socinus.

We have said*, that perhaps the most impartial account extant, within a very small compass, of the peculiar doctrines of Pelagius, is given by Cave in his *Historia Literaria*; but our correspondent assures us, that we are under a great mistake; for that the summary of his doctrines, which is given by Collier, is much more accurate. Upon receiving this information, we were at some pains to compare the statement of Collier with the authorities to which he appeals; and have no hesitation to say, that though it differs not essentially from the account given by Cave, it is the most accurate as well as most perspicuous of the two. It seems, indeed, to be as accurate as any summary can be; and we do not speak at random; for, except Labbei Concilia, there is not one authority referred to by Collier that we have not consulted. By this summary, therefore, we are willing to have our *Pelagianism* tried; and to enable our readers to pronounce equitable judgment between the true-churchman and us, we shall lay before them Collier's account of the Pelagian heresy.

I. "That Adam had mortality in his nature, and that *whether he had sinned or not sinned,* [*he*] *would certainly have died.*

II. "That the consequences of Adam's sin were *confined to his person:* and that the *rest of mankind* received *no disadvantage from thence.*

III. "That *the law* qualified *for* the Kingdom of Heaven, *and was founded upon equal promises* with the Gospel.

IV. "That before the coming of our Saviour some men lived without sin.

V. "That new-born infants are in the same condition with Adam before the fall.

VI. "That the death and disobedience of *Adam* is not the *necessary* cause of death in all mankind, *neither does the general resurrection of the dead follow in virtue of our Saviour's resurrection.*

VII. "That if man will make the most of himself, he may *keep the commands of God without difficulty,* and *preserve himself in a perfect state of innocence.*

VIII. "That rich men, notwithstanding the advantage of their baptism, unless they parted with all their estate, all other instances of virtue would be insignificant to them; neither could they be qualified for the Kingdom of Heaven.

IX. "That the grace and assistance of God is not granted for the performance of every moral act; the liberty of the *will,* and information in the points of duty, being sufficient for this purpose.

X. "That the grace of God is given in proportion to *our merits.*

XI. "That none can be called the sons of God, unless they *are perfectly without sin.*

XII. "That our victory over temptation is *not gained by God's assistance,* but *by the liberty of the will.*"

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* Anti-Jacobin, Vol. xxv. p. 251.

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It would surely puzzle a candid reader to find a coincidence between these opinions, and any that we have advanced on the consequences of the fall, or on any other subject. We do indeed think, with Pelagius, and, as we apprehend, with every man capable of reflection, that Adam had *mortality in his nature*; because it seems to be a truth as self-evident as any geometrical axiom, that the being, whether man or angel, who had not *life* of himself, cannot of himself have *eternal life;* and because St. Paul hath assured us, (1 Tim. vi. 15, 16,) that he "who is the blessed and only potentate, the King of Kings and Lord of Lords, *only* hath immortality." But so far have we been from asserting, that, whether Adam had sinned or not, he would infallibly have died, that we have shown that by the first covenant, had he observed the terms of it, he would not only have been preserved from death by the means provided for that purpose, but have been also translated into heaven after a sufficient probation on earth. So far are we from supposing, that the consequences of Adam's sin were confined to himself, that we have taught, in words as plain as possible, that one of those consequences has been death to the whole human race; and another, the withdrawing of those graces of the Holy Spirit which were vouchsafed to Adam in Paradise, to guide him in his progress to Heaven. From the heresy of the third article, let those clear themselves, who contend that "life and immortality were brought to light through *the law*," and who revile the bishops Bull and Warburton for teaching that the law of Moses, when considered as a dispensation separated from the Gospel, holds out to its votaries no prospect of a future state of rewards and punishments. We are acquainted with no sect, whose principles harmonize with the fourth and fifth articles. New born infants, we believe, indeed, to be free from *guilt* in the proper sense of the word; because our Saviour hath assured us, that "of such as little children is the kingdom of heaven;" but new-born infants are liable to death, from which Adam, before his fall, was by the grace of God exempted. So far are we from agreeing with Pelagius, in the opinions expressed in the sixth article, that we have asserted the very reverse of both. We do not, indeed, approve of the phrase *necessary cause*, because all *second* causes depend upon the *will of the first;* but we believe, that the disobedience of Adam, by the will of God, brought upon himself and all his posterity the very same kind of death which is undergone by the beasts that perish, and that from this death we are redeemed by Christ, who is *the life of the soul*, as well as *the resurrection of the body;* and in whom *all shall be made alive* who *have died in Adam*. Let those answer to the seventh article, who talk of *a covenant of works*, as distinguished from *the covenant of grace;* and who seem to believe that, under the first covenant eternal life was the reward due *by right* to unsinning obedience. We know of no revealed covenant *of works*, under which the whole human race were ever placed; we believe that under the first, as well as under the second covenant, man was placed in a state of probation and

and discipline, and therefore liable to error and to sin; and we believe, that the most exalted being of creation cannot claim *eternal life* as the reward due by *right* to his most perfect obedience. With the eighth article, no question that has been agitated between the *true-churchmen* and us has any concern; and with the ninth we seem to symbolize less than that *true-churchman*, who says, that "nobody denies that man, without the grace of God by Christ preventing him, may perform *natural good works, civilem justitiam, et diligendas res rationi subjectas.*" (*The True-Churchmen ascertained, p.* 149.) We confess, that we have our doubts, whether the mere natural man be able to perform all this; but we are not called upon at present to state the grounds of those doubts. The tenth article contains the doctrine of the schoolmen, which we have concurred with Dr. Laurence in censuring; and to the eleventh, let those answer, who talk of the necessity that there is for the righteousness of Christ being *imputed* to the elect, in order that they may become the sons of God. Of the twelfth article, it is sufficient to say, that nothing can be more inconsistent than it is with the opinions of those who believe that even in Paradise man could not have maintained his innocence, or been trained for the kingdom of heaven, but "by the grace of God preventing him, that he might have a good will, and working with him, when he had that good will."

"To return from this digression, which however is not foreign from the questions discussed in the volume under review, we have now only to say, that we have not read many theological works from which we have derived so much instruction; or which we can so confidently recommend, more especially to the younger clergy, as this *attempt to illustrate those articles of the Church of England, which the Calvinists improperly consider as Calvinistical.* The attempt has been crowned with such complete success, that he will be a bold man indeed, who shall again enter the lists in defence of the claims of the Calvinists. On one or two points we do not indeed think exactly as the author seems to do; but the difference between us is of very little importance. Though we would certainly not subscribe an article of religion, which to us should appear to teach, that depravity *directly mental* is derived by every man through his ancestors from Adam; and though we do not perceive any satisfactory *evidence* that the loss of original righteousness, as taught by our Church, implies any *positive depravity of human nature*, yet would we hesitate to subscribe our unfeigned assent to an article in which these two opinions should be explicitly condemned. The errors of Pelagius we abhor as directly contrary to the very foundation on which the whole scheme of redemption rests; and we are persuaded that whoever thinks of those errors as we do, may safely subscribe the article *of original sin*, of which the object appears to be the condemnation of Pelagianism, and by no means an account of the origin or diffusion of moral evil, which, on every hypothesis, involves in it too many difficulties, to be interspersed with the articles of our Christian faith. To conclude in the words of our excellent author.

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"We perceive with much concern, and feel perhaps with some resentment, that upon the subjects, which have been considered in these lectures, the creed of our Church has been often ignorantly misconceived, or maliciously misrepresented. Contemplated as the inflexible advocate of fatalism, by some she has been extravagantly applauded, and by others unreasonably traduced. The Socinian has in particular been often gratified in imputing to her obnoxious opinions, has sometimes added insult to injury, and, where her liberality should have been commended, has insidiously held up her supposed bigotry to public scorn and detestation. Let us not, however, on this account abandon her cause, or cease to vindicate her real sentiments, but rather persevere in our efforts with the firmness of men, and the temper of Christians, supported by the consoling assurance, that truth will not hang for ever suspended between calumny and falsehood, but will at length assert its genuine character; *Non semper pendebit inter latrones Christus; resurget aliquando crucifixa veritas.*"

MISCELLANIES.

Public Characters.

TO THE EDITOR OF THE ANTI-JACOBIN REVIEW.

SIR,

I HAVE often perused, with ineffable delight, the memoirs of those shining examples of talents and virtue, which do honour to the present age, and are related with such inviolable truth and impartiality, in those gratifying annual volumes, entitled "*Public Characters.*" Fortunate, indeed, are the worthies whose history stands already recorded in that inimitable work! For since the present administration, on coming into power, assumed to themselves all the rank, weight, and talents of the empire, no one, surely, will be so hardy as to dispute their claim: and thus the unfortunates, whose lives are yet unwritten, or, perhaps, are actually written, and had been promised insertion in the very next volume, must, in obedience to this sweeping monopoly, forego their pretensions to the rank, weight, and talents with which the editor so liberally adorns the subjects of his biographical labours. The ministry, indeed, have not included all the virtues in their claim: but how can the ambition of a great mind be satisfied, with being presented to posterity, stripped of rank, weight, and talents; and clad in the thin covering of the virtues only? Indeed, on proper reflection, the virtues too are comprised in this exclusive appropriation; for either virtue and weight must be considered as synonymous terms, or we must suppose that virtue has no weight with our ministry, an insinuation which they may confidently appeal to their lives and characters to disprove. It is their modest delicacy alone, therefore, which has prevented them from challenging to themselves, among their other attributes, all the virtues, totidem verbis, as they might have done with the utmost propriety; for it is universally known and understood, that all the virtues hover round the heads of men of rank and power, just as naturally as crows fly to carrion.

In this dilemma, the editor of contemporary biography, must necessarily close that admirable work, which has long diffused so much delight through

through all classes of society. His pen, more potent than the spear of Ithuriel, which only presented objects in their own likeness, embellished all it touched with supernatural graces, so that posterity, in reading the Public Characters of the nineteenth century, will look back, with wonder and reverence, on the bright galaxy of virtues and talents that adorned our age, in the persons of merchants, Jews, aldermen, brokers, and demireps. But, alas! no more such bright constellations must rise in our hemisphere! Virtues and talents are now monopolized, and this delectable work must be discontinued for want of materials.

Having thus shown the impossibility of this gentleman continuing any longer to hold his public situation, I shall, according to true courtly usage, bring forward my own pretensions, to fill the department which he leaves vacant; and, as is proper, and customary, when one great man goes out and another comes in, I shall commence with decrying the measures of my predecessor, and then point out the superior advantages of the system that I mean to pursue.

Before the present monopoly of good qualities took place, the editor of "Public Characters" indiscriminately daubed all his personages over with them, so very thick, that the fine distinguishing traits were absolutely lost in the surrounding splendour; and that but for the names prefixed to each of his biographical delineations, it would have been absolutely impossible to distinguish them one from another. Now the plan which I intend to follow, is of a very different nature. It will not infringe upon the prohibition, of using virtues and talents out of the pale of the ministry; it will be much more consonant to truth; and, I flatter myself, more acceptable to the public, than any mode of writing contemporary biography which has hitherto been attempted.

The distinguishing characteristics of every mind, are as peculiar, as striking, and as varied, as the lineaments of every face; and are capable of being portrayed with the same precision. A writer of ability need no more prefix the name of the party whose character he describes, than a painter need write under a portrait that of the man whose likeness it exhibits. If the resemblance be just, it will, in both cases, immediately be recognized, and full as well by the reader in the one, as by the spectator in the other. On this principle I mean to publish my lives; conscious, that they will evince the hands of an artist, and that no one can mistake them. But the better to explain my plan, I beg leave to illustrate it by the following example.

Bravery has frequently been sullied by avarice. Great reformers have not always been distinguished by spotless piety in their own conduct. The disposition that tramples on the meek, often yields to the high spirited; and the possession of power generally leads to the exercise of favouritism and partiality. Every character has its light and dark shades; and men in the humbler walks of life, if they are deprived of the opportunity of having their great qualities held up to public applause, have at least the consolation, that their failings also escape public notice.

The preceding remarks are not inapplicable to the nobleman whose character we are about to delineate. In early life, he showed that ardent predilection for the navy, which has distinguished most of those illustrious heroes, to whose prowess Great Britain is indebted for the sovereignty of the ocean. The intrepidity which he displayed in various hard

fought actions was rewarded by successive promotions; and his well earned fame pointed him out to the command of the naval forces, in one of the most important armaments ever equipped by Great Britain against the colonies of her enemy. The expedition was crowned with complete success; but the laurels so nobly won by valour, were tarnished by avarice. Contributions were the order of the day. Friends and foes were indiscriminately pillaged; and the minds of the inhabitants, many of whom had invited us to our conquests, and joined us in achieving them, soon became so alienated, that on the arrival of a small re-inforcement of troops from France, they encouraged them to land, by the offer of their assistance; and after a series of bloody but unsuccessful combats, we were obliged to relinquish the most valuable of all our acquisitions. Nor did the mischiefs of this rapacity end even with these lamentable disasters; but a Neutral Power, justly incensed at the unwarrantable condemnation of all her vessels found trading with those colonies, and that, as deposed by the claimants, without even the observance of the regular forms of law, remonstrated with so much spirit and determination, that, to avoid hostilities, Great Britain consented to have the decrees of her High Court of Admiralty, in which redress had been refused, revised by commissioners, nominated on both sides for that purpose; by whom awards were given to the amount of considerably more than a million of money, which was actually paid to compensate this power for the spoliations on her commerce.

No part of the prize money shared by the commander, whose memoirs we are relating, or by his colleague, was ever refunded, to indemnify the nation in part, for the immense demands brought upon it by their cupidity; and the two noble families still fatten on these ill-gotten spoils.

It is with national pride, that we contrast with such rapacity, the disinterestedness and liberality shown by the commanding officers in the late important and successful expedition against the Spanish settlements in South America: a contrast equally honourable to themselves, and to the British character.

The splendour and brilliancy of the achievements in which our hero shared, dazzled, however, the public eye, and were the theme of general eulogium; while the oppression practised in those distant regions, was scarcely heard of; and the still small voice of truth, if raised in behalf of the injured, was overpowered and silenced, by *rank*, *weight*, *and talents*.

Our hero pursued his career of active service with unremitting ardour; and soon almost effaced the remembrance of these transactions, by one of the most splendid victories that ever graced the page of the British naval history: a victory over an enemy nearly double his force; in which consummate judgment and undaunted bravery were equally conspicuous. For this exploit he received the well-merited rewards of his sovereign, the thanks of Parliament, and the admiration of a grateful Country.

To his discriminating mind we also owe the happy selection to an important command, of an illustrious officer, who, like the Phœnix, soared to the sublimest heights in the regions of fame; and, at length, like the Phœnix too, expired in a blaze of glory.

With such obligations to the subject of these memoirs, it is painful to be under the necessity of again viewing him in a less favourable light; but the impartiality of our office obliges us to represent men as they are.

After

After some years retirement, he was invited, on a change of ministry, to superintend the civil administration of that branch of service in which he had been so long and so honourably engaged. In discharging the functions of this situation, we regret to say, that loud complaints were made, of his hauteur, vindictiveness, and partiality; of his giving away, by turns, to an unaccountable caprice, and ungovernable violence of temper; and, it has been stated, that when high minded men have repaid his scorn with scorn, he has shrunk abashed from their manly resolution, and conceded to spirit what he had denied to justice. He set up too for a most violent reformer of abuses; carried his rage for making extraordinary savings in every branch of expenditure so far, that he is said to have left the department over which he presided almost without the supplies necessary for carrying on the public service; and prosecuted every petty peculator with the most unrelenting severity, perhaps fallaciously imagining, that he should do the same justice to his country, by making compensation for the spoils of the western hemisphere, out of the pockets of others, as by making restitution out of his own. From this office he soon retired, together with the administration that brought him in, to the general satisfaction of both the navy and the nation.

On a recent change he accepted of a high naval command; superseding in it a most meritorious officer, whose indefatigable perseverance in an arduous duty, merited a better return. However, on this his favourite element, the theatre of all that is great and glorious in his life, we trust that he will again distinguish himself by some fresh achievement, and add another trait to the bright side of his character.

I am not without hopes, Mr. Editor, that some of the present administration may be induced, by the above performance, to do me the honour of employing my pen. I need not say how zealously it is devoted to their service. But that we may come to a good understanding at the outset, I think it right to premise, that in all cases I expect to be paid beforehand. *Virtus post nummos*, is my motto and my rule; and I shall be prodigal of the former, in proportion as gentlemen are liberal of the latter. Each character shall be sent to the party for correction, till it has received the last finishing touches, and is heightened to his most perfect satisfaction; or, if gentlemen prefer writing their own histories altogether, the most inviolable secresy may be depended upon. I shall not, like my predecessor, blab in my preface, that "voluntary contributions begin to pour upon us *;" or, that, "in a work of this kind, the wise and the good may be said to erect their own monuments*."

This letter, Sir, will serve both as a prospectus of my design, and as a specimen of my talents, (I beg pardon of the ministry for aspiring to talents, which belong to them exclusively;) I should have said, my qualifications for the execution of it. Let me request the favour of you, Sir, to direct your publisher, if any of your readers are disposed to favour my work with *their* patronage and encouragement, to take in subscriptions at the Anti-Jacobin office, for the *New Public Characters* of

ARCESILAS.

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* Vide Preface to Vol. III, PUBLIC CHARACTERS.

"Take Time by the forelock."

"Bis dat qui *cito* dat."

SIR,

NOTWITHSTANDING our present ministers have so justly challenged to themselves all the rank, weight, and talents of the empire, it may be doubted, whether former administrations have not equalled them in the vigour of their councils, and the brilliancy of their achievements; but in the great art of timing their measures, envy itself must admit that their merit stands unrivalled. Measures are judicious or injudicious, according to the circumstances under which they are adopted; and that happy presence of mind, which so far from being disconcerted by emergencies, then shines in its brightest lustre, and seizes the critical moment for action with intuitive decision, shows the consummate statesman, the genius born to triumph over every obstacle, and worthy to direct the councils of an empire.

The first great measure that distinguished, or rather preceded, their coming into power, was the impeachment of Lord Melville. Men of ordinary, timid minds, would have proceeded on the old system, of first accusing, then trying, then, if guilty, condemning and punishing. But they, despising common forms, condemned first, tried afterwards, and when the sentence of acquittal followed, the punishment having preceded the verdict, could not be reversed. No restoration was made to forfeited honours, no reparation to injured innocence; and by this bold and well-timed measure, the removal of a dangerous and hated rival was effectually secured.

After making the necessary investigation into the state of the national defence, they declared it perfectly inadequate; and that an absolute and immediate necessity existed of new-modelling the whole system. They decried the volunteers, as useless lumber, who would only encumber the regulars, block up the roads, and whose ranks would be repositories of panic in the hour of danger. The war secretary, with that commanding genius, which marks his character, abolished this useless and unconstitutional body of men in a breath. If I were not apprehensive of my admiration bordering upon impiety, I should describe the conduct of this god of war, by saying, afflavit Deus et dissipantur. And this measure was so admirably timed, that after having saved the country the expense of 400,000 volunteers, he has not yet spent one shilling of the public money in embodying the 200,000 loosely drilled men, who are to be substituted for them; and at the same time has given our enemies a noble proof how much he despises all their menaces.

Their next felicitous measure was the negociation with Buonaparté. Hanover had long been the great bone of contention. France had taken it, squeezed it as dry as a sucked orange, and then given it to Prussia, in consideration of her shutting her ports against British vessels, and thus assisting him in his grand project of excluding our commerce, altogether, from the continent of Europe. Our ministers first retaliated upon Prussia; but, recollecting themselves, adopted the better expedient of entering into a negociation with Buonaparté, which, had it succeeded, would certainly have regained us this precious Electorate. Unfortunately, Prussia felt alarmed for her new acquisition, flew to arms to vindicate

her

her right to it; and Lord Lauderdale, who staid at Paris to pick up the bone for which the two dogs were fighting, slunk home with his tail between his legs, because the dog who got it from the other, chose to keep it himself. But mark how well-timed was this long winded negotiation, which some superficial observers have blamed ministers for protracting! They continued it through the summer, and broke it off at the approach of winter. While we could have fought, we negotiated; and only ceased to negociate when we could no longer fight. Had this event taken place sooner, we could not decently have declined cooperating with our allies, by making a powerful diversion on the continent in their favour; but the lateness of the season then proved a sufficient excuse, and thus ministers wisely preserved our brave countrymen from the dangers that have been ever found to attend these hazardous expeditions.

What again could be so well-timed as their sending two ambassadors to the King of Prussia, one of whom, indeed, was unfortunately frightened back again, but the other of whom is to give us an account of his Majesty's military operations, now he has lost his army; or than their issuing a proclamation, encouraging our vessels to renew their intercourse with the ports of Prussia, when they were already in the possession of the enemy.

By the American Intercourse Bill, they allowed the Americans to trade with our West India islands on the same terms as our own British colonies in North America: but finding that the difference of 20 per cent in the premium of insurance there and back again, operated as a prohibition against the latter, with a sagacity which did them the highest honour, they corrected this little oversight the moment it was discovered, by writing to the commanders in chief on that station, requesting them to persuade the contractors to draw their supplies from Canada and Nova Scotia, at the sacrifice of this 20 per cent, which that disinterested class of men will, no doubt, readily make, for the good of their country.

They appointed the brother of a late Secretary of State, to take the military command from a victorious officer, because the rules of the service forbade a Major-General from retaining the command of a large army; and then they appointed one of the youngest Colonels on the list, who had never been victorious, to the command of a large expedition: thus leaping over the rules of the service in one instance, and entrenching themselves chin deep behind them in the other, to shew that great minds are not to be fettered by common rules, but may vary their conduct according to the circumstances of the moment. On the same principle, the well-timed suspicion of another general officer having deviated from his instructions, furnished an opportunity for sending out the brother of one of the present Secretaries of State to supersede him in his command. But not to dwell on innumerable instances of their timely attention to individual interests, I shall confine myself to topics of a public nature.

They are understood to have conceded to neutrals the right of carrying the produce of the enemies' colonies to their respective mother countries, at the very moment when the produce of our own colonies was excluded from every port in the continent of Europe; thus securing to foreign colonies that market, for want of which the produce of our own colonies was lying a dead weight in our warehouses, to the great distress of

of our planters, and of the commercial, manufacturing, and shipping interests connected with them.

When the manufactures of Great Britain were shut out from the continent of Europe, and their export to the West Indies greatly diminished from the unproductive returns made by the colonies, they chose that very crisis for the abolition of the slave trade, the whole purchases of which are made with manufactured goods, and, no doubt, will immediately carry the bill into a law, in conformity to the well-timed principle which regulates all their operations.

When the West India interest pointed out their distressed situation, and solicited their permission to substitute sugar for corn in the distilleries and breweries, they first proclaimed to England and to all Europe the quantity of sugar we had on hand, and then declared that the relief applied for could not be given; thus deterring the buyers at home from coming to market, and giving Buonaparté the satisfaction of hearing, that his project of sinking us down by the weight of our own imports, was in a fair train of proving successful.

They have given so many happy specimens of their art in timing their measures, that I expect, after having refused the recent application of the West India planters and merchants, when a compliance with it might have saved them, our manufacturers and ship owners, from ruin, and the public from a famine, they will wait until all these events have taken place, in order to shew the magnitude of the relief that they then will give us: in addition to which, we shall probably have to bless them at the same time for a peace with Buonaparté, which, under such circumstances, we cannot but feel ourselves happy to obtain on any conditions, and must consider equally well-timed with all their other measures.

I am, Sir, your humble servant,

CROTCHET.

Hints to Masters and Apprentices, pointing out their respective Duties, for the mutual Advantage and Happiness of both. By a Magistrate, and a Member of the Society for bettering the condition of the Poor. *Recommended to be put into the Hands of the Parties, when the Indentures are executed.* 8vo. Pp. 10. 6d. Hatchard, 1807.

IN this little tract, are some obvious remarks, on the misconduct of Masters and Apprentices and the cause of them; which is properly traced to the neglect and reach of the Sabbath; and also *one* page of good advice, and *another* of salutary precepts. But whoever shall look into it, for the purpose of ascertaining what are the respective duties of Masters and Apprentices, will be woefully disappointed. The recommendation to Magistrates "to put a copy of this little work into the hand of both the master and his servant," would have come with a better grace, if the work had been printed for *gratuitous* distribution; but where *sixpence* is charged for a quantity of matter, which would easily be comprized in a single column of a newspaper, it will not be very unfair, nor yet uncharitable, to impute the recommendation to some other motive, than that of promoting the welfare of either master or servant.

A Narra-

A Narrative of the much-lamented Death of Colonel Villey, of Bath, who was killed at Reading, June 13, 1806, by fracturing his Scull, in leaping out of one of the Bath Coaches, in consequence of the Horses running away: with the Substance of a Conversation (just before the Event took place) between him, and J. Bain, Minister of the Gospel, Pother-Street, Barlow, Essex. Most affectionately dedicated to his bereaved Lady and Children. The Second Edition, corrected and enlarged. 24mo. Pp. 40. 6d. Button.

MR. Bain has, with the best intentions, and with a truly Christian spirit, stated the particulars of a conversation, which occurred between himself and Colonel Villey, who was a fellow-passenger with him in the Bath-coach. The conversation, as may be supposed, was of a religious nature; and the part which the Colonel took in it, shewed that his mind was deeply impressed with the important truths contained in the sacred writings. The author's interview with the Colonel's fmily after his death, is affectingly described; and Mr. Bain means so well, and is evidently a man of real good disposition, that we forbear to exercise the severity of criticism on his work; or to notice the quaint expressions which occur here and there, and which sufficiently mark his profession. We cannot, however, but reprove him for the bold assertion, that the successors of Mr. Cadogan at Reading, *did not preach the Gospel;* for his words either signify that, or have no signification at all. We are sure, that upon reflection he will be sorry for having made an assertion, which is contrary to truth. The fact is, that Mr. Cadogan was a methodist; and that he fed his flock with such high-seasoned food, that, after he left them, their stomachs were so depraved, that they could not relish the plain and homely viands of the Gospel, which his successors administered to them. We remember well the whole of the controversy on that occasion. Again we must tell Mr. Bain, that *predestination*, in the sense affixed to it by the Calvinists, or by the Calvinistic methodists, is *not* the doctrine of the Church of England: nor can we conclude without asking him, if he approves the doctrines of that Church, as we must infer from the sentiments promulgated in this tract, how he can justify his separation from it, and to involve himself in the "Sin of Schism?"

The singular and interesting Trial of Henry Stanton, Esq. of the Eighth (or King's) Regiment; on Charges for unofficer-like Behaviour, as preferred against him by Lieutenant-Colonel Young, commanding the Second Regiment. Tried by a general Court-Martial, held at Doncaster, August 14, 1805, and several subsequent Days. The Conduct of these Officers, of the Second Battalion of the above Regiment, who were combined against Mr. Stanton, is exposed; and their Examinations, as taken on Oath, together with the Defence set up, to contradict their Testimony, by his Friends, are correctly exhibited. The Whole tending clearly to evince the injurious Treatment which Mr. Stanton sustained. 12mo. Pp. 166. Bristol printed; Egerton, London. Meyler, Bath, &c. &c. 1806.

THE motive of this appeal to the public is certainly laudable; to defend the author's reputation from the shafts of calumny. And he has here

here made out a case, which has convinced us that he has been harshly treated, to say the least of it. The charges against him were four in number. The first, for threatening to post Ensign Lloyd in the Billiard room, for not paying some money which he had won from him at play; and for afterwards shaking his stick at him; the said Ensign having, however, in the interval, call'd him a *fool* and a *blackguard*. The second, for walking about the streets of Doncaster in his uniform, after having been ordered by his Commanding Officer not to wear it. The third, for going to a Ball, when in a state of arrest, though at *large*, and after being prohibited from going by his Commanding-Officer—for dancing at the said Ball; and for disturbing the amusement of the room, &c.; and the last, for afterwards behaving in a manner unbecoming the character of an Officer, by insulting the Surgeon of the Regiment, on his return from the Ball.

On the third charge it appears, that the mayor of Doncaster had invited all the officers of the regiment to a ball, the invitation being sent to the Colonel; Mr. Stanton, not having the same invitation communicated to him, wrote to the mayor, to know whether it was a general invitation or a partial one; and being informed it was general, he resolved to go. The commanding officer, however, apprized of his intention, sent him an order not to go. Mr. Stanton replied, that he should not go as an officer, in uniform, but as a private gentleman, in which capacity he conceived he had as much right to go as the Colonel himself to the ball; he accordingly went; and was going down a dance very peaceably with a young lady, when Lieutenant-Colonel Young went up to him, and ordered him to leave the room: he continued dancing, however, and when he had gone down three couple more, the Colonel repeated his order, and, as one witness positively swore, *seized Mr. Stanton by the collar*. He then was going quietly out of the room, when the Surgeon of the Regiment went up to him, and threatened to *kick him out*. We do not profess to understand the articles of war, and therefore shall not presume to question the decision of the Court Martial; neither do we profess to know what is deemed *officer-like behaviour*. But certainly it does appear to us, that if the Colonel's behaviour was *officer-like*, there is no man in his senses, with the feelings of a gentleman about him, who would place himself in a situation to be exposed to it. Is there any man who could allow another to stop him abruptly, when engaged in dancing with a lady, and to order him to leave the room?—Surely the Colonel might have staid till the dance was over, and might, even then, have spoken privately to his subaltern!—It is perfectly ridiculous in the Colonel to charge the Ensign with disturbing the amusement of the room, when it was perfectly clear that he himself had occasioned the disturbance. One witness deposed, that at York (where the Surgeon was convicted for an assault upon the Ensign,) the Colonel swore that it was by the *particular orders* of the Mayor, that he turned Mr. Stanton out of the ball-room: whereas the direct reverse of this appears, by the evidence produced on the Court-martial, to have been the fact. The Ensign, however, was found guilty of most of the charges, and sentenced to be cashiered! We must repeat, that it is not for us to arraign the decision of such a court: but it does appear to us very strange, that the irregular conduct of one officer should have been punished with the utmost severity, while the, at least equally, if not

more

more irregular conduct of others, should have been suffered to pass without notice. The most remarkable testimonials are here given to the character of Mr. Stanton, by a number of very respectable persons.

A Philosophical Essay on the Game of Billiards; wherein the Theory is minutely examined upon Philosophical Principles, and familiarly exhibited by easy Transitions from Causes to Effects, with Plates, illustrating the several Propositions advanced; and the Practice shewn in all its Variety. With copious Observations and Directions. By an Amateur. 8vo. Pp. 60. Meyler, Bath; Robinsons, London. 1806.

This is not merely a curious and ingenious, but a truly scientific essay of the Game which it proposes to elucidate. From the perusal of it, we should conclude the author to be not only an *amateur* but a *connoisseur*. He explains himself with the greatest facility, and with the greatest simplicity; and though his book will not form a pleasing study to novices, to players who have made a certain progress in the knowledge of the Game, it affords both amusement and instruction.

DIVINITY.

Hints for the Security of the Established Church. Humbly addressed to his Grace the Archbishop of Canterbury. 8vo. Pp. 40. Hatchard. 1806.

BY two descriptions of persons, this zealous Advocate for the security of the Established Church will be called an *alarmist;*—by the methodistical enthusiasts; and by those who are of no sect or religion whatever. He begins by reminding the Primate of the open declaration of that arch-enemy to the Church, the late Doctor Priestley, who, exulting in his promised triumph over the establishment, did not hesitate to declare, with an impudence almost peculiar to himself, that a train of gunpowder was gradually laying, grain by grain, for its demolition, and he is of opinion that the danger has continued to increase, and that it has now risen to an alarming height. This danger he states to proceed from various causes. The first cause which he notices, is the non-residence of the clergy. His observations on this point are well-entitled to serious attention.

"The law recently enacted, has provided against one glaring instance of delinquency, in the non-residence of incumbents; but, in so doing, it was doubtless the object with the legislature, to secure the personal superintendance of a parochial minister, wherever invincible obstacles did not present themselves. This object, however, is as yet but imperfectly attained: many are the cases wherein non-residence is legalized: and where that happens it will be observed that provisions are made for a resident curate. The provision, it is true, is thus made; but the law does not so immediately touch the individual, as to exact an adequate compliance with it; and, I fear, it will very extensively be found, that the curate is rarely a resident beyond the few hours exacted by the Sunday duty.

"Let it not however be supposed, that I am here censuring this respectable part of the ecclesiastical community. Where this default occurs,

curs, it is, in most instances, to be imputed to the misconduct of the principal. The salary is too small to afford a competent means of residence; and the curate is thus compelled to accumulate engagements to enable him to support his place in society. This, it will be observed, arises not from defect in the law, but from evasion. True; but if the law were made more pointed, the evasion would be less practicable. Yet, as it now stands, the case is not without its remedy; and I take the liberty to observe it should be strenuously applied. It is certainly eminently desirable that all possible delicacy should regulate the proceedings between a bishop and the clergy of his diocese: yet will circumstances of so suspicious a cast sometimes glide into these transactions, that delicacy itself should give way in favour of a conscientious discharge of duty. Bishops do not seem to be sufficiently impressed with the idea, that an individual who will undertake for a most solemn charge, and will avail himself of every trifling subterfuge to escape the labours of it, is not of a principle to be much depended on. Such is the case with many who solicit the license for non-residence. And it may be apprehended, that although the licence stipulates for an adequate salary to the resident curate (a salary which shall enable him to reside and occupy the deserted post of the incumbent), yet, by private contract, this provision is evaded, and the curate, rather than offend, engages in further duties, all of which he cannot properly discharge. It is on this subject that the words of an eminent prelate are on record, that if "he discovered any similar collusions, he would let the parties know that there were canons and statutes, and would bring them under the clutch of them*." There are then canons and statutes applicable to these cases: the evil has attained sufficient magnitude to require that they be put in immediate force."

It is certainly too true that the provisions of the Residence act are very often evaded. We could name a beneficed clergyman, who has two livings, one in the diocese of Rochester, and the other in that of Winchester; to each living is annexed a good parsonage house; but the rector lets both of them, and is himself in a lodging, on one of his livings, and leaves the other without a resident curate. If such abuses as this are tolerated, it is in vain to pass acts for enforcing Residence, and it is equally in vain for Bishops to deliver charges expressive of their resolution to enforce such acts. They are subversive of the discipline of the Church, and extremely prejudicial to religion itself.

The next cause of danger which the author considers, is the non-residence of some of our *Prelates*. To whom he alludes, we profess ourselves at a loss to conjecture; *one* of them, indeed, passed some time in Italy, where he so far lost the *prejudices* of the *Reformation*, as to think, on his return, that a Popish prostitute was a proper guardian for a young protestant female of quality; but we did not know, nor are we disposed to believe, that there is another Bishop on the bench who can be charged with improper absence from his Diocese.

The author next calls the attention of the Primate to a more abundant source of danger, the growth of schism, and the increase of schismatics.

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* Bishop Horseley's Charge to the Diocese of Rochester. Not having the work at hand, the words are quoted only from recollection.

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"The danger which at this time threatens the Established Church, arises principally from the prevailing irregularities which characterise this eventful period. A spirit of insubordination has long since shewn itself; and, although it has been checked, as far as it seemed to interfere with the prosperity of the State, yet has it been alarmingly progressive in its hostility to the church. At the same time that this is the case, so specious is the veil behind which this spirit frequently conceals itself, that it is not always easy to detect the imposition. Modern dissent takes altogether a novel form. Schismatics do not at present dissent on account of their principles, but they so arrange their principles, that they may dissent. The motive is not even disguised,—hostility to the church; not to the principles, not to the faith—but to the church itself. It may be fit consideration for the Legislature, whether the true object of their attack may not lie somewhat deeper. Now, my Lord, the peculiar mischief of the case is, that the existing laws do not reach it. I need not point out to your Grace that feature of peculiar excellence in our happy constitution, which favours the gradual amelioration and extension of its laws, as the times vary and circumstances require. The times have materially varied since the days of King William, and circumstances imperiously demand some law, explanatory at least of the Toleration act."

Then follow some very proper remarks, on the circumstances under which, and the persons in favour of whom, the toleration act was passed.

"At the time when that statute was enacted, the case of the Dissenters was very different from what it is at present. They were then an acknowledged and definite body of people. In their character of Dissenters, they had been previously liable to pains and penalties. Not to sanction their tenets, but to relieve them from the effect of existing statutes, thi act was passed. And it is honourable to the clergy of that day, that the measure had their sanction. I conceive those of the present by no means desire, either that its spirit should be abridged, or its provisions restrained. But, my Lord, when at that time the Legislature granted relief, they granted it to persons and principles, which were known; and it was enabled, in consequence of this knowledge, to frame such cautionary provisos, as should give freedom of worship to individuals, and at the same time guard both Church and State from the effects of a misplaced and dangerous lenity. The words of the act sufficiently prove this; for they specify the prevailing tenets, and apply the specific and appropriate relief. Moreover, as a safeguard, it stipulates for publicity in the place of worship, a test of loyalty from the teacher, and, as I conceive from the spirit of the act (although it is certainly not clearly expressed in the letter), it exacts a limitation of the services of the teacher to his appropriate congregation. Thus did the dissenters enjoy, on the subject of divine worship, all the protection which had previously been given to the Establishment. In this view of the subject, the respectable Dissenters themselves are equally interested with the Members of the established Church, in maintaining the fair principles of this act. Break through it, according to the modern attempt, and the hedge which fences the privileges of the Dissenters is equally broken down, as that which defends the Church.

"Allow me, in the next place, to point out the modern practice of encroachment, founded on a perverted interpretation, and, I must add, gross abuse of this law. The Presbyterians, Independents, and other Dissenters

Dissenters of the ancient denominations, remain, as they did, obedient to, and deriving protection from, this act. But we have witnessed the rise, in our day, of a vast and threatening separation, under the general denomination of Methodists; involving, however, wide ramifications and diversities of opinions, but all united in one point,—hostility, inveterate hostility to the Church; with whom, nevertheless, in many instances, they profess to unite in faith.

"These separatists, taken on a general principle, are formed into a community, or rather, I should say, communities; subjected to their own laws, and competent, by means of internal regulations, to enforce their own provisions. They submit to the public existing laws, as far as they are compellable; whilst, at the same time, they undermine them by their subtle and fanatical evasions. But in one essential particular they have systematically departed from what I conceive to be the intention of the toleration act; or, if it is not, what clearly ought to be so; unless the Legislature would countenance the laying of that destructive train, which being intended to blow up the Church, will probably carry with it a considerable portion of the State likewise.

"Two principles of arrangement, which have been heretofore unknown, distinguish and characterize their system. The one is, rarely to permit the residence of a minister with a congregation beyond the term of a single year. This is a politic provision, having a two-fold object;—in the first place, thereby to prevent the minister from so far ingratiating himself with his audience, as to attain the hope of establishing himself with them, independent of the controlling society; and, in the next, to flatter and increase the flock by the charm of novelty. It may be doubted whether the provisions of the toleration act are not hereby violated; for the invariable expression in that act is, 'any preacher or teacher of any congregation;' which seems to imply one permanently settled in that character; and would moreover appear to place such an individual in a parallel situation with the minister of the Establishment, who is permanently appointed to the cure of a specific charge, and, without a special enlargement of authority, cannot extend his service beyond it. If such be a reasonable interpretation of the spirit of this act, it were difficult under it to deduce a sanction to this loco-motive ministry. And it may further be pronounced highly objectionable, if not dangerous, in other points of view. It is dangerous to the State, for it deprives it of that great source of protection against mischief, which arises from a knowledge of the individual who is commissioned to teach. It is dangerous in a lower degree, as it fails of the social advantages which might accrue from so important a connection as that which is supposed to exist between a congregation and a minister, engaged not merely from religious, but social motives, to labour for its welfare.

But another part of their system is fraught with still deeper mischief; and as a more flagrant outrage on the existing laws. There would appear at the present time to be established in this country a regular *propaganda societas*, under Methodist protection. And the manner of carrying on their proceedings is as follows: A town, which, according to previous report, seem to afford a prospect of success, and where heretofore no Methodist society was traced, is selected for the experiment. Here a congregation is clandestinely secured, a meeting established, and duly registered.

gistered. No appropriate minister is however appointed, but a missionary is sent down for the Sunday, and perhaps for one evening in the week: on the other days he employs his time in the circumjacent villages, as the prospect of success may offer. Here the meeting is held in such places as can be most readily obtained without licence; and a congregation, first procured by stratagem, is afterwards invited to join the meeting in the adjacent town. But invariably, as the ground-work of future success, an attempt is made to set the parishioners at variance with their established clergyman, by undervaluing his labours, and misinterpreting his motives. But, in these cases the variety of teachers is still greater than in the former instance: for these missionaries are rarely the same for two succeeding weeks. Indeed I have heard that for the most part they are only probationaries, or young men, who are but commencing their ministry; and from the reports which have reached me, of the display of their talents, I am inclined to favour the opinion. On this subject, however, I must add one piece of information, which has been reported, and which I trust will not be lost, viz. that they are always most active and insinuating, where there *is no resident minister*; or where he is said to be indolent or inattentive to his charge. *Fas est et ab hoste doceri.*

"Here then, my Lord, is an evil, of sufficient magnitude to alarm, reduced into system. Your Grace knows that it is a system, which in the time of your predecessor was authoritatively made the vehicle of threatened attack on the Established Church. I allude to a proposal, which was insultingly and insidiously made, about six years since; which was probably communicated to your Grace officially, as it was to me only in confidence. I conceive no unbiassed person will say that such proceedings are not in direct violation of the Toleration act, both in spirit and letter. That act was intended for the relief of tender consciences; and was applicable to those who had previously established systems, which they could not pursue, but at their peril. But here, the minister does not grow out of the congregation, as was evidently the presumption in the act of King William; but the minister goes about to form, to seduce, to trepan a congregation, as an object of private convenience and profit to himself; and the act which yields him a licence to preach, becomes not, as it was intended, a relief to a tender conscience, but a means of estrangement and seduction from the Established Church."

This is a truth which we have often declined to impress on the minds of our spiritual pastors and teachers. The evil complained of is one of serious magnitude, and calls loudly for the interposition of the Legislature.—Not only have these vagabond teachers no fixed congregation; but it is purposely so contrived, that the same minister shall not preach twice successively at the same place: we have been in possession of one of their tables, in which their circuits are marked, and fixed as regularly as those of our Judges, with a view to this ruling principle of *novelty*. The remedy proposed by our author is the same as was proposed long ago in this work, "that a minister, preacher, or teacher, shall *be licensed to and confined to his own appropriate registered place of worship.*—Much mischief," he truly adds, "would be obviated by this simple provision; and surely no dissenting minister could have just ground of complaint, that he was thus put on the same footing and condition with the clergy of the Establishment." There could be no possible objection to a

legislative

islative regulation of this nature; it would impose nothing repugnant to a man's conscience; it would not, in the smallest degree, entrench on religious toleration; but it would do much towards the correction of most gross and scandalous disorders, and towards the restoration of a little more decency and decorum than is at present observed by these miserable fanatics, who are the most dangerous enemies which the Church has now to encounter. Surely, then, that true friend to the Church, Sir William Scott, or some other member who has a regard for religion, will serve their country, by bringing a bill into the House to this effect; unless, indeed, they are afraid that the scruples of that pious and devout character, the Treasurer of the Navy, may not be satisfied with the *limited* restrictions which they would wish to impose; and that his *serious* and *sober* arguments would have so much weight with the House, (as they have had on former occasions,) as to induce it to reject the measure altogether.

The author next adverts to a different species of Schismatics, on which we have often taken occasion to dilate—*Schismatics in the Church.*

"But, my Lord, I have entered on this digression, that I might call your Grace's attention to one further topic; to an instance of a very equivocal species of separation, which I scarcely know how to characterize or define: nor can I understand under what law it seeks, rather can claim, protection. I allude to the case, wherein a Minister in episcopal orders (and who has consequently on his oath promised canonical obedience), officiates in a congregation, licensed under the Toleration act, according to the liturgy of the Church of England. Here is evidently a schism without a motive; dissent, from a mere love of dissent; dissent, if I may so speak, without dissent. It arises perhaps, in the first instance, only from a plausible speculation; from the spirit, which has too much prevailed of late, of making a traffic of religion. But it cannot be allowed innocious in itself: it is, moreover, of an excessively evil tendency; for, more than any other case, it brings the Church itself into disgrace: in a word, it is positive schism."

The declamatory Orator of the *Round-House*, in Blackfriar's Road, is a schismatic of this description; and a lamentable thing it is, that so flagrant a breach of Ecclesiastical discipline is out of the reach of Episcopal authority. Surely Bishops should be invested with power to punish these refractory sons of the Church, who thus fly in the face of their venerable parent, and violate their vows, nay their *oaths*, of canonical obedience. But the author entertains apprehensions, alas! but too well founded, that certain practices within the Establishment itself have tended to countenance, if not to sanction, the irregularities of which he complains: he means, the establishment of numbers of *private Chapels* in the metropolis; to which he imputes, and with a great shew of reason, "the increase of dissenting meeting-houses."

"For so radically evil are their construction and establishment, that they tend only to disgust the serious rich, and expel the poor. It is a subject only for private speculation; and as the rich alone can pay, to them only is accommodation offered. But it is an horrid subject for speculation. If the Minister engages in it himself, he too commonly accommodates his doctrines to his audience; seeking to please rather than

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to instruct: his motives are apt to be suspected, and very little utility can be expected from his ministry. If, on the other hand, he be merely engaged by the proprietor, he is commonly sought out, not for sterling qualifications, so much as for popular manners and an airy elocution; as is sufficiently proved by the vapid characters which commonly occupy such situations. But the most weighty objection to these establishments is, that they are fashionable religious assemblies for the rich. The poor are excluded: and it is no less lamentable, that, in a considerable part of the metropolis, and in some other large towns, the middling and lower clases have no accommodation whatever for religious worship. They are thus driven to the conventicle. It is even to be wished that they should go there; for better is it they should so engage in the duties of religion, than not do it at all."

This is, indeed, a crying evil, which calls for the application of an immediate and an effectual remedy. These Chapels are objects of mere commercial speculation, whether owned by clergymen or by laymen; and many of them, we are sorry to say we believe all of them in Mary-bone, are *Extra-Episcopal*. To these places of worship the poor, to whom the Divine Founder of our Faith expressly ordered the Gospel to be preached, have no access; and the rich, who are the exclusive occupants, seldom hear that doctrine which is alone calculated to make them "wise unto Salvation." In a village not many miles from the metropolis is a Chapel of this description, the proprietor of which tacks D. D. to his name; every part of it is occupied by pews which he lets; and all accommodations for the poor, though repeatedly solicited, has been pertinaciously refused; the mother Church is at a considerable distance. The Reverend proprietor's sole object is the increase of his profits; and by this principle has his re-election of a Curate been constantly regulated. To a gentleman, of whom the inhabitants highly approved, he lately refused to allow a stipend of *fifty pounds* a year; although his Curate would have had eight miles every Sunday to ride, to perform his duty, and must have hired a horse for the purpose. These things are highly disgraceful to the Church; and tend to the destruction of discipline, and the consequent growth of schism. The members of the Establishment, and, indeed, all serious friends to religion, are much indebted to the author, for directing the attention of our Prelates to a subject of so much importance; and certain we are, that our present Primate, who is in the prime of life and in full vigour of health, and who possesses every quality which his high situation requires, will give it his best consideration, and exert his utmost efforts to afford that relief which the urgency of the case so imperatively demands.

TO

TO THE PUBLIC.

THE new Proprietors of this Work have already announced their full determination to conduct it, henceforth, with more spirit than it has lately displayed; but on the same Principles, *Religious, Moral, and Political.* Indeed, they have no hesitation to say, that their respect for those Principles, and their dread of seeing the Work fall into the hands of persons, who might render it the vehicle of far different Principles, constituted their sole inducement to make the acquisition. They have deeply lamented the comparative inattention, which has, of late, been evident in one very important department of the Review, — That which was devoted to a review of the animadversions of contemporary Critics. It was, at first, and for some time, conducted with vigour, ability, and judgment; and contributed, not a little, to check that spirit of disaffection in Politicks, and to correct that leaven of Sectarism in Religion, which seemed at once to guide and to deform all the sentences of their critical tribunals. Indeed the words of the Royal Martyr might have been applied to these Critics, with almost as much justice, as to the *Reformers* of his day: "Many of their propositions savour very strong of the old leaven of Innovations." It is resolved to restore this department to its primitive state; and henceforth, a given portion of each Number, (to be enlarged according to circumstances,) will be allotted to the *Reviewers Reviewed. To Correspondents* also, greater attention will be paid; and their communications, when admissible, will appear with the least possible delay. It was formerly asserted, by persons interested in the depreciation of the Work, that the *Anti-Jacobin Review* was established for promoting the views and purposes of a Party; and those persons, and the public in general, must long since have been convinced of the injustice, not to say *falsehood*, of such an assertion. It may not be unnecessary here, explicitly to state, that it will be conducted on perfectly independent principles, and with a perfectly independent spirit, influenced neither by Party nor by Prejudice; but guided by the most rigid impartiality, in the distribution of Censure and of Praise.

LITERARY INTELLIGENCE.

THAT ingenious and entertaining writer, Mr. Pratt, has nearly finished a Poetical Collection, to be entitled, *The Cabinet of English Poetry.* New and enlarged Editions of his Poems. *Sympathy and Cottage Pictures*, embellished with engravings, are in a forward state of preparation: and two new works, the one entitled, *Great and Little Folks*; and the other, *Travelling Memoranda*, made in North Wales, may speedily be expected from his prolific pen.

CORRESPONDENCE.

THE Letters of X. X. will certainly have admission.

THE

ANTI-JACOBIN

Review and Magazine,

&c. &c. &c.

For FEBRUARY, 1807.

" As no human invention, perhaps, ever produced more important good (than the Art of Printing,) so none ever produced more actual evil." VAN MILDERT.

ORIGINAL CRITICISM.

An Historical View of the Rise and Progress of Infidelity, with a Refutation of its Principles and Reasonings: in a Series of Sermons, preached for the Lecture founded by the Hon. Mr. Boyle, in the Parish Church of St. Mary-le-Bow, from the Year 1802 *to* 1805. By the Rev. William Van Mildert, Rector of St. Mary-le-Bow, London. 2 vols. 8vo. Pp. 996. 16s. Rivingtons, London; Cooke, Oxford; and Deighton, Cambridge. 1806.

MR. Boyle's Lecture was, it is well known, founded at the latter end of the Seventeenth Century, when that worthy man appropriated an annual sum of fifty pounds, as a salary to some clergyman, resident within the Bills of Mortality, for preaching Eight Sermons every Year, against notorious Infidels. A Collection of Sermons, preached in consequence of this institution, was made in the last century, and published in Three Folio Volumes; and some other detached sermons have since been given to the world. We perfectly concur with the learned author of this work, in the opinion, that the publication of sermons, so preached, must have been in the contemplation of the Founder; whose laudable intention of supplying an antidote to the poison of Infidelity could otherwise have had but a very partial and circumscribed effect. The great inducement of this pious Chris-

tian to establish the Lecture in question, was the rapid growth of impiety which he witnessed, in an age when, from the evident tendency of extremes to approximate, men had been led to pass from Puritanism to Infidelity. He wisely judged, that the insulated effects of individuals would do little towards the cure of an evil, for the promotion of which great parts, spirit, activity, and perseverance, had combined; and that the hope of an effectual remedy could alone be derived from a regular and systematic exposure of the fallacies, perversions, artifices, and falsehoods of the enemies of the Christian faith. To him, therefore, are we indebted for some of the best discourses in the English language; and, in no small degree, for the dissemination of those good principles which, notwithstanding the increased and increasing depravity of the times, have preserved us from the dreadful calamities which have afflicted, in a peculiar manner, those nations in which the noxious plant of Infidelity had taken the deepest root.

In the *first* Sermon, from the fifteenth verse of the third chapter of Genesis, Mr. Van Mildert opens the origin of that conflict between "the power of God unto salvation," and the machinations of Satan to frustrate the purposes of the Creator, which gave rise to the grand scheme of Redemption. He prudently abstains from all useless inquiry into subjects beyond the reach of human faculties; and passes over the *origin* of *evil* as a question, the discussion of which, as experience has too fatally proved, is frequently productive of Impiety and Atheism, and which, at best, can only tend to produce that implicit reliance on the Supreme Being, which ought to characterize every Christian.

"But, however hopeless may be the attempt to assign, upon abstract principles, such reasons for the permission of evil, as will satisfy a sceptical enquirer; we may venture to affirm, that there is nothing in the phenomena of the moral world, which discredits what has been revealed concerning it in the holy Scriptures. The fact that evil does exist, is indisputable. All that we are able to discover, or rather to conjecture, on this point, without the light of Revelation, is, that the very existence of evil seems to indicate some personal agent of a malignant nature, by whom it is occasioned; while it appears no less certain, that a Being of infinite perfections would not suffer this to take place, but for the sake of producing such ultimate good as could not otherwise be so effectually obtained. To judge of the necessity or expediency of this dispensation, is not possible for man, without an intimate knowledge of the Divine counsels, or clearer information respecting the facts with which it is connected, than the light of nature can supply. Revelation, however, gives us such an insight into the subject, as may enable us to repel any surmises injurious to the Divine honour, though not to satisfy irreverent curiosity. The sacred writings declare, that there is a malevolent Spirit, who, being doomed, for his own offences, to the lowest depths of misery and despair, is become the instigator of sin and wickedness in others; that he was permitted, even in Paradise, for the trial of our first parents' integrity and obedience, to tempt them to rebel against their Maker; and

and that, since the fall, he is still suffered to put the faith and virtue of their descendants to continual proof, and to pursue, though not without restraint, his insidious machinations for their ruin:—but that all this is ordained by the Almighty, for the purpose of displaying hereafter, in a more conspicuous and convincing manner, his wisdom, power, and goodness; since he will not fail so to over-rule the malice and subtlety of the Evil One, as eventually to rescue the faithful from his tyranny, and to effect the final destruction of this their relentless enemy. Thus do the Scriptures afford the solution of a difficulty not to be unravelled by human reason; teaching us to shut up all further enquiry into this mysterious subject in a full persuasion, that the time will come, when God shall "gather out of his kingdom all things that offend, and the righteous shall shine forth as the sun, in the kingdom of their Father." (Matth. xiii. *41, 43.)*

From this gracious promise, the good Christian may derive that consolation which is necessary to support him in the conflict which he has to sustain with our great spiritual adversary. Secure of his final defeat, we have every encouragement to "fight the good fight of faith." While the prediction of the continual warfare which we shall have to support must prepare us for temptations, dangers, and difficulties. Another important inference is drawn by the learned author from this state of things, in opposition to the sophistry of ancient and of modern times.

"Moreover, the intimation here given of the trials and sufferings, which we are to undergo in the course of our spiritual warfare, directly overthrows the absurd theories, which vain sophists have endeavoured to establish, respecting the *perfectibility* of mankind in their present earthly state; since, it being thus declared, on divine authority, that an enmity shall continually subsist between the Serpent and the Woman, and between his seed and her seed; and also that the seed of the Serpent shall bruise the heel of the Woman's seed, that is, shall, to a certain extent, be permitted to inflict evil on the human race; it necessarily follows, that, however certain may be the victory, which, through the power of his Redeemer, man shall *ultimately* gain over this implacable enemy, he can never hope to be, in this present life, entirely free from sin, or danger."

This strange notion of *perfectibility*, so flattering to the pride of man, but so repugnant to the declared purpose of his Creator, could only arise from a miserable perversion of human reason, that fertile source of innumerable evils. It is of infinite consequence, in weighing the evidences of Christianity, to guard against the abuse of a gift which was intended to promote the eternal welfare and happiness of man.

"To prevent such a miserable abuse of the gift of Reason, it is of great consequence, that we should direct men to a right application of it in estimating the evidences of Revealed Religion. Happily for us, Christianity may well boast of it's entire conformity to sound and unprejudiced Reason: not, indeed, to that Reason, which arrogantly assumes

a right of controverting even what is proved to be the Divine will; not to the Reason of the Atheist, who denies God; or of the vain Free-thinker, who sets his own understanding in competition with Infinite Wisdom; but to the Reason of the sober-minded and sincere enquirer after Truth, who is willing to receive whatever has the stamp of Divine Authority impressed upon it, "with meekness and fear." Upon the ground of such reasoning, the intelligent and judicious advocates of Christianity have never feared to meet their assailants. Often have they been challenged to the conflict: as often have they entered the lists and come off victorious; and though the enemy may still renew his attacks, the true Christian, knowing the strength and justice of his cause, will never be afraid to encounter him on fair and equal terms."

At the close of this preliminary Lecture the Author thus explains the plan of his work:

"In the first part of these Lectures, therefore, it is my design to take a summary view of the endeavours made to counteract the revealed will of God, in the times antecedent to the Christian dispensation; then to show the perverseness of both Jews and Gentiles, in their rejection of the Gospel, and their various efforts to overthrow it, from the time of our Lord's personal appearance on earth, to the downfall of Paganism in the Roman empire; afterwards, to continue the enquiry, through the middle ages, when almost the whole world was overspread by Mahometan and Gothic barbarism: then, to contemplate the new aspect which Infidelity assumed, on the revival of letters, and the introduction of the Protestant Reformation; and, lastly, having brought down the history of its progressive labours to the present day, to consider what expectations we may justly entertain, respecting the final issue of this tremendous contest.

"The historical view of the subject being closed, it is intended, in the second part of these Lectures, to enter upon a general vindication of the grounds and principles of the Christian Faith, in answer to the arguments most commonly urged against its authority and credibility. These arguments (whether deduced from reasoning *à priori*, to show the improbability, unfitness, and inutility of Revelation; or of reasoning *à posteriori*, to invalidate its evidences as a matter of fact;) will be distinctly considered, in order to expose their futility, and to show the spirit of perverseness by which they are generally dictated."

In pursuit of this plan, our Author, in his *second* Sermon, from the thirteenth of Matthew, 37, 38, and 39 verses, proceeds to consider the earliest efforts of the Tempter, in the seduction of our first parents, whom he justly regards as having been endowed, by their Creator, with every quality that was necessary to enable them to resist temptation, and to persevere in their duty.

"Hence it follows, that the first offence which man committed against the law of his Maker (whatever might be the subtlety employed to persuade him to the commission of it) was unquestionably a *wilful* and *presumptuous* offence, *i. e.* a transgression of some known duty, a departure

parture from the declared will of God, in compliance with his own will, and with the solicitations of an enemy both to God and himself.

"Respecting the particular command, by the transgression of which our first parents fell from their native innocence and purity, it is simply recorded in the sacred word; without any additional information as to the inherent properties, or the mystical signification, of the Tree of Knowledge, or the Tree of Life. But we learn, that the Tempter succeeded in prevailing upon the victims of his subtlety to receive a very different notion of these from that which God had revealed to them; and that their believing in *him* rather than in GOD, was the cause of their sin and their condemnation. Thus it appears that the very first offence which man committed originated in *a disbelief of the Divine word*, wrought in him by the suggestions of the Evil Spirit. Unbelief produced disobedience; disobedience, condemnation to misery and death: and the only hope held out to him of a recovery from that state of guilt and punishment, was to be obtained through his belief in a new revelation, thereupon vouchsafed to him, and proposed as a fresh trial of his *faith*."

The great caution which Mr. Van Mildert displays, in avoiding all discussions of unessential points, which it is necessary for him to notice, in the course of his lectures, is highly creditable to his judgment. In this sermon he takes a view of Infidelity in general, and particularly of Heathen Idolatry, before the coming of Christ. His reasoning on this part of his subject is highly satisfactory and convincing. He considers Paganism as originating in a *wilful* departure from the truth; for as man was never, from his creation, left to himself, he must, of course, have had a knowledge of the true God; and, consequently, the introduction of false divinities can only be regarded as a wilful apostacy from him.

"When we thus investigate the nature and origin of false Religion, its heinousness, as involving the guilt of presumptuous opposition to the Divine will, is hardly to be disputed. It is, therefore, but a vain apology for Heathenism (when we speak of its first origin and introduction) to treat it as the harmless invention of poor unenlightened mortals, laboring, with good intentions, but under invincible ignorance, to discover the true God, and to perform to him an acceptable service. Neither will it avail (for the vindication of the earliest apostates, at least, from the true Faith) to have recourse to those refined and specious theories, by which ingenious men have endeavoured to conceal the deformities of the Gentile superstitions, under the semblance of profound mystical instruction; representing them as useful political institutions; nay, even dignifying the objects of Pagan worship with the appellation of "elegant Divinities;" and extolling them as the invention of wise and discerning minds. Whereas the fact appears to be clearly this; that mankind had been from the beginning in possession of the one true Religion; but that the founders of Heathen Idolatry "forsook the Lord," that they might "serve strange gods." This is uniformly the language of Scripture; and every thing that we can collect from history confirms the truth of this representation."

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The apologists for Heathenism, for in these days there is nothing, however corrupt, that does not find an apologist, will have some difficulty, with all their ingenuity, to answer the arguments of our Author, which are further supported by some strong proofs derived from a consideration of the *rites* and *ceremonies* of the Heathens, particularly of *Animal Sacrifices*.

In the *third* Sermon, the Infidelity of the Jews, and their opposition to the Gospel on its first promulgation, are considered. The text is taken from the 34th and 35th verses of the second chapter of St. Luke. In the *fourth*, from Pslam ii. verse 50, a view is taken of the opposition of the Heathens to the Gospel, from its first promulgation to the reign of Constantine. Among the means employed by these perverse men, for impeding its progress, *calumny* was not the least formidable; an engine which has been used in all ages for the same sinister purposes.

"Many of the slanderous accusations brought against the primitive Christians are of so disgusting and improbable a kind, that it were desirable to pass them over wholly in silence, did they not afford striking proofs of the ignorance, as well as the malice, of those by whom the Gospel was traduced. In addition to the inconsistent charges of credulity, superstition, enthusiasm, or brutish stupidity, on the one hand; and of obstinate unbelief, atheistical impiety, hypocrisy, and imposture, on the other; such was the strange misconception, or rather (as we must deem it) the wilful misrepresentation of the Gospel, by its Heathen opponents, that they continually reviled its disciples as murderers of infants, as cannibals, as addicted to incestuous practices, as pretenders to magic, as worshippers of the Sun, and as idolators paying adoration to the grossest objects. Nothing of this kind was omitted, which could by any possible perversion of the sacred doctrines of their Religion, be employed to vilify the devoted objects of their hatred, and induce the ignorant multitude to regard them as the most infamous of mankind.

"But besides these fouler calumnies, (which may seem rather to have been addressed to the lowest of the vulgar, than to men of knowledge and understanding,) invectives of a higher strain, and sophistry of a more subtle description, were employed, to ensnare the minds of those upon whom baser arts might not prevail. Literary talents, of no mean distinction, were exercised, in endeavouring to defeat a system, which threatened the downfall of the boasted philosophy of the Heathen world, no less than the destruction of those superstitions, with which philosophers, (however inconsistently with the character of honest men,) deemed it expedient to impose upon the ignorant. Christianity, indeed, had no enemies more inveterate than the inflated and proud philosophers, who had acquired, and were resolutely determined to maintain, possession of the public ear."

The Christian philosophers, or rather *philosophists*, of the last century, were not less inveterate in their enmity to the Gospel of Christ, than the Heathen philosophers of the early ages. In the *fifth* Sermon, the same view is continued until the end of the sixth century, and the downfall of Paganism. Here some very judicious observations occur

occur on the conversion of the emperor Constantine to Christianity; in respect of which event, the author, though he offers no decided opinion upon it, seems inclined to acquiesce in the truth of the account given by Eusebius; which is certainly less open to a suspicion of partiality, than that of Julian or of Zosimus is to an imputation of prejudice. The following sketch of the character of the great apostate Julian is ably drawn.

"Julian had the early advantage of a Christian education; but, before his principles were well-formed, he fell into the hands of the most dangerous sophists, men bigotted to the reveries of Paganism, subtle, imposing, and unwearied in their efforts to crush the Gospel, and to bring back the reign of Gentile philosophy. Under the guidance of such men, a youthful mind, so vain, and so susceptible of flattery and falsehood, as that of Julian, could hardly escape contamination. But before he fell into these hands, and even whilst he was under the tuition of Christian instructors, he is said to have discovered a peculiar antipathy to the Gospel, and a partiality to Heathenism, which predisposed him to listen with eagerness to those who were most ready to lead him astray. His prejudices in this respect were also heightened by personal resentment towards his imperial relations; from whom, though professing Christianity, it must be acknowledged that he had experienced the most unnatural treatment.

"These considerations, however, afford but a slender apology for one, whose talents have been extolled by his admirers, as far above the common standard of excellence. And even though we should estimate him (more justly, perhaps,) as a man of brilliant, rather than of solid parts, still it would not be easy to find an excuse for so miserable a perversion of them, as his apostacy from the Gospel exhibits. If, however, we are to doubt the sincerity of Julian's belief in Paganism, his understanding is only vindicated at the expence of his moral character; nay, he stands convicted as doubly a hypocrite, believing neither in Heathenism nor Christianity, yet occasionally professing both, maintaining with the greatest pertinacity opinions which he secretly despised, and persecuting one religion, only because it was irreconcileable with another, which he held in equal contempt.

"But of Julian's attachment to Heathen Idolatry, and his belief in the grossest of its absurdities, his own admirers will hardly suffer us to doubt. They represent him as most scrupulously observant of its superstitions: and it is the boast of his great panegyrist, Libanius, that, far from admitting Polytheism only in a refined and mystical sense, he adopted it in its vulgar acceptation, with as much credulity as the most illiterate of his subjects.

"If this representation of him be true, we cannot but consider Julian as thoroughly devoted to that Religion of Satan; and, in order to account for such strange infatuation in one who, in his infant years, had been trained to the Christian Faith, we must either suppose him to have been deceived, at an early period of life, by the malicious artifices of those who laboured to initiate him into its abominable mysteries; or that, being afterwards "given up to a reprobate mind," the Evil Spirit was permitted to work upon him by diabolical illusions, and to plunge him still

still further into the depths of perdition. Nor, perhaps, will they, who duly consider some very strange and mysterious transactions, recorded of Julian and his associates, be disinclined to adopt this latter opinion.

"But as it is repugnant to all our knowledge of the Divine attributes, to suppose that God ever hardens the hearts of those, who have not themselves already hardened them, by wilful impiety and opposition to the truth; so do we find in Julian a striking instance of a man, determined, almost from the beginning, to involve himself in the sin of apostacy. What excuse, indeed, can be alledged for such a man; one who was accustomed to weigh, to examine, and accurately to judge, in all other matters; and who was only blind, wilfully blind, in the momentous concern of Salvation? He saw, he could not but see, the excellence of Christianity. He had every opportunity presented to him of examining its proofs, and appreciating its value. He had been accustomed to read the Holy Scriptures, to hear them explained and to observe with great exactitude the most solemn ordinances of the Church. Nay, even after his release from the restraints of tuition, he went so far as to profess some degree of reverence and zeal for the Gospel.

"But this dissimulation he only deemed it expedient to practise, so long as he was, in some degree, dependent upon others. No sooner was he raised to a joint share of the Imperial dignity, than he threw off the mask, and began to discover evident symptoms of that disposition, which, upon his succeeding to the undivided sovereignty of the Empire, displayed itself without reserve."

The means employed by this active agent of the Tempter, for the accomplishment of his purpose, and the effects which they produced, are succinctly, but perspicuously expounded in the course of this discourse; the whole of which is written with considerable ability. The *sixth* Sermon exhibits the rise and progress of Mahometanism; of which, and of its founder, the following very judicious observations occur:

"The religion of Mahomet has this striking peculiarity, that it bears witness to the truth, while it propagates a lye. Though founded itself on imposture, it does not charge with imposture either Judaism or Christianity; but recognizes both as true. It admits the Miracles both of the Old and New Testament. It affects to reverence the authority of Moses and of Christ; but brings against their disciples the improbable charge of falsifying those Scriptures, which in common with them it professes to revere. Hence, some have considered this heterogeneous compound, rather as a system of Heresy, than of Infidelity; because it admits, in general terms, the pretensions of the Gospel, though it deprives it of its most important truths, by supposing a mutilation or interpolation of the Scriptures; the very pretext which Heresy usually assumes, to favour its own purposes. Thus we may easily account for the complacency with which modern Deists and Socinians appear to regard the Koran. They admire it, because it sets aside those distinguishing doctrines of the Gospel, the Divinity of Christ, and the Sacrifice upon the Cross; and prepares the way, for what the former are pleased to dignify with the title of Natural Religion, and the latter, with that of Rational Christianity.

"But

"But some writers, not apparently of this description, have taken pains to represent Mahomet rather as a well-intentioned reformer, or an honest enthusiast, than as a wilful promoter of falsehood and mischief. They acknowledge, that his zeal carried him into the most culpable extravagancies; but are willing to find an apology for its excess, in the opposition which was at first made to his almost laudable designs, and in the unwillingness of those, whose reformation he desired, to relinquish their ancient prejudices. Nay, they view him as a man, desirous, not only to reclaim his countrymen from Heathen idolatry, but to correct the errors and abuses which had crept into Christianity itself; and they incline to excuse the violence of his proceedings respecting the latter, as well as the former, by insinuating that it was become almost too corrupt to be reformed, by any other means than those which Mahomet employed.

"Thus, as if the purity of his motives were unquestionable, it has been remarked, that "his design of bringing the Pagan Arabs to the knowledge of the true God, was noble, and highly to be commended:" (Sale's Preface to the Koran, Vol. I. p. 51.) and the author, who thus writes, is much offended with the learned Prideaux, who more pertinently observes, that the Impostor "forced the Arabs to exchange their Idolatry for another religion altogether as bad." (Prideaux's Life of Mahomet, p. 67.) But, may we not justly ask, what there is "to be commended," even in the design itself, much less in the execution of it? Mahomet preached it is true, belief in *one* God, to the exclusion of the numberless idols of Polytheism: but to this fundamental article of faith, he made it an indispensable addition, that they should believe in *him*, as the Prophet and Apostle of God. Where, then, is the difference, in point of religious truth and saving knowledge, between a Pagan and a Mahometan? When the Holy Scriptures declare, that "there is none other name under heaven given among men, whereby we must be saved, (Acts iv. 12.) but only the name of our Lord Jesus Christ;" is it to be supposed, that the disciples of Mahomet are acceptable to God, merely because they renounce the worship of Jupiter and Juno, or the service of Fo, or any such senseless idolatry? As there is but one God, so is there but one Mediator, and only one mode of Salvation, hitherto revealed to us: and as Salvation is of the very essence of religion, how can it be said, that Mahometanism is, properly speaking, more efficacious than even Paganism itself? If, however, it be contended, that to convert men from Idolatry, is to prepare them for the reception of the Gospel; it is obvious to reply, that this seems to have been very far from the design of Mahomet; nor do we hitherto see any such effects produced by his system; no people being more stubborn, and hardened against Christianity, than his blind and fanatical disciples."

Sale is not the only writer who has spoken favourably of this Anti-Christian code, which has been translated into French and Italian. A pretty subject for eulogy, forsooth, when its contents are duly considered.

"In this volume of perfection, are advanced, for instance, the following assertions: that both Jews and Christians are Idolaters; that, the

the Apostles and Patriarchs were Mahometans; that the Angels worshipped Adam, and that the Fallen Angels were driven from Heaven for not doing so; that our Blessed Saviour was neither God, nor the Son of God; and that he assured Mahomet of this, in a conference with him and the Almighty; yet that he was both the Word and the Spirit of God: not to mention numberless absurdities, concerning the Creation, the Deluge, the End of the World, the Resurrection, and the Day of Judgment, too gross to be received by any but the most debased understandings. It is also intimated, in this extraordinary production, that all men were originally of one and the same Religion, but that God purposely caused and ordained them to be of different Religions, by sending among them different Prophets and Apostles. Now, this is to make God the direct Author of confusion, nay, of falsehood. For, all diversities of Religion are indications of error; and, though permitted to prevail, for the trial of men's faith, or for the punishment of those who "will not come to God that they may have life," (John, v. 40.) are evidently the work of him, whose employment it is to frustrate our salvation. What doctrine, then, can be more characteristic of the Evil Spirit, than this, which sanctifies error and disunion, as the work of God?

"Again; the points most insisted upon throughout the Koran, are similar to those which the Apostle denominates "carnal ordinances," (Heb. ix. 10.) and "weak and beggarly elements;" (Gal. iv. 9.) ceremonials of no intrinsic value, and such as, even under the Mosaic Law, were no otherwise efficacious, than as implying faith in the better things of the Gospel. Nay, many of the ceremonies of Mahometanism were borrowed (as has already been observed) from Heathen rituals; and were not only burthensome or frivolous, but absolutely profane and degrading to the Majesty of God."

In the *seventh* Sermon, the progress of Infidelity is traced during the middle ages. It includes, of course, remarks on the Eastern and Western Anti-Christs; Papal Usurpation, Scholastic Theology, Jewish Cabalistical Theology, and Atheistic Philosophers. The text is from the twenty-fifth verse of the thirteenth chapter of St. Matthew; "*While men slept his enemy came and sowed tares.*"

"Abundant also were the tares of heresy, of superstition, and of infidelity, which were sown, during this long night of spiritual darkness. Corruptions, both in faith and practice, increased to such magnitude and extent, as would seem almost incredible, to those who have not well studied the perverseness of the human heart. Sometimes, the most frivolous subjects of dispute sufficed to distract the Christian world, and to produce implacable animosity and hatred. At other times, the most pernicious errors were admitted without reluctance. For one entire century, the Church was divided between the advocates and the opponents of *Image Worship;* a contest, decided, at last, in favour of the votaries of Idolatry, who adhered to their superstitious veneration for images, relics, and every other foppery of Paganism, with far more tenacious regard, than they did to the essential doctrines of Salvation. In the next century, Polemical acrimony was roused, by a discussion of the knotty points of Predestination and Transubstantiation; the latter of which obtained

tained a signal triumph over Reason and the Scriptures. Every error and corruption of Popery was, about this period, established and confirmed: and now it was, that in Pope Nicholas was remarkably verified St. Paul's prediction of "the man of sin," speaking of himself as God, and as the deputed Judge of the earth.

"It were almost an endless task, to detail, from the histories of this and the succeeding centuries, before the Reformation, the continual schisms and controversies between the Eastern and Western Churches; the rapid succession of Popes of the most infamous character; the almost universal ignorance and corruption of the Clergy; the lying wonders of monkish legends; the absolute prohibition to the Laity of the use of the Scriptures; the scandalous vices which hence prevailed among all orders and descriptions of men; the revival of old heresies, and the fabrication *of new* ones; in short, that almost general defection from purity and *truth*, which gave to the Christian world the appearance of a land where men "sat in darkness and in the shadow of death," rather than where the light of the Gospel had arisen, and "the glory of the Lord had been revealed."

Thus lamentably debased as the Christian character was at this period of mental darkness, it was rendered still worse by the spirit of *philosophizing* upon religious subjects, which now began to prevail; and to produce the most woeful effects. The Jews, too, joined the Saracens in opposition to Christianity; the Divine Founder of which this obstinate and perverse race most impiously blasphemed in their *prayers* to the Almighty. To these wretched men was the world indebted for that *Cabalistical Theology*, which was the offspring of corrupted hearts and bewildered imaginations.

"This strange and anomalous production almost defies analysis. It pretends to arrive at a knowledge of Divine things, not, as true philosophy would do, by deductions from some generally-acknowledged principles of science; nor, according to the rules of sound theology, by reference to truths made known through the medium of Divine Revelation; but, by a mixture of the most wild and incongruous tenets of various philosophical systems, with unauthorized *traditions*, presumed to be of Divine authority, yet totally irreconcileable with those Scriptures, which the Jews *professed* to reverence as the word of God. Hence a confused mass of Scripture, Tradition, Physics, and Metaphysics, in which the imagination was left to wander, without any guide to direct it, or any rule of interpretation, to preserve it from deviating into the most extravagant and pernicious errors.

"The *origin* of this singular phenomenon in the history of the human mind, it is difficult to ascertain. For, this system must not be confounded with the genuine Cabala, or Tradition, held by the ancient Jews, before the coming of Christ; which was rather a mode of *interpreting* the written Law and the Prophets, by commentaries of established authority in the Synagogue, than an attempt of unauthorized individuals, to frame for themselves, or to impose upon others, a code of Philosophical Divinity. But the Cabalistic Theology of the middle ages was evidently derived from more impure sources. In its earliest state, we may discover

discover in it many vestiges of the ancient Egyptian, Pythagorean, and Platonic systems. As we advance farther, towards the time of the revival of letters, either in the East or in the West, the subtleties of the Peripatetic philosophy give it a new aspect: and among the labours of its still more recent expositors, are found some tenets of almost every eccentric or mystical sect; contributing to render it a still more confused and inexplicable jargon.

"Such being the composition of Cabalistic science, we cannot be surprized, if it contain many things incapable of proof, many that are evidently repugnant to truth, and still more that are utterly unintelligible. To attempt an examination of it upon *Scripture* principles, were a waste of time; and to refute it seriously as a *philosophical* system, were hardly less so. That, in many instances, the Cabalistic writers themselves understood not what they wrote, is the most probable, and, perhaps, the most favourable, conjecture, that can be made for them; since, even in those passages which are most intelligible, we are continually disgusted by profane reveries, equalling, if not exceeding, in absurdity, the exploded follies of the Valentinians, the Gnostics, and other similar fanatics of older date. Nay more; it is evident, that whatever opinion may have been entertained, by the Jews themselves, of the sublime and recondite wisdom of this wretched attempt at Divine Philosophy, it is much more nearly allied to absolute Infidelity, to Deism, and even Atheism, than to true Religion. To instance in one point only, among many others. It is one of its fundamental principles, that every thing emanates *necessarily* from the Deity, as the fountain of its being, without any act of volition on the part of its Creator, and, at the expiration of its separate state of existence, is to be resolved again into the Divine essence. Here we see that dangerous *pantheistic* notion, which has nothing to support it but vain imagination: which is in direct contradiction to Holy Writ: and which, when admitted, strikes at the root of all Religion, by divesting the soul of its immortality, and the Creator of his moral and even physical Attributes.

"Can we, then, sufficiently express our horror and astonishment, that the Jews, the very people, whose Religion was wholly built on Divine Revelation, and upholden by a visible Theocracy, and through whom the knowledge of the Most High had been manifested to the world; should so far forget the original foundations of their belief, as to admit into their creed the wildest and most visionary speculations that ever issued from the human brain; and to substitute, for the pure doctrines of God's word, the most despicable remnants of false Philosophy and fabulous Tradition? What a melancholy instance does this afford, of the danger of corrupting Divine Truths by human inventions; and of the awful consequences of provoking the Almighty, by apostacy from the Faith, to give up his creatures to error and infatuation!"

In the *eighth* Sermon are traced the progress of Infidelity under the Protestant Reformation; efforts to overthrow the Reformation; and subsequent efforts to make it instrumental to the overthrow of Revealed Religion. The text from 2 Corinthians, vi. 15. is, "*What concord has Christ with Belial?*" This is one of the most able and impressive discourses in the whole collection. The preacher marks the

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causes of the Reformation, and comments on the conduct of the Reformers, with a true Christian spirit, neither deformed by intemperate zeal on the one hand, nor disfigured by unwarrantable facility of concession on the other. He writes not as a controversialist, but as a minister of the Gospel. Of the difficulties which the Reformers had to encounter; of the principles by which they were actuated; and of their conduct, Mr. Van Mildert gives this just and candid account:

"The miserable corruptions of Christianity under the Papal usurpation, and the advantage taken of them by opponents of every description, have been already noticed. The few, whose zeal for pure Religion led them to seek a remedy for these evils, could not but perceive the almost innumerable obstacles presented to their view. Obloquy, or persecution, threatened them on every side. Those who adhered to the Papal system, from motives of worldly interest, were many and powerful. Of those who were willing to resist its encroachments, not a few were hostile to Christianity itself. From persons of this description no cordial co-operation could be expected, in any plan for the revival of pure Christianity, however ready they might be to join in the overthrow of its ambitious rulers. These obstacles must have been too evident, to escape the observation of the first Reformers; and hence arises a strong presumptive proof of their sincerity, in venturing to encounter such dangers for the Gospel's sake.

"Doubts, however, have been frequently insinuated, respecting the purity of their motives; and in a contest, where passion and prejudice had, on both sides, much room to operate it is hardly to be expected, that the portraits of the principal actors in the scene, should be transmitted to us without some extravagant colouring. By Romish advocates, we cannot wonder to find them depicted in the most disadvantageous manner; while from Protestants, we may sometimes apprehend a concealment of their indiscretions or misconduct. But it is most remarkable, that Infidel writers seem to take peculiar pleasure in reviling their characters, and depreciating the value of their exertions. This may, perhaps, be accounted for, if we consider the nature of the contest between Christians and Unbelievers. When men are desirous of overthrowing Christianity, the more they are enabled to represent it as abounding with absurdities and superstitions, the greater is the probability of their bringing it into discredit. But, without such an advantage, it is scarcely in the power of Infidels to hold it up as an object of contempt. This seems to be the most probable cause that can be assigned, of the rancorous treatment, which the Protestant Reformation has experienced from Deistical writers. From this circumstance, therefore, we may form some estimate of its real importance to the support of Christianity itself: since our adversaries, who are ever intent upon the destruction of Christianity, are generally more quick-sighted, in discerning what is really favourable or inimical to the success of their plans, than those who are "at ease in Zion," or indifferent as to what concerns its safety.

"But, it is by no means necessary for the vindication of the Protestant cause, (much less for our present view of the subject,) to prove, that the Reformers, though eminently distinguished by their virtues, as well

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as their talents, were exempt from human failings. They pretended neither to absolute perfection, nor to preternatural powers: neither did they assert any Divine commission of an extraordinary kind, for the great work which they had taken in hand. They honestly and conscientiously urged their obligation to obey God rather than man, when their compliance with the arbitrary injunctions of the latter became incompatible with their clear and acknowledged duty to the former. They did not presumptuously oppose themselves to human authority. On the contrary, they regarded it with reverence, and submitted to it, whenever that could be done without endangering their salvation; and where it could not, they unaffectedly deplored the necessity of disobedience, and earnestly deprecated any measures which might tend to destroy the Unity of the Church. Such, at least, was the conduct of the principal Reformers, in the *outset* of their important work; however some of them might, *in after times*, depart from those principles of moderation, and of respect for authority, civil and ecclesiastical.

"Nevertheless, it cannot be denied, that too much of human passion and infirmity was sometimes blended with these upright and laudable motives: of which the occasional violence of some chief leaders of the Reformation affords but too clear a proof. This we may readily allow, nor fear any advantage which may be taken of the concession; since it only proves, (what never was denied,) that the best of men, acting in the best of causes, are still *human*: and that, in the most signal triumphs of God's faithful servants, there is ever so much weakness and imperfection discernible on their parts, as to show, "that not unto "*them*, but unto *his* name," must be given the praise and the glory of their success.

"But candour requires, that we should separate the views and principles of the Reformers themselves, from those of many who co-operated with them, through motives of interest and ambition. Many Potentates in Europe undoubtedly engaged in an opposition to the Papal power, from considerations of State policy, rather than of Religion. Nor can we wonder at this, when we reflect upon the inordinate ambition, with which the Roman Pontiffs had grasped at secular power, and the gigantic strides which they had made towards universal dominion. It rather ought to excite our admiration of that omniscient wisdom, which can make even the worst passions of our nature subserve his purpose, by bringing good out of evil. For, hence a host of foes were collected against the Romish usurpation, who regarded the Popes with jealousy and hatred, as their competitors for earthly Supremacy. But, however these might contribute towards the success of the Reformation, it were highly unjust to confound with such abettors of its cause, the excellent and illustrious characters, by whose labours it was more immediately effected.

"It is evident, then, that we cannot form a just idea of this great change in the aspect of Religion, without regarding it as the work of an overruling Providence. Never, perhaps, (except in the great triumph of Christianity over Paganism,) was the Divine interposition more conspicuous, than in the success of the Protestant Reformation. When we consider likewise, that this great event appears to have been by no means the result of any preconcerted plan; but to have arisen, as it were, casually, out of the circumstances which presented themselves; one event leading to another,

ther, and one successful investigation preparing the way for further discoveries of truth; we are forcibly struck with the evidence thus afforded, of its being upholden by more than human power."

The learned author then proceeds to trace the early spirit of Reform, as manifested first by certain churches of Italy and Gaul, which rejected some of the tenets of Popery; afterwards by the Albigenses and Waldenses, whom he ably vindicates from the aspersions of Popish writers; and by the Lollards in England; the Hussites in Germany; the Tramontanes in Italy; and the Bohemians, the Lombards, and the Turlupins, &c. He defends the Reformers from the charge of insubordination preferred against them by their adversaries, observing, *in respect* of those in England in particular, that they acted in *complete subordination* to lawful authority, the Reformation being carried on here under the direction of the Bishops, "who were Bishops as truly and apostolically constituted as any bishops upon earth; and who, in refusing to submit to the Papal power, refused only to sacrifice their own just authority to an usurpation as unjust in its principles, as it was corrupt in its practice." He remarks, that some of the most bigotted Papists openly ascribed the reformation to the scandalous abuses of power which prevailed in the Romish church; and even sometimes spoke of it "as a proof of the Divine judgments upon the Papal enormities."

"It is not, however, the less pertinaciously urged, by these writers, that the Reformation originated in pride, vanity, evil concupiscence, and the like; and they infer, that its success is not to be wondered at, because it flattered and encouraged these corrupt propensities of the human heart. They compare its progress with that of Mahometanism; to which they pretend that it bears a strong resemblance, in point of character and principle. But, not to mention that the weapons of its warfare were totally opposite to those which Mahomet employed, (the terrors of persecution and violence being generally exerted *against* the Reformation,) these charges are manifestly unfounded. They proceed upon an assumption, that the ordinances of the Romish Church, relative to fasting, confession, penance, celibacy, and monkish seclusion from the world, were productive of humility, self-denial, continency, and other Christian virtues; and that the unauthorized and monstrous doctrines which it forced upon the belief of mankind, were conducive to true faith and a pious submission of men's reasoning faculties to the revealed will of God. Whereas, in truth, these ordinances and these doctrines were unfortunately found to have an opposite effect: since, by imposing upon men burthens too grievous to be borne, and such as had no warrant from the Holy Scriptures, they tempted them either to rest in mere externals, or to assume an appearance of sanctity, while they secretly indulged in the grossest lusts of the flesh, as well as in the most presumptuous speculations of the understanding. That this was too generally the case, is not to be denied; although it may readily be acknowledged that, even in the worst periods of this corrupt Church, some splendid exceptions were to be found, in men eminent for piety of principle

ciple and purity of conduct, and who truly adorned the Christian profession. But these, alas! appear to have been of rare occurrence. From those impieties and extravagancies, however, which were almost the universal result of the corruption of the Romish Church, the more correct principles of the Reformation tended to set men free; since while it exacted, from all, true Evangelical holiness, it released them from the unnatural and unscriptural restraints, which had only served as a snare and temptation to evil."

In further justification of the principles of the Reformation, the Author adds the following forcible arguments:

"To those who duly consider the nature and constitution of the Christian Church, the principles on which it is founded, and its importance to the very existence of the Christian *Faith*; and to those who have that regard for *sound doctrine*, which seems inseparable from a *firm belief* in the Divine origin of the Gospel; it will appear indisputable, that every thing which militates against the primitive authority of the Church, or against "the Faith once delivered to the Saints," has, so far, a tendency to overthrow Christianity itself; or, at least, to render it inefficacious. That the leaders of the Protestant Reformation did not *intend* any thing subversive of the primitive Constitution of the Church, is sufficiently evident, notwithstanding the repeated assertions of Papists to the contrary. The Protestants, generally speaking, resisted the Pope, not in his Episcopal character as Bishop of Rome, nor as Metropolitan or Patriarch in the province over which he might have lawfully presided; but as an unlawful *Usurper* of authority, both spiritual and temporal, over provinces, nay, over kingdoms and empires, wholly *independent* of him. That he was justly chargeable with this usurpation, and therefore not entitled to their obedience, they proved from the clearest evidences of History, from the testimonies of the Fathers of the Church, and from the doctrine of Holy Writ. They opposed the corrupt tenets and practices of the *Romish* Church, not because they questioned the power of the *Catholic* Church, to decree rites and ceremonies, nor its authority in matters of Faith, subject to the written word of God; but because the Romish Church had arbitrarily imposed, both upon its own members, and upon members of other Churches, articles which could not be subscribed, and services which could not be performed, without a departure from the word of God, nay, without incurring the guilt of absolute impiety and Idolatry. In short, they argued, (as the Apostle did,) that there could be no concord between Christ and Belial; and that they were under a *necessity* of withdrawing from the Romish Communion, or, to speak more properly, of shaking off the usurped dominion of the Pope, because submission to it was rendered incompatible with their obedience to God.

"Thus far, we see nothing which can fairly be construed into an attempt to overthrow the Christian Church, no infringement of its legitimate authority, no inclination to set aside the Apostolical succession of its ministers, or to slight any one article of the true *Catholic Faith*. On the contrary, many of the warmest advocates for the Reformation are well known to have manifested an unshaken attachment to Episcopacy, as of

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Divine ordinance, and jealously to have adhered to all the great fundamental doctrines of Salvation.

"If these principles had been *universally* acted upon, vain, indeed, would have been the efforts of its bitterest enemies, to fix a stain upon the Reformation. But he, who is ever active to prevent evil from being remedied, or good from being carried into effect, found ready agents to promote his designs. From a resistance to oppression and usurpation, men of corrupt minds, and violent tempers, were easily led to "despise governments, and to speak evil of dignities," though rendered venerable by antiquity, and sanctioned by Divine institution. Others, from refusing to abide by the pretended infallibility of the Pope, in matters of Faith, were too easily carried into the opposite extreme, of regarding themselves as infallible: presumptuously framing Creeds of their own, however unqualified for the undertaking; measuring Scripture by the standard of their own Reason; and setting up private judgment, in opposition to all authority, human or Divine. Hence, the Christian world became again exposed to the inroads of Schism and Heresy; those two powerful co-adjutors of Infidelity, from whose influence, we may venture to affirm, that Christianity has experienced as much injury, as from the open attacks of its undisguised assailants."

The characters of the Anabaptists, the fanaticism of the Puritans, and the folly and absurdity of other enthusiasts, combined with the corruptions of Popery, at this period, to debase the pure religion of Christ, and increase the enemies of the Reformation.

The *ninth* Sermon is devoted to the Origin and Progress of Deism; animadversions on Herbert, Hobbes, and Spinosa; and on a new sect of Sceptics in the seventeenth century. In the *tenth*, the farther progress of Infidelity is pourtrayed from the beginning to the latter part of the eighteenth century; including remarks on Hume; the French philosophers; Gibbon, and others. The *eleventh* contains an account of the Infidelity of the present age; the French Revolution, Paine, Godwin, Geddes; Heretics, Schismatics, Jews, and Turks. And in the *twelfth* the Author recapitulates the foregoing view; exhibits proofs that Infidelity originates in the influence of the Evil Spirit; vindicates this doctrine from the imputation of Manicheism; shows the fulfilment of Prophecy in the whole of the History; answers objections, and concludes with an Inquiry into the future Events relating to the Church. But we must reserve our account of these last Sermons, which contain much interesting matter, and of the contents of the Second Volume, for a future Number.

(To be continued.)

Dr. Pinckard's *Notes on the West Indies.*

(Concluded.)

WE have already remarked, in our early observations on Dr. Pinckard's "Notes," the accommodating mode, which, throughout the

work, he appears to have adopted, of stepping aside to indulge himself in reflection, however remote it may be from the subject. This "travelling out of the record" may very well correspond with the notes of his "common place book" made at the time of observation: but when these "Notes" were about to receive an embodied form, a greater attention should have been paid to arrangement, the want of which, most certainly, constitutes a prominent defect in the performance. By this plan, or rather this want of plan, the mind of the reader is fatigued by constant repetitions, by a breaking in upon the current of thought, without any apparent motive for the intrusion.

We still have in view the tribute of praise which we paid to the author for his candour towards the humane conduct of Mr. Waith, and Mr. Doughan. Impartiality to Dr. P. obliges us also to mention, that there are several recorded instances in his work of the most refined cruelty exercised toward the slaves.

An affecting scene, which the author witnessed at a public sale of Negroes, at Berbice, is narrated in Vol. 2. p. 328: we cannot withstand the temptation of extracting the passage.

"In the course of the sale, a tall and robust negro, on being brought into the auction-room, approached the table with a fine negress hanging upon his arm. The man was ordered to mount the chair. He obeyed, though manifestly with reluctance. His bosom heaved, and grief was in his eye. The woman remained in the crowd. A certain price was mentioned to set the purchase forward, and the bidding commenced: but on the slave being desired to exhibit the activity of his limbs, and to display his person, he sunk his chin upon his breast, and hung down his head in positive refusal—then, looking at the woman, made signs expressive of great distress. Next he pointed to her, and then to the chair, evidently intimating, that he desired to have her placed by his side. She was his chosen wife, and nature was correctly intelligible. Not obtaining immediate acquiescence, he became agitated and impatient. The sale was interrupted, and as he could not be prevailed upon to move a single muscle by way of exhibiting his person, the proceedings were at a stand. He looked again at the woman; again pointed to the chair, held up two fingers to the auctioneer, and implored the multitude in anxious and suppliant gestures. Upon his countenance was marked the combined expression of sorrow, affection, and alarm. He grew more and more restless, and repeated signs which seemed to say—'Let us be sold together. Give me my heart's choice as the partner of my days, then dispose of me as you please, and I will be content to wear out my life in the heavy toils of bondage.' It was nature that spake, and her language could not be mistaken! humanity could no longer resist the appeal, and it was universally agreed that they should make but one lot. A second chair was now brought, and the woman was placed at the side of her husband. His countenance instantly brightened. He hung upon the neck of his wife, and embraced her with rapture, then folding her in his arms, and pressing her to his bosom, he became composed; and looked round with a smile of complacency, which plainly said, 'Proceed!—I am yours, yours, or yours! Let this be the associate of my toils, and I am satisfied.' The bidding

bidding was renewed! They exhibited marks of health and strength, and, quickly, the two were sold together for 1650 guilders."

For the honour of the national character, we must not omit to mention, that the men and women who attended this sale, were neither the men and women of Britain, nor of a British West India Colony. They were the produce of another country, the inhabitants of which, when settled in tropical regions, but too often exhibit a bluntness of feeling, an insensibility to the softer emotions of refined humanity, that is truly lamentable, and astonishing. Mr. Barrow, in his Travels in Southern Africa, has accurately delineated the character of this people, as exhibited at the Cape of Good Hope; "By indolent habits, excess of food, and fondness for indulging in sleep, they become no less gross in their persons, than vulgar in their manners. A young lady described the Cape and its inhabitants," observes the same intelligent writer, "in a very few words: *De menschen zyn moie dik en vet de huizen moei wit en groen.* 'The people are all nice and plump; the houses are all prettily white-washed and painted green.'" He further expresses his belief, that "there is no country in the world that affords so large a proportion of unwieldy and bulky people; and I am certain there is none where the animal appetites are indulged with less restraint, the most predominant of which are eating and drinking, or where the powers of body and mind are capable of less exertion." Dr. Pinckard, it is true, has not told us, that the houses of the Dutch colonists of Demerara are either white-washed or painted green; but we may reasonably infer that the inhabitants, particularly the females, are all nice and plump.

At an entertainment given by the British officers to the *polished* part of the inhabitants of Demerara, we have the following relation of Dutch female breeding and delicacy:

"The lady at my right elbow was very large, and of true Dutch figure. Her person may be well described in two words, broad and bulky. By some accident she had sprained her wrist, and this formed a ready apology for appealing to my particular attention, which, from not being in the habit of eating supper, I could the better devote to her service: but I almost fear to note to you the fact I have to relate, lest you should imagine that I assume a traveller's privilege, and indulge in the marvellous at the expence of a fair associate guest. Let me therefore premise, that in what follows, the boundaries of sober truth are not *one* stepped one single iota; for I not only helped the lady to her meats, and poured forth her wines, but was further called upon to cut her food into small pieces, ready for the fork, by which I had the opportunity of observing literally *every mouthful*.

"Scarcely had we taken our seats, before my fair neighbour requested me to help her to a glass of claret, of which I found a *full* bottle standing *between* us. The ceremony of a gentleman drinking at the same time was not deemed essential; I therefore tasted but very lightly: yet it somehow happened, and without the bottle being once removed, that,

before the supper was at an end, the gentle lady was compelled to have recourse to a sound glass or two of Madeira, to supply the deficiencies of our *empty* bottle! with this, her eating was in no degree at variance, for she commenced by forming a solid stratum of two heavy slices of fat ham, after which I helped her from no less than *fourteen* other dishes, of each of which, to my surprise, she partook with seeming appetite! Such a supper I had not before seen swallowed by man, woman, or any thing in human shape! and though satiated, not satisfied, she afterwards desired me to reach towards her several of the dishes of fruit, from each of which, after liberally tasting, she *privately* gave a portion to a female slave, who was standing at her back; and when she rose to leave the supper room, I observed *under her chair* a loaded plate of fruits and sweets, which, without doubt, the negress had received instructions to convey home to regale her mistress on the morrow. This, by the by, is a custom, which I have more than once seen practised by foreign ladies, both Dutch and French.

"But what will surprize you most is, to know that after this *light supper*, my lady of Turkey stomach *briskly* resumed the merry dance! and, when I retired at five o'clock in the morning, she remained tripping it away as light as——Batavian clay!"

To what a state of degradation must a people be reduced, where such behaviour is common, and is not considered as any violation of those laws of decorum which hold together the polished societies of Europe. From such degraded beings as these, wallowing in sensuality, and absorbed in the grossest ignorance, it ceases to surprize us that their conduct is harsh and cruel towards the negroes. Unrestrained indulgence in animal appetite has always been an enemy to the virtues, it dries up the holy springs of benevolence, it blasts all the charities. From the preceding specimen of Dutch manners, no wonder that Dr. P. complains of the deficiency of literature in the Dutch settlements of Guiana. The inhabitants render themselves totally unworthy of those attainments which constitute the best food of human life.

We have now to notice the author's observations on the seasoning or yellow fever. This dreadful depopulator of these fine regions, it appears, is most destructive to Europeans in the month of August; and those who are exposed to the sun, and whose employment subjects them to fatigue, fall early victims to this rapid march of death. Dr. Pinckard himself, notwithstanding the utmost precaution, and most commendable temperance, was assailed by this frightful malady: the sensations which he experienced, under the highest paroxysm of the disorder, cannot be better conveyed than in his own words.

"All the violence of disease now rushed in upon me, hurrying on towards rapid destruction. The light was intolerable, and the pulsations of the head and eyes were most excruciating—conveying a sensation as if three or four hooks were fastened into the globe of each eye, and some person, standing behind me, was dragging them forcibly from their orbits back into the head, the cerebrum being, at the same time, detached from its membranes, and leaping about violently within the cranium. A

wearying

wearying pain occupied my back and limbs, and in particular the calves of my legs, feeling as if dogs were gnawing down to the bones, while a tormenting restlessness possessed my whole frame, and totally prevented the slightest approach to ease or quiet. The skin was burning, and conveyed a pungent sensation when touched: the pulse was quickened, but not very full: the tongue was white and parched, with excessive thirst, and constant dryness of the mouth, lips, and teeth. I knew not from which I suffered most, the excruciating pain, the insatiable thirst, or the unappeasable restlessness; for all were equally insupportable, and either of them might have sufficed to exhaust the strongest frame. Combining their tortures, they created a degree of irritation amounting almost to phrenzy; and which, but for the means used to alleviate it, must have destroyed me in a few hours. No place nor position afforded a moment's rest. I rolled about the bed—turned every instant from side to side—placed my head high—laid it low—threw my limbs from under the sheet, hung them over the side of the bed—tumbled off the clothes, and moved about incessantly to find a resting place; but all in vain—no ease was to be found, not even a momentary respite was granted from this excessive torment."

The gentlemen of the medical profession will no doubt be anxious to learn the remedies prescribed for his recovery. Dr. P. who held no very high opinion of the local practitioners, was his own physician. Bark, opium, and the cold bath, effected his recovery. And here we cannot but remark, the uncommon defect of information on this most interesting subject, the Yellow Fever, which pervades that part of the work, in which it was to be expected to be treated with professional skill. Loose observations, it is true, lie here and there, and apparently made by an inquisitive and ardent mind. What we object to, and we are anxious to be understood, is, that these observations are of too general a nature, and too much scattered throughout the various letters of the work, to afford much assistance to that respectable faculty of which Dr. P. has the honour of being a member. The conviction of this truth appears to have flashed across his mind towards the close of the performance. The last letter but one of the work contains a summary of the preceding remarks on the causes and symptoms of the Yellow Fever. But we acknowledge that this summary does not satisfy us.

We have little to add concerning Notes on the West Indies, which has not been anticipated from our preceding observations. That the work is extremely amusing, we are willing to admit; but that it is likely to fill a chasm in useful knowledge, we very much doubt.

A Collection of Songs, Moral, Sentimental, Instructive, and Amusing; selected and revised by the Rev. James Plumptre, M. A. Fellow of Clare-hall. 12mo. 2 Vols. Pp. 940. 9s. 6d. Rivingtons. 1806.

IN the Twenty-second Volume of our Review, (P. 167, *et seq.*) we noticed

noticed the first collection of this description of Songs, and bestowed on it that degree of commendation which both the design and the execution of it seemed to us fairly to deserve. The present collection is considerably enlarged, and published in a much more convenient form. The worthy Editor tells us, in his preface:

"The present publication is intended principally for the higher class of readers, to occupy a place in the parlour window, or in the elegant bookcase of the breakfast-room or drawing-room. It forms a collection of short poems on moral and religious subjects, applicable to the general purposes of life; and however inferior some of them may be in point of composition, the far greater part are written by authors of established reputation in the literary world. The volumes may be useful to others, besides singers, either to take up and employ a leisure moment, when waiting for a party to collect together, for reading aloud for the amusement of a part of a winter's evening, as a companion in a summer-walk, or as a collection for young persons to commit to memory: and there are very many of them not as yet set to music, to employ the talents of the musical composers."

This is a just description of the collection, which is calculated to afford amusement without ribaldry, and instruction without tediousness. In our review of the first collection, we started some objections to the song of *Gleaning*, "in the persuasion that the respectable Editor of this useful volume will take it (the subject) into his serious consideration." The Editor has fulfilled our expectations, by adverting to the subject in the preface to the present volumes; and, it is but justice to our readers, to lay the arguments on either side before them.

"A critic of sound principles and candid judgment (see the Anti-Jacobin Magazine and Review for Oct. 1805. Vol. xxii. p. 175.) having objected to the song on Gleaning (see Vol. 1, p. 94.) I think it right to state his reasons, and to offer a few considerations in answer. "Perhaps some objection might be made to Mr. P's song entitled *Gleaning*, as it tends to impress the poor with a mistaken notion, that God has given them the right to glean; whereas the fact is, that they have no right whatever to enter upon the land of another, much less to take any thing off it; and that the permission to glean may either be granted or refused by the holder of the land; every ear of the corn in the field being his property, and his alone. This question, about which we should have thought there could exist no difference of opinion, has been decided in a Court of Law upon an action of trespass. It is certainly of consequence that such a mistake should be corrected; in order that the poor may know, that when they are *allowed* to glean, they are *enjoying a favour*, and not *exercising a right*. It is needless to point out the bad effects of a mistake of this nature: they are too obvious to escape the most superficial observer."

"That the poor have no *right* to glean in the fields of another, without his *permission*, both by the common law of the land, and by the law of God, I am ready to allow. But, after reading the passages in the law of Moses relative to gleaning, it seems to me evident that God intended this

this as one means of providing for the poor: "When ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest. And thou shalt not glean thy vineyard, neither shalt thou gather every grape of thy vineyard; thou shalt leave them for the poor and the stranger: I am the Lord your God." (Levit. xix. 9, 10. See also ch. xxiii. 22.) "When thou cuttest down thine harvest in thy field, and has forgot a sheaf in the field, thou shalt not go again to fetch it: it shall be for the stranger, for the fatherless, and for the widow: that the Lord thy God may bless thee in all the work of thine hands." (Deut. xxiv. 19. See also ver. 20—22.) These passages are so strong, and the reasons for continuing the bounty being the same, as God has declared, that "the poor shall never cease out of the land," (Deut. xv. 11.) I cannot but think, that the farmer, who should forbid the *honest* and *civil* poor to glean in his fields, would be guilty of an act highly offensive to God. At the same time, as the law of the land does not *confirm* this command of God, the poor are not to *claim* it, but to consider it as *a favour*. Even Ruth, under the Mosaic law, did not consider that she had an undeniable *right*, but asked *permission*, "*I pray you* let me glean, and gather after the reapers among the sheaves;" (Ruth ii. 7.) and this I conceive to be implied in the song, in the *epithet generous* being applied to the farmer; an idea which I have more than once inculcated in my discourses from the pulpit at the season of Harvest: "This, which was commanded by the law of Moses, the *voluntary benevolence* of your masters continues to you:" and it is best, perhaps, that it should be so. Had the poor a right to *claim* it, it would be too often, as with the poor's rate, demanded on the one side with insolence, and given on the other "grudgingly and of necessity," (2 Cor. ix. 7.) The voluntary continuance of the bounty, with the view of pleasing God, and of securing his blessing upon the remainder, should create mutual benevolence, blessing "him that gives and him that takes;" or, rather, should excite in the breast of the farmer that most delightful sensation, experienced in the conviction of the truth of "the words of our Lord Jesus: it is more blessed to give than to receive."

"The insertion of the following verse, after ver. vi. will, perhaps, explain the matter in question more satisfactorily to all parties: it was not written till it was too late to give it in its proper place:

VII.

"For 'tis not by the law o' th' Land,
As rightly do we ween,
But God, who makes their hearts expand,
When farmers let us glean;
And a gleaning when we go, &c."

The reverend Editor having here conceded to us all that we contended for, we feel little disposed to pursue the subject; we cannot, however, refrain from observing, that whatever God intended "as one means of providing for the poor," in the state of society which prevailed in the early ages of the world; we have no reason to believe, that, in very different times, and in a very different state of society, he intended that the same means of provision should continue. *Then* there

there were no *rates* for the maintenance of the poor as there are *now;* and, under the present system, it would he highly unjust *(humanely speaking)* to adopt, as one means of providing for the poor, that which would be *exclusively* burdensome to *one* class of the community; because, upon every principle of justice, the burden ought to fall equally upon all, according to their respective abilities. We wish Mr. P. had also directed his attention to the question of *advantage;* since we are convinced, that he would have found that the time of the poor might be employed, with more profit to themselves, and certainly with greater benefit to the community, than in *Gleaning*. And this is assuredly a point well-worthy of consideration.

We shall select two or three of the songs, in this collection, not because they are *original,* but because they exhibit good specimens of this species of composition, and may serve to convince the writers of *nonsense-verses* in our modern operas, that *Poetry* or *Verse* is not *necessarily* connected with *stupidity* or *ribaldry*.

THE HUMBLE ROOF.

From the Opera of "THE LORD OF THE MANOR."

BY GENERAL BURGOYNE.

I.

"When first this humble roof I knew,
With various cares I strove;
My grain was scarce, my sheep were few,
My all of life was love:
By mutual toil our board was dress'd,
The spring our drink bestow'd,
But when her lip the brim had press'd,
The cup with nectar flow'd.

II.

Content and Peace the dwelling shar'd,
No other guest came nigh,
In them was giv'n, tho' gold was spar'd,
What gold could never buy:
No value has a splendid lot,
Unless the means to prove,
That from the castle to the cot,
The *all of life is love.*"

THE DOVES.

BY COWPER.

I.

"Reas'ning at ev'ry step he treads,
Man yet mistakes his way,
While meaner things whom instinct leads,
Are rarely known to stray.

One

One silent eve I wander'd late,
And heard the voice of love;
The turtle thus address'd her mate,
And sooth'd the listening dove:—

II.

"Our mutual bond of faith and truth,
No time shall disengage;
Those blessings of our early youth
Shall cheer our latest age.
While innocence without disguise,
And constancy sincere,
Shall fill the circles of those eyes,
And mine can read them there.

III.

"Those ills that wait on all below
Shall ne'er be felt by me,
Or, gently felt, and only so,
As being shar'd by thee.
When lightnings flash among the trees,
Or kites are hov'ring near,
I fear lest thee alone they seize,
And know no other fear.

IV.

"'Tis then I feel myself a wife,
And press thy wedded side,
Resolv'd an union form'd for life
Death never shall divide.
But, oh! if fickle and unchaste,
(Forgive a transient thought,)
Thou could become unkind at last,
And scorn thy present lot;

V.

"No need of lightnings from on high,
Or kites with cruel beak;
Denied the endearments of thine eye,
This widow'd heart would break."
Thus sang the sweet sequester'd bird,
Soft as the passing wind,
And I recorded what I heard—
A lesson for mankind."

PASSION'S SWAY.

From the Opera of "NEW SPAIN."

BY MR. SCAWEN.

I.

"To shun the gay and gawdy bower,
To seek the hut obscure and low,
To laugh at fame, to fly from power,
If mighty love but will it so,

Is but poorly to obey!
Passion's sweet but rigid sway.

II.

To deem the flint a bed of down,
The wild woods' fruits delicious food,
To mock mankind's united frown,
If such to mighty love seem good,
Is but poorly to obey
Passion's sweet but rigid sway."

This last song was written, not by Mr. Scawen, but by the Rev. Dr. Schoen, one of the chastest and best poets of the present age.

Memoirs of Richard Cumberland, with a Supplement and Index. 2 vol. 8vo. 1l. 1s. 0d. Boards. *The Supplement and Index printed separately in Quarto to complete the former Edition.* 5s. sewed.

IN our Review for March last, we recommended this interesting piece of Biography to our readers in the strongest terms, and we are happy to see, by the early appearance of this new edition, that the judgment of the public has so promptly sanctioned our praises. The author avails himself of the opportunity offered him by this republication, and has filled up a chasm in the latter part of his narrative: a part which appeared to us, and we dare say to most readers, to be obviously defective: we shall give the author's own reasons for this addition, and the more so, as the passage is otherwise very creditable to him for his attention to his first purchasers.

"February 19, 1806. I am this day seventy-four years old, and having given to the world an account of what I have been employed upon since I have belonged to it, I thought I had said quite enough of an humble individual, and that I might have been acquitted of my task, and dismissed to my obscurity; but certain friends, upon whose judgment and sincerity I have all possible reliance, tell me that I have disappointed their expectations in the narrative of what I have been concerned in since I came from Spain; a period, which, being more within their own time, might, as they conceive, have been made more interesting to them, and to the rest of my readers.

"It may be so; nay, I have reason to believe it is so, for I am conscious, that I was impatient to conclude my work, and was intimidated by the apprehension of offending against that modesty of discourse which becomes me to hold, when I have no better subject to talk upon than myself.

"In deference to their judgment, I shall now attempt to fill up that chasm, which they have pointed out in my imperfect work; but the volume which is in the hands of the first purchasers, and which I have disposed of to them with all its errors, I consider myself in honour bound to

to abide by; as I hold it not correctly fair to recommend a second edition by any means that may contribute to degrade the first; I therefore leave untouched all which the liberal patrons of my book are already possessed of, and now tender to them a few additional pages, which they may, or may not, attach to their volume, as they shall see fit.

"If therefore I have written indolently of this latter period of my life, it was not because I had been more indolent in it, for I might have said, without offence to modesty, that I have been much more active as a literary man since I have ceased to be busied as an official one; but it was because I had fallen into heavy roads, and like the traveller, who, wearied by the tediousness of the way, puts four horses to his chaise for the concluding stage; so did I hasten to terminate my task, shutting my eyes against every object that would have operated to prolong it."

As in the former work, so in this supplement, Mr. Cumberland continues to relieve the narrative by the introduction of many contemporary characters, which he sketches with the most interesting fidelity, and in a style of the highest point and pleasantry: in this Mr. Cumberland's talent is certainly inimitable. In perusing these pages, we lament to learn that any cause for irritation, however slight, should have arisen between characters so universally respected for their amiable habits as our author and Mr. Hayley: but we find that the zeal of the former, in vindication of his illustrious grandfather, Dr. Bentley, having led him to comment rather pointedly, though, in our opinion, by no means illnaturedly, upon some reflections of Mr. Hayley's in Cowper's Life, a rejoinder has issued forth in a supplement to that work, which Mr. Cumberland thus brings before the public. We cannot refrain from expressing a wish that some mutual friend of these veteran bards will undertake the task of restoring them to their former good opinion of each other: a task by no means difficult, we imagine, when the good sense of the parties is considered.

P. 4. "I have, unfortunately for myself, given offence to Mr. Hayley, and put him to the trouble of *stopping the press*, whilst advancing peaceably towards the completion of its labour, merely to make room for me in his *Supplementary pages to the Life of Cowper*, and with no other cause in view that I can comprehend, but to shew the world that he can be angry without cause. The passages he alludes to in my memoirs, are in the hands, if not in the recollection, of my readers. As they gave umbrage to him, I wish I could extinguish them; but that is not in my power, and he has made them necessary for my exculpation; to them of course I must appeal; to his pages there is no need that I should make any reference, for all the world will read what Mr. Hayley writes. Still I must think, that in the judgment of all men who have read us both, I shall stand acquitted of any purpose to affront Mr. Hayley; for surely, I may hope there cannot be a chance that any man besides himself can so misconstrue and pervert the compliment I meant to pay him.

"He doubts if I deserve the praise he gave me; I doubt so too, and my doubts were prior to his; I believe he also doubts if I am justified in publishing his verses. I confess I am at his mercy upon that account; yet

yet he gives me reason to hope he cannot be very angry with me, when I can quote his own authority in extenuation of my fault, for he says—that *the praise of Cowper is so singularly valuable from the reserve and purity of his disposition, that it would almost seem a cruel injury to suppress a particle of it, when deliberately or even cursorily bestowed.* (*page 4 add. pages Cowper's Life.*) Now, why it should be 'almost a cruel injury' to suppress Mr. Cowper's praise, and any thing like an offence to publish Mr. Hayley's, I do not comprehend: I have ever paid my testimony both publickly and in private to Mr. Hayley's genius, and how then can I be supposed insensible to his praise? Though I should profess myself even as vain of his applause as I could have been of Mr. Cowper's, there is one man at least in the world, who methinks might in his heart be moved to pardon and excuse my error. I must confess, however, that if Mr. Hayley had treated me no better than his hero has treated his *three kittens* in the *Colubriad*, I should not have esteemed myself justified in exposing his *lusus poeticus* to the ridicule of the reader.

"I had not the happiness to know the hero of Mr. Hayley, and I am not quite sure that I have a clear conception of his character from his biographer's description of it; for when I am told in one page of the *reserve and purity of his disposition*, and in another close ensuing, of his *unsuspecting innocence and sportive gaiety*, I am rather puzzled how to reconcile these seeming contrarieties: especially when I am again informed of a *peculiarity in his character, a gay and tender gallantry, perfectly distinct from amorous attachment.* A *reserve* of this nature was indeed a peculiarity in the character of this gentleman; and whilst the ladies had nothing to apprehend from his *gay and tender gallantry*, his male acquaintance, who enjoyed *the unsuspecting innocence and sportive gaiety* of his disposition, very possibly overlooked the *reserve* of it, and found him a very pleasant companion with the property most characteristic of a very dull one.

"Now, I want all that respect for the *gay reserve* of the departed poet, which should cause me to appreciate his praise above that of the living one; and with all the reverence that I can summon, for a *gallantry so perfectly distinct from amorous attachment*, I cannot bring myself to honour Cowper, as a poet, one whit the more for his non-amorous gallantry, or Mr. Hayley, in the same light, one atom the less, though any one should officiously suggest that his *gallantry* may be of a different complexion. I have nothing more to offer in my own defence.

"On the part of Doctor Bentley, I shall hope that Mr. Hayley describes his character with no better precision than he does the reserve of Mr. Cowper, when he stigmatizes him as *an arrogant critic, subject to fits of dogmatical petulance, an imperious Patagonian Polemic.*—These would be hard words in some men's mouths; but I would fain convince the author of *The Triumphs of Temper*, that I have not been less edified than delighted by his poem; and as the natural suavity of his disposition has induced him to promise that my Grandfather *shall rest in peace for the present*, I can assure Mr. Hayley, that I should credit him for his mercy, if I could feel any horror of his vengeance; but when I know he cannot disturb that rest, over which he presumes to arrogate a dispensing power, I must put the best interpretation on his language that it will bear,

bear, and calmly tell him—if it was not nonsense, it would be something worse.

"But when Mr. Hayley, after venting these invectives against Doctor Bentley, is pleased to announce to the world, that he meditates *to pay his respects to him again, if Heaven allows him life and leisure to write such a preface as he wishes to prefix to the Milton of Cowper.*—It seems to me, that if this ingenious gentleman had not stopt the press at all, or only stopt his pen before he wrote this vaunting and inveterate paragraph, it would have been a rescue to his reputation. Let the public now decide betwixt the station, which Mr. Hayley fills in literature, and that which my ancestor once held, and say if I have cause to tremble at the flourish of this proud challenger's trumpet: no; I am well aware, that although a gnat can sound a loud horn, it is but a little insect; and I am confident that *arrogance* and *petulance*, when charged upon my ancestor by one so open to the rebound, will neither penetrate nor fix, but return back to the place from whence they came.

"In the mean time, I hope that Mr. Hayley, who piously refers his purpose to the will of Heaven, may have *life and leisure* allowed to him for all worthy undertakings, and wisdom to abstain from all ridiculous ones; and as for this meditated preface, which he brandishes over the ashes of dead Bentley, I hope he will wish to write nothing but what will do himself credit, and then I hope it will be just such an one as he *wishes to prefix*; but if it shall be his pleasure to attack him with a repetition of hard names and foul language, and calls that *paying his respects*, I trust there will be found some friend to truth and good manners, some temperate defender of the real character of that good and benevolent man, who will bring his rash assailant to a better sense, by convincing him how very little oil will serve to suffocate a wasp.

"Mr. Hayley calls Dr. Bentley *the god of my infantine idolatry.* I have simply related what I knew of him as a boy. I hope there was nothing fulsome or extravagant in my puerile anecdotes, and trust I have neither made him a god, nor myself an idolater. I do not charge that upon the biographer of Mr. Cowper, though in me, as an infant, such weakness would be more excuseable than in him as a man. Still I own myself impressed with a warm, and heartfelt respect for the memory of my grandfather; but it is a respect 'on this side of idolatry;' and when I said of Mr. Hayley, that he was one of the last men living, who should disparage Bentley, it was because I regarded him as one of the best classical scholars of his day.

"In conclusion, I declare, that I never meant to give offence to Mr. Hayley; and, as I think, he had no shadow of a right to take offence, I cannot consider myself bound to apologize."

A well drawn character of Mr. Pitt as an orator follows this Philippic. Mr. C. contrasts him with Cicero; but on his merits, as a statesman, he is totally silent. We have also a very interesting sketch of Lord North, "in the darkness of his latter days," in which the author's goodness of heart is as conspicuous as are his candour and critical judgment, evident from this short passage, page 44.

"I could instance a very ingenious contemporary, who is both a poet

and

and a scholar of no common rank, a man withal of modest conversation, and, amongst my acquaintance, one of the very last to whom I should impute a natural depravity of mind; yet it must be confessed, the muse of Mr. Moore is by no means pure, and he is a writer of love-songs much too highly coloured. I am not amongst his intimates, yet I have seen enough of him to be persuaded it is not his character to do purposed mischief; but having, together with the gift of poetry, the grace of song, and his style of composition in music being professedly that of the tender and empassioned, he falls into the habit of suiting his words to his strains, and addresses soft love ditties to imaginary mistresses. That he can write gravely, solidly, and sublimely, no critic, who has read his volume, will deny. There are passages, particularly in his Epistles, that are conceived in the true and genuine spirit of poetry. Had he been less tenacious of quantity, and thrown aside some loose disreputable trash, that takes from value what it adds to bulk, no critic could have wounded any feelings, that a gentleman should own. He gives a reason why he did not do this, which would have disarmed most men of their severity; but if he has really mixed too much of levity with his better matters, (which I am afraid is the fact,) let him remember, that he owes an atonement to candour; and as he has youth for his apology, and genius for his resource, let him urge his muse upon some nobler undertaking, and when he has subjected his composition to the review of his correct and judicious friend, Mr. Rogers, he may surrender himself without fear to the criticism of the world at large."

There is some sprightliness in the retort upon our brother Reviewers in the north, which induces us to transcribe the passage from p. 48.

"There is a northern junto of periodical critics, who have rendered themselves extremely formidable to us poor authors, and to whom such of us as have viands at command, offer them up, as Indians do their oblations to the devil; whilst they, who know that we do not incense them out of love but fear, receive our knee-worship with indifference, and despise us for our meanness. I have not the honour of being personally acquainted with any one of these gentlemen, but I perceive that my sheets amongst others have been taken into their laundry, and have gone through the usual process of *mangling*. I am truly and sincerely obliged to them for the great consideration they have had for the feeble fabric of my manufacture; on which they have bestowed so very gentle a squeezing, as not to break a thread, that was not rotten before they handled it, not make one hole but what a housewife's hand may darn. In short, though it is so much my wish to be well with them, I cannot compliment them on their sagacity, forasmuch as they have not hit upon a single fault in my imperfect work, that was not much too obvious for any common marksman to have missed.

"They say with a great deal of natural good manners, that they should have been better reconciled to me, if I had talked more of other people and less of myself. This marks a delicate attention to certain feelings, which I am proud to find they give me credit for, and I wish as much as they can do, that I could have discovered the happy means of being

being my own biographer without egotism; but having been induced by reasons, which I have not scrupled to confess, to render an account of my life and writings, whilst I am yet living, and personally responsible for the truth of what I have written, I endeavoured to the best of my power to lighten a dull topic by digressions, wherever I could avail myself of an opportunity; and if these gentlemen found those digressions the more tolerable part of my performance, so did I also. They seem as if they had written for the very purpose of confirming me in my own opinions."

"The friends who know with what hesitation I yielded to their advice, and undertook this task, can witness that I did not expect to make my own immediate memoirs entertaining to the public; yet every reviewer, who has condescended to notice them, (those of Edinburgh excepted,) have [has] had the charity to make me think they had read me with complacency. But they were my countrymen; they could feel for my motives, they could allow for my difficulties; they had too much manliness of nature to endeavour at depressing me, and forbore for a time to be critics, for the gratification of exhibiting themselves in the more amiable character of gentlemen.

"I understand that these acrimonious North-Britons are young men; I rejoice to hear it, not only for the honour of old age, but in the hope that they will live long enough to discover the error of their ambition, the misapplication of their talents, and that the combination they have formed to mortify their contemporaries, is, in fact, a conspiracy to undo themselves."

Mr. Cumberland informs us, that he is engaged upon a novel, which he hopes "may interest the scholar as well as the idler; something which gravity may read without contempt, and modesty with out a blush:" no one is more capable of executing such a task; and it has often appeared as matter of surprise to us, that his attempts in this species of writing had not been followed up by something on which he would devote the attention requisite to the polish of a superior work of the kind. It also appears, that he is employed upon an epic poem, in conjunction with his friend Sir James Burges, to be entitled the EXODIAD. The subject, which is certainly fine, is the history of Moses, from his leading the Israelites out of Egypt, to his death upon Mount Nebo, [Not Horeb, as printed, we suppose by mistake, in the work before us.] An epic poem, at seventy-five, is certainly an extraordinary undertaking; and which, if executed with spirit, Mr. C. may challenge the history of our literature to produce a parallel to. There are many judicious observations relative to our theatre in these pages; a subject which Mr. Cumberland is thoroughly competent to discuss, and on which his opinion will, we have no doubt, be explicitly depended on. In page 62, he says,

"The living actors can do justice to the living authors, let them write as well as they can, and as much better than they do write, as it shall please Heaven. If their wit provokes them to attempt a comedy, the danger will not be, that any part shall be too good for

for the performer, but that the performer shall think himself too good for the part. I am satisfied it is not in my power to name the time within more than half a century past, when the stages of Drury-Lane and Covent-Garden have been better furnished with comedians than at the present hour. Perhaps it is to be lamented, that their influence is such, as to induce an author to make greater sacrifices, and pay more attention to the particular persons, whom he has in view to represent the characters of his play, than to the general interests of the play itself; and though I would not be understood to insinuate, that an actor or actress should not have the privilege of declining certain parts that may be tendered to them, yet I am fully warranted to remark, that they exercise that privilege much too frequently, and upon too frivolous objections. They are become exceptious to a degree, that the stage in former times had no idea of; and this unaccommodating caprice reduces the author either to sacrifice the harmony of his composition, out of flattery to their freaks, or, by submitting to the rebuff, put his play upon its trial, with the discouraging circumstance attached to it, of having begged its way through the repugnant heroes and heroines of the green-room. It may not be unreasonable in some cases to expect compliance; but when the director of the theatre concurs with the author in deciding on the cast, either the performer must do his duty, or the writer should withdraw his play, and give his reason to the public.

"But it is not in this particular only, that the conduct of our theatres seems to need some further regulation; there might, in my opinion, be a better mode adopted than what they now pursue, in treating writers for the stage, and passing judgment on the manuscripts referred to them. As there can be no premeditated offence in the person who makes suit to be accepted, there should be nothing that can wound his feelings in the manner of rejecting him. He has an equitable right to know the judge, that passes sentence on his work; and there cannot be a good reason why that judge should only be heard to speak through the organs of the prompter, and commit the manuscript to be sent back to its owner, with a note from that servant of the side-scene so uncourteously concise, that it would barely serve to warn an actor to rehearsal.

"If it were to be wished that he, whose first proposal does not suit, should not be tempted even to propose again, a more effectual method of accomplishing that end, can hardly be devised. The flame of that dramatic passion must be very strong, which the prompter's extinguisher, thus applied, cannot put out: but if an easy intercourse between parties, mutually interested to serve one common cause, ought in all good policy to be furthered, every thing that can give disgust and irritation, should with caution be avoided; for in every pursuit where ambition is praise-worthy, attempts should be encouraged.

"Conducted as the business now is, the ruler of a theatre may well complain of the burthen of his office: but if a judicious and respectable person was sought out and specially appointed for the purpose of receiving, reading, and reporting upon, dramatic compositions, tendered for acceptance, all cause of complaint on the part of the *genus irritabile* would be removed, and there would be no accumulation of the obnoxious mass of manuscripts, that occasion so much trouble to the holders, and give such matter of complaint to the authors, who are destined to

be tantalized by long expectations, and at length dismissed by short answers. This person, if duly qualified for his office, will readily distinguish such performances as are evidently inadmissible, and in the disposal of these nothing more will be required than expedition, and a courteous manner of declining the offer; whereas now, when manuscripts of this description are suffered to lie upon the shelf, though they have no title to be accepted, their owners have still just reason to complain of delay.

"There will of course be other tenders made with more respectable pretensions, but which, nevertheless, upon the whole, it may be judged expedient to decline; in these cases I should conceive it right to qualify their rejection with such general observations and remarks, as may not only soften disappointment, but convey instruction: candour of this sort would inspire ambition; and if there was a spark of genius in the writer of a piece so treated, it would cherish and improve it.

"When a drama shall be judged worthy of acceptance, it must still, from the nature of all human compositions, be found capable of improvement; how many novelties are improvidently brought forward, whose general merit is so glaringly defaced by obvious errors, or stifled by disgustful and unnatural excrescencies, which, in their passage to the stage, might and ought to have been corrected and lopt off! It is then, if the author is not deaf to all advice, and unobservant of effect, that in the course of the rehearsals he may give the finishing touches to his production; and how much depends upon the proper conduct, and enforcement of those rehearsals, I need not observe; they certainly demand attention, and I suspect they need reform; for what between the affected carelessness of some performers, and the real indolence of others, the play is in part kept out of the author's sight, who is told that such and such an actor will be present at representation; or, in other words, that he will get his part, when he can no longer put it by, and speak out to his audience in self-defence, though he has muttered and slurred it over to his author at rehearsal through mere laziness or self-conceit. But neither these nor any other remarks, how apposite soever, can be said to be in place, while the stage is so pre-occupied by spectacle! As a gaudy equipage will attract notice, though it shall carry a dull company withinside of it, so will fine scenery and rich dresses hide the nakedness of nonsense, and sweet melodies impart a grace even to the lamest and most wretched metre.

"If nature can hardly be upheld by Mrs. Jordan, or Shakspeare by Mr. Kemble, what author in his senses will attempt a comedy more legitimate than Forty Thieves, or a tragedy more serious than Tom Thumb?"

We have passed over such particulars as relate principally to the author and his family, confining our extracts to circumstances of a general tendency: though there are many others of the former description in these pages, which would have tempted us to extend the length of this article, did we not know that few purchasers of the former work will neglect to append this supplement to it: to which a very useful article is added; namely, a copious index.

A complete Dictionary of Practical Gardening, comprehending all the modern Improvements in the Art, whether in the raising of the various Esculent Vegetables, or in the forcing and managing of different Sorts of Fruits and Plants, and that of laying out, ornamenting, and planting, Gardens and Pleasure-Grounds: with correct Engravings of the necessary Apparatus, in Buildings and other Contrivances, as well as of the more rare and curious Plants, cultivated for Ornament or Variety: from Original Drawings by Sydenham Edwards. By Alexander Macdonald, Gardener. 2 vol. 4to. 3l. 10s. or 6l. 16s. 6d. with coloured plates. Kearsley. 1807.

A DICTIONARY of this kind was certainly much wanting, as, since the publication of Miller's, numberless improvements have been made in the art of Gardening; and indeed, whether from the alteration of *Climate* or of *Style*, it would be highly unsafe to follow his directions in respect of the management of a Kitchen Garden. For the acquisition of useful information on this subject, the form of a Dictionary is indisputably the most convenient and the best; as a man may instantly refer to any article which may be the object of his present attention. And, indeed, the same may be said of *Geography:* a good Geographical Dictionary, by the bye, including all the late discoveries, would be a most useful publication.

"While," says the author in his preface, "almost every other department of useful science has been arranged and brought into a more accessible and convenient form, in the shape of a Dictionary, that of *Gardening* has remained nearly without assistance in this respect. The present is, however, an attempt to render so important and beneficial a branch of knowledge more easy and comprehensible, by better and more correct explanations of the various objects which it embraces; by more full and accurate descriptions of the different plants and processes; and by more clear and distinct delineations of the various modes of culture and management by which they may be raised, preserved, and brought to perfection, in the easiest and most expeditious manner. The execution of this undertaking, from the difficult and imperfect state of the art, has been attended with considerable labour and trouble."

We cannot agree with Mr. Macdonald, that the art of Gardening is in so imperfect a state as he represents it to be in; on the contrary, we are disposed to believe that it has advanced pretty nearly to all the perfection of which it is capable; certainly Horticulture has been very greatly improved within the last twenty years; and, indeed, without that improvement, such a book as that now before us could not possibly have been produced. We proceed with the quotation:—

"But the author hopes, from the practical knowledge which he possesses, and the various sources of information of which he has been enabled to avail himself, that it has been performed in a manner that will not be found

found less useful in directing the practical Gardener, than those who are not so conversant with the nature of the subject, as bringing them more fully acquainted with the various methods that have been commonly employed, as well as those which have been suggested by modern experience.

"In addition to these advantages, the work also affords others that are probably not of less utility to the horticulturist; those of having accurate REPRESENTATIONS of many of the most rare and curious plants that are cultivated in shrubberies, or other parts of pleasure-grounds, and in green-houses and stoves, engraved from original drawings of the plants, by the best artists, as well as of all the different improved buildings and other contrivances employed in the raising, forcing, and preserving the various sorts of fine fruits and tender vegetables, taken from those made use of in actual practice with the greatest economy and success."

We have looked over the work with the greatest attention, and are enabled to say, that the author has not here overrated its merits. It contains all the information that can be required, respecting the Kitchen and Flower-Gardens; Shrubbery and Pleasure-Grounds; Hot-Houses, Green-Houses, and Melon-Pits; and all the best and most approved writers on the subject have been diligently consulted, and the most useful parts of their productions carefully extracted. In a word, the author has great merit for the industry and judgment which he has displayed in his compilation, as well as for the practical skill which he has manifested in the composition of many of the articles. The engravers have done justice to the plates, which are executed with neatness and accuracy; though two or three mistakes have been made in the *names* of plants on the copper-plates: e. g. *Lenna* for *Senna*; and *Traxinella* for *Fraxinella*. The colouring of the plates, too, a matter of no small importance in subjects of natural history, is in general very good. The only exceptions which we have noticed, are the following. The *Scarlet Azalea* is too highly coloured; the red of the flower is much paler than it is in the plate. The yellow of the *Laburnum*, in pl. 18, is not sufficiently vivid. The red of the *Scarlet Lychnis* is too dusky. And in the *Double Purple Groundsel* we have a *dark red* instead of a *light purple*. With these exceptions, the coloured plates are highly creditable to the artist. And, upon the whole, we recommend this work as containing a great body of useful information, on the subject of Horticulture, in all its branches, perspicuously arranged.

Reasons for not making Peace with Buonaparté. To which is added a Postscript. By William Hunter, Esq. Second Edition, corrected. 8vo. PP. 119. 2s. 6d. Stockdale. 1807.

THIS is one of the best written political tracts which has fallen under our cognizance, for a considerable time. The author writes with equal spirit and impartiality; his notions of policy are liberal

and enlarged; his conceptions are eminently just; and his principles strictly sound. He begins by admitting, in their fullest extent, the evils inseparable from a state of war, and shows that a just sense of them invariably accelerated the conclusion of peace, in times antecedent to the French Revolution. But the present times, he truly observes, are widely different, and consequently demand the adoption of different measures, and the pursuit of a very different system of policy. He draws the comparison, or, rather, the contrast between the two periods, so ably, that it would be unjust to give it in any words but his own.

"Such was usually the case whilst Europe remained an organized community. The maintenance of the old federative system so nearly balanced the strength of different states, or sets of states, and the preservation of that system was so firmly supported by habit and opinion, that the means of war were circumscribed, and its evils mitigated. Although the occasion of much intermediate suffering, yet it was not distinguished by any peculiar ferociousness of enmity; and, when it ceased, affairs were speedily restored to their former prosperity. Governments retained their political rights, and the bulk of mankind their civil liberties. Even small states flourished without danger of extinction, and a sense of justice predominated, amidst the excesses of revenge, the triumphs of strength, and the accidents of fortune. When peace returned, equity and moderation returned with it, and as far as remuneration could be made, it was seldom denied. Whilst this liberal system of hostility was adhered to, half its horrors vanished, and the calamities with which it was unavoidably attended, were, in some measure, atoned for, by the heroic virtues which it inspired, and the splendid atchievements which it displayed.

"It has most unfortunately been the fate of the present generation, to witness a total change in this prescribed mode of waging war, and to see all the mild and honourable maxims of preceding times deserted, for the substitution of sanguinary cruelty, implacable revenge, and inordinate ambition. One man has, for some mysterious purpose, been selected as a scourge to the rest of his species. His success, aided by the pusillanimity of his adversaries, and by a concatenation of events which baffles all explanation, has enabled him to practise hitherto with impunity, all the meanness, and tyranny, and violence of his nature on prostrate humanity. From the outrageous and intolerant maxims which he adopts, the social world is reduced to that melancholy state, that war becomes preferable to peace—All hope of accommodation is dismissed from the character of an antagonist, and independence can only be preserved by resistance.

"Such is the position in which what still remains of Europe, and particularly this country, is placed relatively to France: and I have no hesitation in saying, that as long as mankind is cursed with the usurpation of Buonaparté, that is, as long as France remains obedient to his iron rule, there can be neither honour nor advantage, nor even safety, in repose. Whilst he is suffered to live in authority, we may as well throw away a useless scabbard, for we can only sheath the sword to our shame or our destruction."

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In this sentiment, and, indeed, in nearly all his sentiments, excepting those on the subject of the slave-trade, we perfectly concur with this intelligent writer; and, in fact, the line of argument which he has adopted throughout the tract before us, is that which we have often taken up ourselves, when we have had occasion to discuss the same topics. Mr. Hunter justly considers the league formed by the commanding genius of Mr. Pitt, a few months before his death, for repressing the insatiate ambition of the Corsican usurper, as eminently calculated to produce the accomplishment of that desirable end; and as failing only through blunders and miscarriages, which it was impossible for Mr. Pitt either to foresee or to controul. This truth we have frequently laboured to impress on the minds of the public, who, we suspect, are more disposed to admit it now, than they have been at any preceding period. Our author's observations on the conduct of that illustrious statesman, whose eminent services are at length acknowledged even by his political enemies, reflect credit as well on his principles as on his judgment.

"That ignorant people should be determined in their opinions of the prudence and utility of plans by their result; that they should consider that plan wise which is successful, and that one destitute of all wisdom to which fortune denies her suffrage, is not surprising—but that men of enlightened understandings and clear perceptions should declare themselves to be under the influence of the same inconsequential conclusion, savours more of jealousy or want of candour, than of that defect of judgment to which we might otherwise be inclined to impute their declarations. It must nevertheless be admitted, (if we reflect a moment,) that a very bad plan may meet with fortune, and a very good one be defeated in its operation, in the same manner as a very bad action frequently reaps the reward to which a very good one is alone entitled. Yet the plans and the actions remain unaltered. They still retain the same inherent qualities, the same intrinsic merits, the same sound or prejudicial principles. All that depends on man in speculating on the contingency of future events, is to deliberate coolly, to resolve firmly, to rouse inactivity, to repress rashness, to weigh times and circumstances, to quadrate ends with means. When he has done this, he has done all that can be expected from him, and, having faithfully discharged his duty, whatever may be the event, he stands completely justified. The body of diplomatic correspondence which was laid before parliament, proved how ardently, and how beneficially, Mr. Pitt had laboured for the glory of his country, and the deliverance of the civilized world. Those papers completely evinced that every thing which depended on the councils of this country was effected; that no precaution was overlooked; that every arrangement or combination which could be supplied was observed; and that nothing which political sagacity could accomplish or devise was omitted. Subsequent mistakes may have been committed, but Mr. Pit was already on the bed of sickness, exhausted by previous intensity of application, by mental anxiety, and bodily pain: and his colleagues in office were deprived of the assistance and superintendance of his matchless genius. Had he, happily for his country, lived, his defence would have wanted no other advocate

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than himself. Disdaining those little arts to which other men so generally resort, he never courted popularity by flattering the ruinous prejudices of the people. He only wished to be judged by the purity of his intentions, and the utility of his measures. His whole life was dedicated to the service of his country, and in the service of his country he died. The last words which his lips pronounced, were an ejaculation expressive of the fervour and sincerity of his patriotism. His long and eminent services entitle him to the everlasting gratitude of this nation; and, when party feeling and animosity shall have subsided, he will be admired as much for his political address, as for his financial dexterity, the intrepidity of his mind, the splendor of his eloquence, or the integrity of his views. Posterity will do him justice; and his posthumous fame will shine forth in the estimation of future generations, with unclouded lustre."

This is a tribute of justice to the father of a confederacy, which is justly characterized as "one of the most formidable that ever sprang up in the European commonwealth;" a confederacy which could only have failed through a combination of stupidity, cowardice, and treachery, that could not possibly form the ground of a rational expectation. Mr. Hunter very ably traces the conduct of Buonaparté on that occasion, and clearly demonstrates, that it was equally devoid of political sagacity and of common sense; and that his success was owing not to his own skill, judgment, or foresight, but solely to the absence of all these qualities in his opponents. He adduces incontrovertible facts in support of his argument; and draws from such premises the most legitimate deductions. He then follows the usurper to his imperial cabinet, and marks the workings of his mind in the bosom of peace. All favourable as the treaty of Presburgh was to his views, if those views had admitted of limitation; all flattering as it was to his ambition, if that ambition had not been insatiate; he had no sooner concluded it, than he betrayed the utmost contempt for all its provisions, and began to extend the limits of his already enormous power, by new acts of aggression, as unprincipled as they were unprovoked.

"Under such circumstances, what is to be done? Let me simply ask, Is any confidence to be placed in the faith of such a man, or can there be any hope of security or salvation but in war?

"People immediately exclaim: Is then this war to be eternal? By no means.—But as long as Buonaparté lives, that is, as long as his political life endures, unless his ambition be corrected and confined by a material diminution of his power and success, and by the consequent dissolution of all his dependent governments, and the deposition of all his mushroom kings, I cannot conceive any possible result from peace, but injury and insult, leading inevitably, in the course of a few months, to aggravated hostility.

"If there were any chance of the durability of peace, even if it could not be obtained without considerable sacrifices, I should be among its warmest advocates; because I should then contemplate, at no distant date, the subversion of Buonaparté's sway. Having founded a military government on the wrecks of civil liberty and domestic happiness, he can only support

support it by an innumerable armed force, which armed force can only be kept in subordination by the occupations which stimulate its activity, and the privileges and plunder which reward its toils. These pursuits and inducements withdrawn, the weapon which has been raised for his defence would recoil on its author, and be turned to his destruction. However, therefore, he may be desirous of a short cessation of hostilities, the better to arrange his future projects, he has proceeded too far in the career of atrocious ambition to stop, and war would to a certainty return, the moment it suited his purpose.

"Has not this been the uniform consequence of every peace which has been concluded? His restless and arrogant disposition grasps at universal controul. When states have been sufficiently weak, he has compelled them, without ceremony, to join with him in league, that they might administer to his wants by their own impoverishment, and flatter *his* vanity by their own degradation. When they have been too strong *for this* kind of irksome discipline, in the hope of reducing them to the proper standard, he has, by unremitting insult and aggression, again forced them to take up arms. We have, ourselves, hazarded an experimental peace, highly advantageous to France, and productive to us of nothing but danger, disgrace, and expense. But if we suffered materially from our last act of pacification; if, with all the reluctance of the government of the country to resume hostilities, they were not then to be avoided; what fair prospect of better success can we figure to ourselves at this moment? Has any radical change in the character of this usurper taken place, so as to warrant us to frame such an opinion, or to cherish such hopes? Has he discovered less ambition, less arrogance, less cruelty, less injustice? Have the execrations of mankind penetrated to his heart, and awakened there any feelings of shame, or honour, or remorse? Has he betrayed any signs of contrition for past enormities? Has he shewn any desire to atone for the innumerable crimes which he has committed, for the torrents of blood which he has shed, for the mighty mischiefs which he has occasioned, for the dreadful calamities with which he has afflicted the living generation? On the contrary, does not every act of his life bespeak a more rooted habit of wickedness, a more sovereign contempt for the just prejudices of mankind, a more determined resolution to coerce obedience, a more extended sphere of barbarous and intolerant ambition? Is then the public law of Europe to be annulled by the mere mandates of this turbulent upstart? Are the dismissal of hereditary kings from their thrones, and the elevation of base-born scoundrels to their stations, to be regarded as occurrences no longer entitled to resistance or notice? Are the dissolutions of old governments to be supplanted by the daily innovations of caprice, and the continent of Europe to be bound in the fetters of military despotism, without remonstrance or murmur? Is every corner of the earth to be ransacked for proscribed individuals to feed the voracity, and, as far as human life can effect it, to glut the base revenge and sanguinary cruelty of this outrageous assassin? the question is—Is all this to be tamely endured, or valiantly resisted?"

If *resisted,* it may be destroyed; if *endured,* it will destroy every other state. Happily for this country, the provident adoption of the new

new plan of finance, will enable us, with scarcely any perceptible increase of our burdens, to resist this horrid system of outrage and desolation for a much greater length of time than it is at all likely to last. So large a portion of mankind are apt to be led away by the splendour of victory, and to sink in the *end* accomplished the *means* by which it was obtained, and consequently to adopt the most pernicious errors, and the most false estimates, that we are always happy to see the attention of an able writer directed to such aberrations from sound judgment and right reasoning. Mr. Hunter, at least, has formed a very correct estimate of Buonaparté's character.

"Buonaparté has at length so far revealed the execrable atrocity of his character, that every vice and crime, which have hitherto been committed by man, have been perpetrated by him; not by chance, not from necessity, but from gratuitous depravity and wantonness. No mask can any longer cover his hideous deformities; but all that suffering humanity can dread from the snares of perfidy, the contrivances of meanness, the chains of tyranny, the exactions of avarice, or the tortures of cruelty, may be expected as the matured fruits of his domination. Beyond his present destructive limits he cannot well go. With all his ingenuity, he must nearly have exhausted variety, and can scarcely deviate into a new crime.

"A man who acquires an ascendancy over others in the same rank of life, whose ambition is equally aspiring, and whose designs are equally adventurous, must, undoubtedly, be distinguished by some qualities in which the others are deficient, and to which his superior success is attributable. But when I hear people prostituting the epithet of *great* in its application to Buonaparté, I confess that I feel a mixture of horror and indignation which no language can communicate. That Buonaparté is an extraordinary man, I admit:—That his fortune has been far beyond every example which the history of mankind has unfolded, I allow: but that there is any one ingredient in his character, which entitles him to the distinguishing appellation of *great*, I totally deny. A truly great man is brave, generous, humane, magnanimous, and just; temperate and mild in prosperity; in adversity firm and undaunted; accomplishing his purpose with the least possible mischief; mindful of benefits; forgetful of injuries—moderate even in the midst of conquest; and the moment an enemy is subdued, extending to him the protection of a friend. If this portrait of greatness be correct, need I add that Buonaparté, in every prominent feature of his character, is the exact reverse. Blood-thirsty, tyrannical, treacherous, revengeful, capricious, ungovernable in his rage, implacable in his resentment; and these unruly passions not unfrequently disgraced and disfigured by all that is contemptible in thought, and ridiculous in action. This *imperial* man can buffet and fret, and storm and abuse, and, in the workings of his infuriated temper, can hack and gash chairs with penknives, tear dispatches, kick his attendants, and break tables and windows by corporal exertion. These are literal facts, of which any one who visits his apartment, in the Thuilleries, may be convinced. This is what he can do in his cabinet, and, were he there confined, his mischief would not exceed that of many other maniacs. But when such a demon is invested with

with absolute power; when he is provided with the resources of an immense empire; when he has 600,000 men in arms, and at his disposal to execute his licentious decrees; when he can prowl about unhurt in quest of prey; and fix upon any victim, within the range of his domination, which his pampered appetite chuses to select; the fate of those who are exposed to his fury is so truly deplorable, the danger of tolerating such excesses is so eminently perilous, that no rational being can pretend to say that resistance to such a ministration is not among the most sacred duties of human action.

"There is a baseness of spirit in the conduct of this man, that is perfectly unintelligible. To the softer emotions, his breast is inaccessible. He wars with human nature: he deals in promiscuous wickedness. Nothing can disarm his vengeance, or assuage his malice. Neither sex nor age is sheltered from his fury, and to the supplications of innocence, or the tears of beauty, he is equally inexorable. The arrest and barbarous treatment of Mrs. Spencer Smith, a few months back, merely because she was the wife and sister of two English gentlemen who have the honour of having excited his hatred, have shewn the extent of his persecution. Even the common courtesy of a gentleman is totally unknown to him. When Mr. Fox, not long before his death, personally applied to him for the release of three or four friends, among the number of those who had been so long and so unjustly detained in France, he peremptorily refused. If the request had been made by some clerk in office, or any other person of as little consequence, it would have stood a better chance of success."

If the powers of the continent had entertained such just views of the conduct of Buonaparté, and of its consequences, Europe would not have to deplore her present degraded situation. Yet we are not very sanguine in our expectations of resistance to his tyranny, from the wretched slaves over whom he exercises a despotic sway; though we know that he is an object of general detestation to all classes of people in France. Should he, however, meet with any signal defeat in Poland, and should Austria, released from the operation of her fears, and urged to a proper sense of her situation, arm against the common enemy; 'tis possible that his subjects, at present awed by his power, may rise against their oppressor. But this is an event on which our hopes and expectations are, we confess, at variance. Mr. Hunter draws a true picture of the present state of France, and contrasts it with the situation of the people under the monarchy. He represents it as one vast scene of oppression, extortion, distress, and misery. The increase of taxes, though carried to an enormous extent, is inadequate to defray the monstrous expenses of Buonaparté's government. The people, from inability to dispose of the produce of their industry, are reduced to the necessity of paying the imposts in *kind;* and such is the derangement of the finances, that nothing but a second national bankruptcy can afford even a temporary relief. It is the usurper's policy, therefore, as well as his interest, to carry on a war which supplies a pretext for maintaining his troops at the expense of other nations. It is probable,

bable, then, that his tyranny, and his acts of aggression, will end but with his life. Of his destructive progress, and of the wretched lot of those people who fall within his grasp, the following is an accurate description:

"Such has hitherto been the uninterrupted course of his fortune, that the guidance of those measures of discretion and forbearance, which usually determine the actions of other men, are unacknowledged by him. When he commands, he expects implicit obedience; and any question about his right, or resistance to his authority, is regarded as an act of contumacious folly, necessarily incurring the degree of chastisement which he thinks proper to inflict. Crowns are disposed of by a decree, and people are transferred from the rule of an illustrious dynasty to the despotic sway of any base-born vagabond whom he deigns to appoint. The facility with which he has reduced to practice these extravagant whims, has certainly (as far as the mere act is concerned) in some degree seemed to warrant the experiment; but I feel as confident as that I am now writing, that the day of retribution will arrive, and that all this disgusting history, which we cannot reconcile to reason, and which we can scarcely reconcile to truth, will be corrected and reversed. It is not possible that mankind can for ever continue besotted and imbrated to such a degree, as to allow themselves to be thus trampled on; as to tolerate the measure of their present miseries; as to suffer this ferocious family to occupy the thrones of their lawful kings. The love of liberty, the love of honour, the love of virtue, is implanted by nature in the breast of man. These principles, when strengthened by culture and habit, can never after be eradicated; and although, from mistaken notions, they may, for a time, be directed towards unworthy objects of affection, judgment must at length rectify error, and early attachments must inevitably return. Wherever the members of this detested family have been delegated; wherever their base and malignant passions have been excited; all the glowing illusions which had been previously conjured up, have speedily vanished, and the curses of mankind have uniformly attended them. Fatal experience has totally reversed the imaginary benefits which were expected, and for the loss of a native and hereditary monarch, they find themselves delivered over to the grasp of a needy and profligate adventurer, who, uncertain how long his fortune may endure, makes the most of his precarious property, and shares it among adherents as rapacious as himself. I can conceive nothing in the lot of humanity so truly calamitous as that of the miserable people, whose fate, by their own supineness and credulity, has been resigned to the mercy of so infamous an usurpation."

We have frequently taken occasion to expatiate upon the immense advantages which Buonaparté has derived from the absolute controul which he has established over the press on the continent; and we have, again and again, called upon our government to adopt some means for counteracting these effects, so highly pernicious to us. Mr. Hunter thus enlarges on this subject:

"The unfounded rumours which he so industriously circulated through the medium of a venal press, and which produced, at the moment, so potent a diversion in his favour, can no longer mislead the gross

gross credulity of his disciples. Their practical sufferings have, long since, expunged the fanciful pictures which his seductive colouring had traced, and he may now disseminate his infamous calumnies without adding to the number of his proselytes. It is inconceivable what a destructive influence the periodical papers which were issued, and spread through the Continent by Buonaparté's creatures, produced. The universal thirst for knowledge, unguided by judgment, which prevails, particularly among the Germans, disposed them to believe what they read; and the cause of England, suffered as it was to remain without a literary champion, the grossest and most scandalous falsehoods were currently received as truth. Much has been lost to the allies by the uncontradicted manner in which he was permitted to propagate invented stories to their prejudice, and, in an inverted strain, to panegyrise the justice and mildness of his own government. The extent of his rule has falsified his assertions, and evinced the baseness of his views, and the inanity of the expectations of his votaries. Those German philosophers, who have been, for so many years, plodding over the solution of theorems on government, and diving into the absurdest speculations on religion and morals; who have been vainly promising to themselves so many advantages from the various revolutions in which they have so materially assisted, must now dismiss their perilous researches, and be guided by the sure, but modest light of past experience. They must now quit those dangerous labyrinths in which they have so long been entangled, and return to the investigation of truth through the paths of reason.

"But how, it will be asked, are we to hope for any thing like freedom of expression on the Continent, whilst Buonaparté's authority is allowed to extend in every direction, and the magnanimous assertor of truth is torn by hired ruffians from the protection of his country's laws, and consigned without trial to an ignominious death? His headstrong passions seem, however, in the instance to which I allude, to have propelled him to surpass most of his other acts of brutal indiscretion; and the fate of a Nuremberg bookseller has augmented the number of his enemies more, perhaps, than any other individual murder, whether of Toussaint, the duke d'Enghien, general Pichegru, or captain Wright. Shortly after the mock trial, and subsequent murder of this amiable and gallant prince, a caricature was exhibited at a print-shop in Paris, in which was represented the headless trunk of the duke d'Enghien throwing out a stream of blood on Buonaparté and his two *royal* brothers, who were standing opposite, and feasting their eyes on the remains of their illustrious victim. Underneath was written, *Voilà les princes du sang d'Enghien.* A severity of satirical truth which, it may be believed, neither escaped notice nor punishment. The freedom of the press is one of those privileges so deeply interesting to human nature; it is one of those possessions to which civilized man is so entirely attached, as the most energetic instrument with which he can be entrusted for the preservation of every enjoyment derived from the nature and constitution of the social union, that he who attempts to suppress it, invokes to arms every advocate for liberty, and every friend to virtue. As it was designed by Providence that the soul should govern the body, so, in a free state, is the pen more powerful than the sword. When, therefore, all inquiry is stilled,

stifled, and all information prohibited, reason is subdued; the order of nature is reversed; and corporal strength triumphs over mental debility. Hence is derived the perpetuation of tyranny, which can only be insured by crushing the vigour of the mind. Buonaparté feels this, and has acted accordingly. But mankind is too enlightened to be so constrained: genius will break asunder the stoutest chains which despotism can forge, and he who thus attempts to fortify himself, must inevitably perish."

If the freedom of the press had been allowed to subsist in France, the reign of Buonaparté's tyranny would have been short indeed. For such freedom, as for every other vestige of civil liberty, this country is now the only refuge. Let us guard, then, this invaluable privilege, as a precious gift, to which we are chiefly indebted, under Providence, for the possession of our religious and political rights; and let us show a determined resistance to all new-fangled doctrines, which, under the pretence of explaining its nature, have a direct tendency to destroy its substance. *Obsta principiis* was one of the wisest maxims of antiquity; we cannot show *our* wisdom better than by a strict adherence to it; and every *decision*, or *dictum*, therefore, which trenches on the liberty of the press, should become the subject of immediate discussion, and, if proved to be unsanctioned by law, as some recent dicta assuredly are, should be firmly opposed, ere it become a precedent, and receives the force of a law.

Having taken a comprehensive view of the policy and conduct of the French government, Mr. Hunter comes to this conclusion:

"I am therefore, for all the strong, and, I trust, unanswerable reasons, which I have enumerated, decidedly for the continuance of war: and if the efforts for its deliverance, which the Continent seems again resolved to risk, should again miscarry, I should still declare for war. In war, as long as the odious usurpation of Buonaparté continues, I see nothing but glory and security; in peace, I see nothing but danger and disgrace. If we make peace, even that kind of peace which, in the opinions of many men, would be a favourable one, can we avail ourselves of any of those advantages with which peace ought to be, and usually is, attended? Can we place any reliance on Buonaparté's assurances? Can we repose any confidence in his honour? Can we be morally certain that he will not, even within the space of a month after the signature of an accommodation, commit some egregious act of insult or aggression, that must instantly terminate in open hostility? Could we, under such circumstances, venture to disarm; to reduce our war establishment, or to repeal our war taxes? If, therefore, no one individual benefit can result to us from pacification, why attempt it? If we are to sustain all the inconvenience and expense of hostile preparation, why disable ourselves from annoying an enemy whose inveteracy nothing can mollify, and who, through the feverish duration of a nominal peace, would only be enabled to exert it more detrimentally against us?"

We believe that Mr. Hunter has been misinformed respecting the success

success of Mr. Windham's military plan; and, indeed, the confession of that minister, in the House of Commons, that he did not look for any *present* advantage from its adoption, amounts to an acknowledgment, that it has not yet succeeded. Alluding to a pamphlet, which, on its first appearance, was reviewed by us at considerable length; he says:

"That gloomy pamphlet, which was published a few months ago, entitled, "An Enquiry into the State of the Nation, which was written with some eloquence of language, and some ingenuity of thought, but with no force of argument, and little regard to truth, has been, in all its leading speculations, completely refuted. It was at the time confidently asserted, that Mr. Fox was its patron, and approved unreservedly of the sentiments which it detailed. This, however, I never believed; because the despondency which it encouraged was unworthy of his great mind, and the unbecoming abuse which it indirectly levelled against his illustrious rival, must have been totally foreign to the acknowledged candour and liberality of his nature."

We can assure the author, that we had very good reason for believing that the pamphlet in question was written, if not under the immediate dictation of, at least in direct conjunction with, *Lord Holland,* to whom the proofs were sent for alteration or correction. If, therefore, it was incorrectly stated, that the proofs were also shown to Mr. Fox, (and there was pretty good authority for so stating it,) it is highly probable, that Lord Holland would not have suffered such a pamphlet to be published, without some communication with his uncle on the subject; and it is equally probable, that, had Mr. Fox not approved it, it would not have been published at all. This argument is not to be overthrown by any reference to Mr. Fox's "candour and liberality."

On the *American Intercourse* bill the author entertains the same opinion, as nine-tenths, at least, of his Majesty's subjects.

"There is, however, one departure from sound policy with which the present administration may be most justly reproached, and that is, in the marked favour which, since their accession to power, has been extended to the Americans. The American intercourse bill is a violation of the navigation act of a nature highly detrimental to the naval and commercial interests of Great Britain. The extent also to which the Americans are allowed to trade to our East India settlements, and to transport to Europe, from the remaining colonies of our enemies, their most valuable productions, is equally impolitic and unjust. By this indulgence, our naval officers are deprived of the usual chances of fortune, and the commerce of the country is essentially injured. It is among the merchants a subject of universal complaint. The strange credulity with which the oaths of perjured American captains are listened to, in our court of admiralty, is also matter of general surprise."

The tract was written *before* the fatal battle of Auerstadt; and the "postscript" *after.* In the latter, the author, with equal strength and justice,

justice, condemns the conduct of the King of Prussia, and deplores its consequences.

"After the events which have successively happened, during the revolution of the last five funereal years; after the manner in which most of the continental sovereigns have shown themselves lost to every feeling of glory or interest; we are almost induced to resign in despair every expectation of generous and manly exertion. Whilst indeed there is so much fortune, activity and skill, on one side, and so much stupidity, treachery, and cowardice, on the other, it is in vain to look forward to any thing like successful resistance. Under such circumstances it is idle to speculate on human action; and, as far as the continental nations are concerned, we must, I fear, leave them, until the excess of their sufferings bring them back to a just sense of duty, and stimulate them cordially to unite in deliverance from an intolerable yoke. Great as Buonaparté's fortune and power may be, with them the means of redress must ever reside.

"Whilst this cloud of uncertainty is hovering over the European continent; whilst it is so impossible to penetrate through the gloomy atmosphere which is floating around it, or to frame any rational conclusion respecting the efforts on which it may yet resolve, in order to extricate itself from its present subjugation; the plans of Buonaparté are less problematical. That he himself will at last be overset by his inordinate schemes of conquest, and, in his fall, subvert the empire which he has reared, I have always been, and still am, confident. How much more misery and ruin he may be allowed to occasion, I shall not attempt to define; but that his wickedness and mischief will increase in mathematical proportion to his power, I will venture to pronounce as an unerring axiom.

"He is evidently elated, beyond all bounds, at his unprecedented success, and the childishness of his folly keeps pace with the madness of his ambition. Equally a contemner of the ordinances of God and man, with unparalleled audacity he sets them at equal defiance. Plunder and death are his ordinary watchwords; the one administering to his prodigality, the other feeding his revenge. The horrors which the French troops have committed at Lubec, Wirtzburg, in the principality of Hesse, and in many other parts of Germany, are not to be described. Church and state, rich and poor, the matron and the virgin, decrepid age and helpless infancy, have been the indiscriminate victims of their cupidity, their cruelty, and their lust. Nor is the meanness of his character lost in the enormity of his more atrocious vices, which rather act as reflectors to place it in a more glaring point of view. Every public act partakes of the baseness as well as of the injustice and cruelty of his disposition. What can evince a stronger sense of a sordid and vindictive soul, than the unmeasured exultation and the unrelenting rigour with which he persecutes his fallen foes? The most execrable tyrant that ever cursed the earth was generous and merciful to Buonaparté."

Mr. Hunter is perfectly correct in his opinion, that the tyrant's object is, to establish a military government throughout Europe, of which he will be the despotic chief. And, if his fortune be equal to his

his efforts, every lawful monarch will be dethroned, and his own spurious breed, or his needy vassals, will be appointed to succeed them. Among his notable schemes, for promoting the *happiness* and *welfare* of mankind, it is here said, that he means to grant permission to Roman Catholic Priests to marry; "and that he destines his own mother, who, a few years ago, *was a washer-woman* in Corsica, to be the lovely bride of his Holiness the Pope." It would be a hopeful union; and there can be little doubt, from the complacent spirit of the present Pope, that, if Buonaparté be resolved on its accomplishment, it will be carried into effect: we are only surprised that he has not found in his domestic circle, a consort for the Dey of Algiers, and another for the Grand Signior; since he would then form a family-compact that would make that of the *House of Bourbon*, which set all *Europe* in flames, sink into absolute insignificance.

We have allotted more room to this pamphlet than we generally allow to similar publications; but the subject which it discusses, is one of the first political importance, involving the fate, not only of this country, but of all Europe; and the ability with which the author has treated it, while it entitles it to public approbation, justifies the time and attention which we have been led to bestow on it.

A Charge delivered to the Clergy of the Diocese of Durham, at the ordinary Visitation, in the Year 1805. By Shute, Bishop of Durham. 4to. Pp. 18. Rivingtons. 1807.

THIS charge is rendered peculiarly interesting and impressive by the circumstances under which it was delivered. At the close of it, the venerable Prelate takes, as it were, a last farewell of his clergy; reminding them, that, as he has already passed the usual age of man, it is improbable that he may meet them again, at the distance of four years. These may, therefore, be considered as the last sentiments of a dying Christian, who, having bidden adieu to the cares and the pleasures of this world, is looking forward, for his promised reward, to another and a better world. Thus it must be inferred, that the Bishop spoke from his heart, that he weighed well the subject of his discussion, that he sought not to add strength to his arguments, by exciting causeless apprehension, or vain alarms, and that he uttered not a syllable that was not the result of mature deliberation, and of the truth of which he was not fully and absolutely convinced.

His Lordship begins by adverting to a former charge, in which he had imputed the tremendous calamities which the French Revolution has produced, to the corruptions of the Church of Rome; to its wide departure from the simplicity of the Gospel; and from the unscriptural nature of many of its institutions and doctrines. Without inquiring, how far this imputation was warranted, or not, by the circumstances which preceded, accompanied, and followed that dire event, we fully agree with the Bishop in the deduction which he has drawn from it, namely,

namely, the necessity of cultivating spiritual religion, with more zeal, ardour, and perseverance, than ever. In this charge, he considers the nature of spiritual religion itself; points out the opposite errors of the Romanists, and of the Protestant Dissenters; and explains the grounds of our separation from the Church of Rome.

After some preliminary observations, of the truth and justice of which it is impossible for a sincere Christian to doubt, he properly observes:

"In the important concern of public worship, the Romish Church and our Dissenters have taken the opposite extremes. The Romanists have oppressed the simplicity of the Gospel, under a load of ostentatious pageantry. They have carnalized the ordinances of God by impure and unauthorised admixtures. Our Dissenters, on the contrary, in reforming the reformed, have been led, by their zeal to simplify and innovate, into many indecent and unscriptural habits. They have deprived religious worship of many interesting auxiliaries, without adding any thing to its spirit and its truth.

"The zeal of both parties in support of their own system should teach us a lesson of diligence in ours. The zeal of the Romanist, especially, should operate as a strong caution against indifference to the corruptions of their Church. The indulgences granted to them of late years should not, in our minds, relax the force of those principles on which the Reformation was founded. We must not suffer our supineness to become an occasion of reproach to us, that the venerable Fathers of the Reformed Church have sacrificed their lives in vain."

He then proceeds to consider the grounds of separation from the Romish Church, which he classes under five several heads.

"The reasons of our separation from the Church of Rome rest not in trifling concerns of external discipline, but on points essential to the purity of the Christian Faith, or highly important to the interests of morality, and the due advancement of religious knowledge. Our Church separated from the Romanists, because the doctrines and ordinances of their Church were derogatory,

1. "From the honour of God the Father;
2. "From the mediatorship of the Son; and
3. "From the sanctifying influences of the Holy Spirit;
4. "Because by authorising the sale of indulgences and pardons they encouraged the most scandalous irregularities of life;
5. "Because both by performing the services of the Church in Latin, and by locking up the Scriptures in the same language, they violated the express command of Holy Writ, and obstructed the diffusion of Christian Knowledge."

On the *first* ground of separation, the Bishop's arguments, as far as they go, are incontrovertible; but, we think that they might, and ought to have been carried farther. We shall extract the passage:

"Our Church separated from the Church of Rome, because its usages were derogatory from the honour of God the Father. In the second precept

precept of the Decalogue God has expressly commanded "Thou shalt not make to thyself (for the purposes of religious worship) "any graven image, nor the likeness of any thing, that is in heaven above, or in the earth beneath." The Romanist may alledge that images were used by them only to excite strong religious feelings, and are never intended as objects of worship. But the experience of every age and nation, in which images have been introduced, abundantly demonstrates that idolatry is the inevitable consequence. Nor is this a common case of an argument against the use of an institution merely from the abuse of it. In this instance the abuse is unavoidable. However the heads of a Church, or the wise and well educated, may distinguish between the object, and the aid of religious devotion, yet it is morally impossible to preserve the distinction in the minds of the people. To us it cannot be surprising that the same superstition, which could induce any one to believe, that bread and wine (mere bodily elements, of earthly manufacture) were converted into the real body and blood of Christ, should without much difficulty, worship a creature-image instead of the Creator.

"To disguise such repugnance to the letter of God's commandments, an artifice was adopted in Romish books of religious institution, as contrary to the honour of God, as image worship itself. In the enumeration of the Ten Commandments the second is wholly suppressed, and the number ten completed by dividing the tenth into two; and this in direct violation of the injunction which was given by Moses for the entire observance of the Decalogue."

We knew that the Popish missionaries, in China had so mutilated the Commandments, by the suppression of the *Second;* but we were not aware, that the priests of Europe had dared to be guilty of a similar violation of the injunction of the inspired legislator. In respect of *image worship* much more might be said; but, it ought not to be left unnoticed, that the injunction, in the Second Commandment, extends farther than to the mere prohibition of *worshipping* images; it expressly forbids all external marks of respect or adoration; "thou shalt not *bow down* to them, *nor worship* them." The act of *bowing down* to images is evidently regarded as an outward mark of worship, and is, therefore, expressly forbidden. And, that the Romanists do always bow to the *Cross* and to the *Images*, in their places of worship, is certain.

In considering the *second* ground of separation, the Bishop adverts to the prayers offered up by the Romanists to the Virgin, to Angels, and to Saints; which he truly regards as "derogatory from the mediatorship of Jesus Christ, from the only name under Heaven, whereby we must be saved. Christ ever liveth to make intercession for us; and he *alone* is our intercessor with the Father." It is certainly needless to *press* these arguments on *Protestants*. His Lordship then directs his attention to the practice of imposing penances, and purchasing pardon.

"The imposition of penances, as purchases of pardon, and remedies of past sin, was a denial of the efficacy of the great sacrifice which Christ made for us by his death. It was natural for heathens to fall into this

superstition, who knew no other method of expiation. The shedding of blood for the remission of sin was, with the Jews, by God's own ordinance, a type of the great atonement; and continued till, in the fullness of time, Christ offered up himself a sacrifice and propitiation for the sins of all mankind. That one propitiation once made, to require other means of expiation, by penances here, and by purgatory hereafter, was to seduce from the grace and truth that came by Jesus Christ. It was, as it were, again substituting the blood of bulls and of goats instead of the blood of the everlasting covenant. It was carrying us back from the Gospel to the Law, and depriving us of the inestimable advantages which the law of Moses could not give us. The covenant, which Christ made for us by his death, was an EVERLASTING covenant. It was by a sacrifice once made, and did not require renewal like the daily typical sacrifices of the Jews. This great superiority of Christ's atonement over the Jewish expiations is strongly marked by St. Paul, as one of the distinguishing excellencies of the faith of Christ. Yet the Romanist, in his erroneous notion of transubstantiation, supposes the body of Christ to be offered at every celebration of the Lord's Supper. As much, therefore, as St. Paul's doctrine raises the value and dignity of Christ's sacrifice, so much this usage of the Romish Church detracts from it. The denial of the cup to the Laity at the Sacrament of the Lord's Supper, in as much as it is a direct violation of Christ's express commands, is derogatory from the honour of our Saviour. He said "Drink ye ALL of this." He did not limit this command to the Apostles then present, any more than the other injunction relative to the bread. To withhold, therefore, the cup from the Laity, is not only an unjust deprivation of their rights, and a daring mutilation of that holy Sacrament, but also dishonours Him who instituted and ordained it."

Never surely were such presumption and temerity (to use no harsher terms) evinced by Christian Priests, as are manifested in this refusal of the Sacramental Cup to the Laity. It has a tendency to make them suppose, that Christ's blood was not shed for *them*, but for the Clergy alone. The custom originated in days of darkness, when *Priestcraft*, truly so called, was at its height; when the Clergy, not satisfied with that influence and respect which the sacredness of their station, and the sanctity of their lives, could scarcely have failed to secure, aspired to obtain, over the minds of the Laity, a total and absolute ascendancy and *mastery*; in order to preserve them in a state of complete subjugation, that they might guide them, at their pleasure, and mould them to their will. In the accomplishment of this notable plan, which was calculated to convert free and rational agents into mere animal machines, and to keep them in mental and corporeal slavery, the Priests paid but little attention to Scriptural injunctions. "Search the Scriptures," said Holy Writ; "You shall not be allowed to read them," said the Romish Priests: "Drink ye ALL of this" Cup, said the blessed Founder of our faith; "Ye shall not taste it," said the fraudulent and daring perverters of his word. They thought, vain men, that by this exclusive appropriation of the Cup to themselves, of that Cup, which, according to their own interpretation, contained the blood

blood of their crucified Redeemer, they should raise their own consequence in the eyes of their deluded followers, and ensure their unqualified and active obedience to their commands, whatever they might be. They pretend not to justify this scandalous abuse by any text of Scripture. Strange, indeed, would it be to look *there* for an excuse for the palpable violation of a positive command of God; but they support it on mere motives of expediency, and affect to regard it as a matter of indifference to the Laity, and as a point of *discipline* which the Clergy have a right to regulate and controul. Some, indeed, have been so infatuated as to contend, that Christ, having addressed himself only to his disciples, when he said, "Drink ye ALL of this," did not intend that the Cup should be given to any other; but as the same argument, or rather allegation, would apply equally to the *Bread*, the use of it only tends to prove the extent to which human prejudice will be carried, in support of a favourite position. At the same time these very men must admit, that the Cup was given to the Laity in the primitive ages of Christianity, when the *intention* of our Saviour (if that could, for a moment, admit of a doubt,) must have been best known; nay, it was so given, in the very times of the Apostles themselves, and by their hands! Besides, we would ask Dr. Troy and Mr. Plowden to reconcile this acknowledged deviation from the practice of the Primitive Church, with the motto which they, with equal consistency, modesty, and truth, assign to their own Church, *semper eadem!* From the *mutable immutability* of the corrupted Church of Rome, may Heaven, in its mercy, protect us!

Having gone through the different grounds of separation, the worthy Prelate adds:

"The recollection of these reasons should be sufficient to inspire us with gratitude to the pious, learned, and magnanimous Fathers of the Reformation. It should make us careful to prevent the contagion of erroneous and pernicious institutions; and zealous to maintain our national Church, which it has cost so much learning, and so many lives, to establish.

"The desolating fury of the French Revolution has driven into this country numerous societies of the Romish Church. The Christian spirit of our Church, and the lenity of our laws, has [have] encouraged them to settle in this land of charity and freedom. The education which the English Catholics used to seek in foreign countries, they now have it in their power to obtain at home in ample seminaries of their own communion. Various other civil privileges and indulgences have, within these few years, been granted them by the Legislature.

"It becomes an urgent duty on the Ministers of the Church of England to guard it, as far as in them lies, against any ill consequences, which may be likely to result from this apparent encouragement of institutions, which they must condemn on principles of truth and conscience, and of fidelity to their profession. I therefore earnestly recommend to you, frequently to dwell in your discourses on the indispensable duty of observing the whole law unmutilated and unaccommodated to our own

usages; on the purity and spirituality of Christian worship; on the one sacrifice of Christ once offered; on the inefficacy of all other means of atonement for sin; on Christ, the only Mediator and Intercessor; on the duty of searching the Scriptures; and of diffusing the knowledge of them among the poor; on the sole infallibility of God, and of his written revelation."

The encouragement of Popish institutions is more than *apparent*; we have again and again proclaimed the existence of a regular *Nunnery*, in the diocese of London, in which English young ladies are not only educated, but allowed to *take the veil*; and a larger sum than usual has been granted this year for the Popish college of Maynooth in Ireland. Other sums, too, are annually granted to Dissenters, while not a six-pence is given out of the public purse for the erection of Protestant Parochial Churches, or Chapels of Ease, though the great want of them is universally felt and acknowledged.

It is fortunate for the Right Reverend Author of this Charge, that he is not an *Irish* Bishop, nor yet in the road of preferment; for his *presumption*, in thus exposing the pernicious Errors of Popery, would infallibly prove a bar to his promotion. All such exposure, in Ireland, has been expressly forbidden by Vice-regal Authority; by the Authority of the present Head of that House, which forms the constant theme of praise to the Whigs, and which is incessantly coupled with their tributes of admiration to that most decided and inveterate enemy of the Church of Rome, KING WILLIAM! Such is Whig-consistency! Unless the members of the Church of England unite, seriously and resolutely, in support of the Establishment, and in resistance of those dangers which now threaten it from various quarters, the consequences may be dreadful. *Fas est et ab hoste doceri.*

"The Romanists, and the Dissenters from our Church, afford us an example of zeal and union, and perseverance, which well deserves our imitation. In recommending zeal, it may appear needless for me to caution you against want of charity toward those who do not belong to our communion. Our defect lies more in lukewarmness, and indifference, than in bitterness of spirit. Yet the caution is more necessary at present, in proportion to the greater need of vigilance on our part in counteracting the effects of the unremitted endeavours, which are employed by Romanists and Dissenters to promote each their own cause. Be zealous, then, in the discharge of your duty, but be charitable. Charity is certainly not incompatible with the most active zeal against erroneous and defective institutions."

That these excellent admonitions may produce the desired effect, not only on those to whom they were more immediately addressed, but on the whole body of the established Church; and that the venerable monitor may live to witness it, we most devoutly wish.

POLITICS.

Three Letters to that greatest of political Apostates, The Right Honorable George Tierney, one of the Representatives of the Borough of Southwark; along with a correct State of the imperfect Representation of the Commons of the United Kingdom. 8vo. Pp. 88. Crosby and Co. 1806.

THESE Letters are signed S. F. Waddington, and appear to have been written in different weeks, in the month of August last, previous to the dissolution of Parliament. Our readers will collect from the title-page that the author is a *plain spoken man;* he disclaims all classical knowledge; aspires not to elegance of diction; but professes to deal in strong facts, and powerful reasons. His grand object is to hold up the President of the Board of Control, as an apostate from the principles which he professed when he first offered himself as a Candidate for the Borough of Southwark. He accuses him of having been an advocate for Reform, when in Opposition, and a friend to Corruption, when in Place. And from these and other offences, he deduces his unfitness to represent the Borough. Whether the Electors were convinced or not by the arguments of Mr. W. we pretend not to decide; but they certainly adopted his conclusions, since they rejected Mr. Tierney.

Mr. W. tells us, that he once served in America, under General Robertson; and that, at the same time, the present *Treasurer of the County of Surry*, Mr. Alcock, (the friend of Mr. Tierney, and the Commandant of the Borough Volunteers,) served on board the frigate, Alliance, Commodore Barry, in *the service of the United States!!!*—Surely Mr. W. must make a mistake; it cannot be that an Englishman should have served on board a rebel ship! Our author, who speaks plain language to every body, after reproving Mr. Tierney for his silence, when the vote of thanks was moved by Sir. H. Mildmay to the volunteers, adds, "Was it nothing for half-witted ministers, actuated solely by interest and by opposition, to withhold [from] them their Country's gratitude, after debasing their officers in rank? It was most unpardonable in ministers; and I fear will be" [it *has been*] "attended with great ultimate discontent. But after the shameful speech of the Secretary at War, Major Pott, who has no idea of *military jobs*, was perfectly correct, and His Majesty, with a due consistency with his admiration of the Volunteers, ought to have dismissed his War-Minister."

Mr. W. is an advocate for *Annual Parliaments;* and he gives the report of Mr. Tierney's Committee, in 1793, on the unequal representation of the Commons. This Report is written with great ability, and what is more extraordinary, considering the *subject*, with great temper. Though we differ toto cœlo from the conclusions of these Gentlemen, we cannot but praise their ingenuousness. The account of *Parliamentary Patronage*, as conveying information at once curious and useful, we shall extract; premising, however, that there are some inaccu-

racies

racies visible in the list; and that, since it was made out, (in 1793,) a change of property has of course taken place in many instances.

" PATRONAGE OF PEERS.

NAMES OF PATRONS.	NOMINATIONS.	INFLUENCE.	Total Members returned by Peers.
Earl of Lonsdale	1 Appleby 2 Cockermouth 2 Haslemere	2 Westmorland	7
Lord Mount Edgecumbe	1 Bossiney 2 Lestwithiel 2 Plympton	1 Fowey	6
Lord Elliot	2 Liskeard 2 Grampound 2 St. Germain's		6
Duke of Newcastle	2 Boroughbridge 2 Aldborough	1 Newark 1 East Retford	6
Marquis of Buckingham	2 Buckingham 2 St. Mawes	1 Buckinghamshire 1 Aylesbury	6
Lord Aylesbury	2 Marlborough 2 Great Bedwin		4
Duke of Northumberland	2 Launceston 2 Newport (C.)		4
Duke of Marlborough	2 Woodstock 1 Heytesbury	1 Oxfordshire 1 Oxford	5
Earl Fitzwilliam	2 Malton 1 Higham Ferr.	2 Peterborough	5
Marquis of Lansdown	2 Calne	2 Wycombe	4
Lord Sidney	1 Whitchurch	2 Ludgershall	3
Duke of Devonshire	2 Knaresborough	1 Derbyshire 1 Derby	4
Duke of Bedford	2 Tavistock	1 Bedfordshire 1 Oakhampton	4
Marquis of Stafford		1 Staffordshire 1 Litchfield	4
Lord Hertford	2 Orford		2
Lord Abingdon	2 Westbury		2
Duke of Norfolk		1 Arundel	1
Duke of Rutland	1 Bramber	1 Grantham 1 Scarbro' 1 Newark	4
Duke of Richmond		1 Chichester 1 Seaford	2
Lord Radnor	2 Downton	1 New Sarum	3
Duke of Beaufort		1 Monmouthshire 1 Monmouth 1 Gloucestershire	3
Lord Sandwich		1 Huntingdonshire 2 Huntingdon	3
Marquis of Bath	2 Weobly		2
Lord Egremont	2 Midhurst		2
Lord Westmoreland	2 Lyme Regis		2
Lord Cornwallis	2 Eye		2
Duke of Grafton		1 Bury 1 Thetford	2
Duke of Dorset	2 Grinstead		2
Numb. of Peers, Patrons 28 Nominate	52	36	Total 100

NAMES

NAMES OF PATRONS.	NOMINATIONS.	INFLUENCE.	Total Members returned by Peers.
Brought forward 28 62	36		100
Duke of Bridgewater	2 Brackley	.....	2
Lord Beverley	2 Beeralston	.....	2
Lord Camelford	2 Old Sarum	.....	2
Lord Foley	2 Droitwich	1 Worcestershire	3
Lord Bute	1 Bossiney	1 Cardiff	2
Lord Portsmouth	.....	1 Andover	1
Lord Orford	1 Castle Riding	.....	1
Lord Malmsbury	1 Christchurch	.....	1
Lord Hardwicke	1 Ryegate	1 Cambridgeshire	2
Lord Somers	1 Ryegate	.....	1
Lord Townshend	1 Tamworth	.....	1
Lord Harrowby	2 Tiverton	.....	2
Lord Darlington	1 Winchelsea	.....	1
Lord Bulkeley	1 Beaumaris	.....	1
Lord Powis	1 Montgomery	.....	1
Duke of Bolton	.....	1 Totness	1
Lord Spencer	.....	1 Oakhampton ..... 1 St. Albans	2
Lord Falmouth	2 Truro	.....	2
Lord Thanet	1 Appleby	.....	1
Lord Guildford	1 Banbury	.....	1
Lord Camden	.....	1 Bath	1
Lord Powlett	.....	2 Bridgewater	2
Lord Grosvenor	.....	2 Chester	2
Lord Bathurst	.....	1 Cirencester	1
Lord Shaftesbury	.....	1 Dorchester	1
Lord Berkeley	.....	1 Gloucestershire	1
Lord Brownlow	.....	1 Grantham	1
Lord Pembroke	2 Wilton	.....	2
Lord Oxford	.....	1 Radnorshire ..... 1 New Radnor	2
Duke of Manchester	.....	1 Huntingdonshire	1
Lord Pelham	.....	1 Lewes	1
Duke of Portland	.....	1 Nottinghamshire	1
Lord Uxbridge	1 Milbourne Port	1 Anglesea ..... 1 Caernarvon	3
Lord Exeter	.....	2 Stamford	2
Lord Warwick	.....	2 Warwick	2
Lord Petre	.....	1 Thetford	1
Lord Clarendon	.....	1 Wootton Basset	1
Lord Bolingbroke	.....	1 Wootton Basset	1
Lord Carlisle	.....	2 Morpeth	2
Lord Onslow	.....	1 Guildford	1
Lord Walpole	.....	1 Lynn	1
Lord Grimston	.....	1 St. Albans	1
Duke of Leeds	.....	1 Penryn	1
Numb. of Peers, Patrons 71 88	72	Total	163
The Treasury *nominate*	1 Queenborough	.....	1
Ditto	.....	1 Dover	1
Ditto	.....	1 Rochester	1
Ditto	.....	1 Plymouth	1
Ditto	.....	2 Windsor	2
71 Peers & the Treas. nomin. 90	77	Total	169

PATRONAGE

PATRONAGE OF COMMONERS.

NAMES OF PATRONS.	NOMINATIONS.	INFLUENCE.	Total Members returned by Commoners.
Wm. Drake, esq.	2 Agmondesham		2
Lord Clive	2 Bishops Castle	1 Ludlow	3
Rev. Mr. Holmes	2 Newport (Ha.), 1 Yarmouth (Ha.)		3
Sir J. St. Aubin, bart.	1 Helstone		1
— Rogers, esq.	1 Helstone		1
W. Pulteney, esq.		4 Weymouth, &c., 1 Shrewsbury	5
R. Barwel, esq.	2 Tregony, 1 Winchelsea		3
P. C. Crespigny, esq.	2 Aldborough (Suffolk)		2
— Trefusis, esq.	2 Callington, 1 Ashburton		3
Sir H. Bridgman, bart.		1 Wenlock, 1 Wigan	2
J. Buller, esq.	2 Saltash, 2 West Looe		4
— Buller, esq.	2 East Looe		2
Sir Francis Buller, bart.		1 Totnes	1
Sir R. Clayton, bart.	2 Bletchingly		2
Sir T. Dundas, bart.	2 Richmond		2
Sir F. Deering, bart.	2 Romney		2
Sir T. Frankland, bart.	2 Thirske		2
Sir H. Burrard, bart.	2 Lymington		2
Sir H. Calthorpe, bart.	1 Bamber	1 Hindon	2
Sir F. Basset, bart.		1 St Michael's, 1 Penryn	2
Sir J. Honeywood, bart.	2 Steyning		2
Sir F. Sykes, bart.		2 Wallingford	2
Sir J. Vanneck, bart.	1 Dunwich		1
Sir F. Barrington, bart.	1 Newtown (Hants)		1
Sir R. Worsley, bart.	1 Newtown (Hants)		1
Sir C. Hawkins, bart.		1 St. Michael's	1
Sir R. Palke, bart.	1 Ashburton		1
Sir G. Yonge, bart.		1 Honiton	1
Sir C. Davers, bart.		1 Bury	1
Sir S. Fludyer, bart.		1 Chippenham	1
Sir W. W. Wynne, bart.		1 Denbighshire	1
Lord Westcote	1 Bewdley		1
Lord Middleton	1 Whitchurch		1
Sir G. Gould Morgan		1 Brecon	1
W. Joliffe, esq.	2 Petersfield		2
J. Robinson, esq.	2 Harwich		2
— Wilkins, esq.	2 Malmesbury		2
R. Troward, esq.	2 Ilchester		2
W. Praed, esq.		2 St. Ives	2
T. P. Leigh, esq.	2 Newtown (Lancashire)		2
W. C. Meddlycott, esq.	1 Milbourne Port		1
J. Calcraft, esq.	2 Wareham		2
J. B. Church, esq.	2 Wendover		2
Lady Irwin	2 Horsham		2
Mrs. Allanson	2 Ripon		2
Sir Jonathan Philips	2 Camelford		2
Thomas Lister, esq.	1 Clitheroe		1
P. A. Curzon, esq.	1 Clitheroe		1
Commoners, Patrons 48	65	22 Total	87

NAMES

NAMES OF PATRONS.	NOMINATIONS.	INFLUENCE.	Total Members returned by Commoners.
Brought forward 48 65	22		87
John Mortlock, esq.		2 Cambridge Town	2
C. Anderson Pelham, esq.		2 Grimsby	2
J. F. Luttrell, esq.		2 Minehead	2
B. Barne, esq.	1 Dunwich		1
J. Bond, esq.	1 Corfe Castle		1
H. Banks, esq.	1 Corfe Castle		1
E. Lascelles, esq	1 Northallerton		1
H. Pierce, esq.	1 Northallerton		1
R. Ladbroke, esq.	1 Gattan		1
W. Currie, esq.	1 Gattan		1
W. P. Ashe A'Court, esq.	1 Heyteshury		1
B. Howard, esq.	1 Castle Rising		1
George Hunt, esq.	1 Bodmyn		1
Lord Milford		1 Haverfordwest	1
C. Forester, esq.		1 Wenlock	1
J. C. Jervoise, esq.	1 Yarmouth, Hants		1
C. Sturt, esq.		1 Bridport	1
G. Rose, esq.	1 Christchurch		1
W. Evelyn, esq.		1 Hythe	1
Sir C. F. Radcliffe, esq.		1 Hythe	1
T. W. Coke, esq.		1 Derby	1
T. Anson, esq.		1 Litchfield	1
W. Lee Antoine, esq.		1 Marlow	1
T. Williams, esq.		1 Marlow	1
R. Middleton, esq.		1 Denbigh	1
Philip Rashleigh, esq.		1 Fowey	1
C. Tudway, esq.		1 Wells	1
J. Dawkins, esq.		1 Chippenham	1
H. Penton, esq.		1 Winchester	1
R. Peele, esq.	1 Tamworth		1
James Sutton, esq.		2 Devizes	2
—— Whittaker, esq.		2 Shafteshury	2
Sir P. Burrel, bart.		1 Boston	1
Jos. Iremonger, esq.		1 Andover	1
W. Beckford, esq.		1 Hindon	1
Sir J. Carter		2 Portsmouth	2
E. Bastard, esq.		2 Dartmouth	2
Edward Milward, Esq.	2 Hastings		2
Thomas Lamb, esq.	2 Rye		2
P. Stephens, esq		1 Sandwich	1
Lord Mulgrave		1 Scarbro'	1
R. Gamon, esq.		1 Winchester	1
Right Hon. T. Harley.		1 Leominster	1
Commoners 91 82	57	Total	139

" Note.—During the last 13 years (1793 to 1806) many of the Peers have been advanced in rank, and the honours of the Peerage have been conferred on many of the Commons."

We must observe in conclusion, that Mr. W. takes great liberties with his mother-tongue, both in her *Phraseology* and *Orthography*.

An

An Address to Richard Brinsley Sheridan, Esq. on the public and private Proceedings during the late Election for Westminster; including the State of Domestic Politics at the Commencement of the New Parliament; with a View of the "Letter to the Earl of Moira," on certain Accusations against His Royal Highness the Prince of Wales; and occasional Remarks on the Prince of Wales, Marquis Wellesley, Earl of Moira, Sir Francis Burdett, Messrs. Whitbread, Sheridan, T. Sheridan, Paull, Moore, Britten, Elliot, &c. By the Author of Mr. Fox's Title to Patriot, &c. disputed. 8vo. Pp. 61. 2s. John Joseph Stockdale. 1807.

MR. Sheridan has here met with an opponent who has industry to search for, judgment to ascertain, and spirit to publish, strong and severe truths, such as, no doubt, he thinks the times and the occasion require. His opening paragraph explains his motive and intentions: "Your return to Parliament for the city of Westminster, by measures so profligately abandoned, and so destructive to the constitution and true interest of the country, rises upon the attention of mankind too powerfully to render silence venial." He then alludes to a former publication, which we have not seen, in which he animadverted on Mr. Sheridan's *consistency* in first declining to stand for Westminster, on the ground of his attachment to his constituents at Stafford, and in afterwards, (an interval of a few weeks only having elapsed) offering himself for that city. In the former instance, too, Mr. Sheridan pronounced a panegyric on the noble name of Percy; but no sooner was it known, that the Duke of Northumberland, with a proper regard to his own dignity, refused to let his son become the colleague of such a political Quack, "than (says the Author to Mr. S.) his Grace became subject to those unwarrantable epithets [which] you seldom fail to lavish on men inauspicious to the means of augmenting your interest, or [of] inflating your ambition."

He then proceeds to describe the business of the election.

"On the first day of election, the outrageous, and perhaps justifiable, insults you met with from your creditors, and the exasperated independent Electors, furnished you with a modest hint of their estimation of your pretensions to confidence, and that you stood on the same ground, which you and Mr. Fox had always branded with the foulest abuse, against every candidate supported by treasury influence, an influence which you have aided by outrages amounting to an apology for every species of electioneering violence hitherto known in this country.

"The city of Westminster was in a state of constupration for fifteen days, the suffrages of the people were violently seized, and dragged to the hustings, with the same *inclination* and *alacrity* that debtors follow Sheriffs' Officers to prison. It is true, you had the assistance of many persons of high rank and consideration, connected with you in the pursuit of titles, places, pensions and contracts; in fine, the most disgraceful scenes of iniquity have been practised to procure your passport to the House of Commons, for an Election it cannot be called, unless you can get rid of the idea, that *choice* is a necessary ingredient in its legal interpretation.

"The mandates of power never assumed such peremptory aspects; the floodgates of corruption were thrown open, and the whole city deluged

luged by public violence, private intrigue, audacious bribery, and unblushing perjury. To such a Colossus of unconstitutional menace, to such a Leviathan of unexampled outrage, who was opposed? Mr. James Paull. A man almost unknown in Westminster, a man of no party; no demagogue of a faction; of no eminence in vice, without the ability to corrupt, or the power to command; no opulent friends, no pecuniary support; no Right Honourable Committee, or public prints in his pay; no sycophants, parasites, or place-hunters, to await the reward of their iniquity, or to look up to his Election as the signal of recompense; a man destitute of reasonable pretensions, or hope of success against Sir Samuel Hood, or any other character more eligible than yourself. He built his hopes solely upon that reprobation of your conduct, which rang through the country; it was not any merit of his own, but the *demerits* of the Treasurer of the Navy, that procured him 4500 independent voters. With respect to Mr. Paull, you cannot suppose me an advocate for the man; abstracted from his being a candidate for Westminster, I care as little for *him* as I do for *you;* and, if one had been tossed in a blanket, and the other in a horse-pond, neither would have been indebted to my exertions for a release. You must have remarked, that, in my Letter to the Duke of Norfolk, I have treated Mr. Paull with much asperity, at least with a sufficient portion to convince any man that my wishes for his success were THEN not of the most sanguine complexion.

"There are a variety of circumstances attending this contest, that mark the spirit of Englishmen, who know the value of freedom, and who have displayed a steady and intrepid perseverance, in manifesting a detestation of the means by which you have acquired your return: in short, Mr. Fox's Election, that cost near 200,000l., and ended in the ruin of a number of the Prince of Wales's tradesmen, the impoverishing [of] a certain Duke, and other men of high consideration, can never be mentioned in a comparative sense, unless to exhibit the turpitude of yours in a more flagitious point of view."

The spirit in which this author supports *principles* without regard to *men* is highly creditable to him. He thus comments on the *loyalty* of the Treasurer of the Navy:

"One of your banners displayed to the uninformed and gazing crowd —your *Loyalty!* It will, therefore, not be deemed impertinent to inquire, at what period of your life it began: did you give any symptoms of it, in the Bacchanalian toast given by the Duke of Norfolk: "The Sovereignty of the People!" did you retract the insult you then offered your King, by abetting the damnable, seditious doctrine of Mr. Fox, when he declared, in the House of Commons, that the most amiable Monarch that ever swayed the sceptre of the British throne, was but "The Creature of the People!" by which you endeavoured to exalt the frantic shouts of a lawless lunatic rabble, paramount to the Constitution itself?

"When Heaven threatened the nation with its awful displeasure, through the sides of His Majesty's sacred person, what *then* were your effusions of loyalty? were they manifested in the fell ambition of yourself and colleagues, to place the functions of royalty in hands, that the constitution would not consent to entrust it? Was it not the aim of Mr. Fox, and the members of his desperate faction, to seize the government

ment of the country, by means that every honest man shudders to contemplate; the consequences of which might have led, in times hereafter, to all the civil wars, and disasters, that marked the bloody contest between the Houses of York and Lancaster? You do not want penetration, and PERFECTLY UNDERSTAND ME. Has not the whole tenor of your life (twelve months excepted,) composed a systematic hostility to the peace, honour, and dignity of your Sovereign? I ask you, Sir, in the face of the world, if the tranquillity of that system has ever been disturbed by one visible token of loyalty? So much for your affection and fidelity to our beloved Sovereign. And now a few observations on your patriotism, and love of your country.

"When the horrid principles of the French revolution filled all Europe with lamentations, were not your speeches, in the House of Commons, pregnant with the most strenuous efforts to encourage the butcheries that exterminated the Royal Family, the nobility and priests, demolishing every vestige of religion and morality, and desolating one of the fairest countries in the known world? I ask you, Sir, who were the men that maintained such detestable doctrines, such monstrous principles, such dreadful sentiments towards loyalty, as induced Mr. Burke to exclaim, (addressing himself to you.) "let us keep French Atheism from our hearts, and their daggers from our throats:" and again, addressing himself to you, he said, "if these be the sentiments of the honourable gentleman, I cut with him in politics for ever!" and I believe Mr. Burke religiously kept his word. If such was the opinion of that gentleman, who knew you perfectly, where shall I look for a man, who can give me a more satisfactory account of your affection for genuine liberty? But, I have not leisure to negative every sentiment of loyalty you have uttered, in the course of twenty years; perhaps a reader, not furnished with the opportunities I have had of knowing them, will be enabled to give a shrewd guess at your temporary loyalty, which, by the bye, I believe, was a mere electioneering trick.

"All the hellish purposes of that desperate traitor, O'Connor, are fresh in the memory of mankind; nor is the veneration you entertained for his principles wholly forgotten by the generality of his Majesty's faithful subjects; but, as I have treated those transactions with no small degree of severity in my Letter to his Grace of Norfolk, I shall add little more at present, than your own account of the admiration in which you held the most dangerous traitor this country ever knew. A proof of that treason will stare you in the face, page 57, in that Letter. Peruse the diabolical Manifesto, and have the goodness to proceed to page 61, where you will recognise your opinion of that treason, and, being upon oath, I think, few people are prepared to disbelieve your testimony, as it was given at a time when the treasuryship of the navy was as distant from your grasp, as the welfare of your country was from your meditation. I will ask you, Sir, if there is an honest loyal man on earth, after reading Mr. O'Connor's treasonable edict, and your extatic encomiums upon the author's principles, who can, for a moment, mistake your *genuine* sentiments of loyalty, or love of natural, or political liberty?"

It is highly proper, that men who only display their *Loyalty* when in place, and who make such a forward boast of it, should be reminded of their past disloyalty. The sincerity of such men is a just object of suspicion.

picion. Besides, it is, on other accounts, important to keep in view the conduct of all pretenders to patriotism, at a time when men's principles were put to the test; when the country was threatened with attacks from abroad and with rebellion at home, and when, of course, it required the united talents, and the combined efforts, of every good subject.

We concur with this writer in the opinion, that if Mr. Jeffery's stupid and interested attack on the Prince of Wales had not been forced into notice by the miserable sycophants and parasites of the Prince, it would, very soon, have been consigned to oblivion. But we think him rather unfair in his remarks on the letter of Theophrastus to Lord Moira; the author of which certainly knew his own object best, and had a right to *adopt* what appeared to him the most proper means of accomplishing it.

Adverting to the charges preferred by Mr. Paull against the Marquis Wellesley, of which he entertains a very just opinion, he contends, that Mr. Paull was not the principal in that transaction, but the agent, the mere tool of a faction. His reasoning on the subject is both new and curious.

"To get at the origin of this dreadful business, I shall commence my inquiry with asking, who Mr. Paull was, at the time he was introduced to the Prince of Wales? If he is a Tailor's son NOW, he must have been something very like a Tailor's son THEN: his rank in life, though respectable, could never inspire him with the presumption of forcing himself into the company of the Heir Apparent of the crown; who was it, then, introduced him? and for what purpose? The Prince of Wales, you, and every man, know, is one of the most accomplished gentlemen in Europe; and, though His Royal Highness might find amusement in the company of yourself, Mr. Fox, and others, whose companionable qualities have been pleasing, in the circles of wit, and literature, yet Mr. Paull, if we are to believe you, was an unlettered, unaccomplished, and ignorant man, of plebeian origin; possessing no eminent acquirements to render him an acceptable companion to the Prince of Wales. It is clear, from all the consequences that followed, his introduction to His Royal Highness originated in some motive that had taken possession of a sanguinary faction, then in open hostilities to the existing government of the country; the Marquis Wellesley had attached himself to that government, by an importance of character few men possess, which if added, as an additional weight to the *then* administration, bade fair to annihilate a desperate faction, in the full vigour of democratic violence. With respect to Mr. Paull, it is evident that he was the mere machine, by which the prosecution was worked; the tool or implement in the hands of Mr. Fox, yourself, and associates; and, in order to procure the sanction of the Prince of Wales to the desperate undertaking, the charges against the Marquis Wellesley were painted in such blood-stained colours, as were most likely to work upon the amiable feelings of His Royal Highness. And, who were they painted by? Not Mr. Paull; he was simply the pallet and brush bearer to the diabolical Artists, who executed the direful picture; and, that he might not relax in the part allotted to him, you contrived to strengthen his nerves, by the approbation of the Heir Apparent to the crown. Matters being thus prepared, the attack upon the Marquis began, and the progression of exaggerated ex parte evidence, in

in the House of Commons, was diligently promulgated through the nation; but, doubting whether the acts of cruelty exhibited against the Marquis would not be defeated by his universal character for humanity and benevolence, the old faction trap was set, with the stale, though luring bait, of public ruin. The Marquis was charged with having incurred a debt of four millions sterling, to be raised by taxes on the people of this country; and, that twelve or twenty millions more, must be raised from the same source.

"The part which the Prince of Wales took in the business, appears to have been wrung from his sympathising heart, sensibly touched by a story of well-wrought woe; but, from whom did His Highness receive that story? was it not from the rhetorical figure of your own representation?

"Thus much, Sir, for the proceedings on the score of guilt; we will now turn our thoughts to the plea of innocence. In the midst of this criminal career, the country was electrified by the agonising sensations, caused by the death of Mr. Pitt; that lamentable event furnished fresh employment for the exercise of Mr. Fox's friends; a new discipline was to be adopted, and the pursuit of the Marquis Wellesley abandoned, upon the same principle, that Pirates quit the chace of a single vessel for the sanguinary hope of plundering a whole fleet. Every exertion was made to alter the course, even the scudding sails of imposture were set to facilitate a more prosperous voyage; a voyage fatally accomplished. In plain terms, Sir, we all know, that Lord Grenville, having His Majesty's confidence, was entrusted to form a new administration; the virtues of the Marquis Wellesley rendered him dear in the estimation of Lord Grenville; and the conditions on which Mr. Fox, yourself, and others of your party, were to be included in that administration, was the abandonment of all further prosecution against the Marquis; and you all promptly determined, that the CERTAIN plunder of the nation was far preferable to the risk of pillaging an individual. This compromise having taken place, you had no further use for your little ferret, Mr. Paull; the scent of a setter, and the industry of a terrier, were equally unnecessary; for, without his assistance, the whole warren came within the grasp of staunch hounds.

"The spirit of primitive christianity took possession of your hearts; and, with all the enthusiasm of inspiration, you pronounced the Marquis perfectly innocent; confessed your errors; and, in the pious tone of repentant sinners, acknowledged your offences before God and men, imploring forgiveness in methodistical strains of hypocritical piety: and, as if you were afraid to trust your souls to the mercy of God, or your bodies to the execrations of the people, the Prince of Wales was again brought forward to sanctify your damnable apostacy, and screen you from the vengeance of the people, whom you had made the stalking-horse to cover your aim at the Marquis Wellesley. What possible language you could use to induce His Royal Highness to believe, that the man who was a monument of abomination a few days previous to Mr. Pitt's decease, could, immediately upon that event, be converted into a saint, or a demi-god, I know not; nor do I believe it can be accounted for by any sophistical argument, within the geography of your own eloquence. There is but one possible way, consonant with rationality,

to

to reconcile the absurdity; and that is, by adopting the sentiments of the Ecclesiastic, who had risen from the humble situation of a fisherman to that of Pope; who, in token of his humility and mean origin, exhibited his net upon every stage of his preferment; but on the acquisition of the Pontificate, it was remarked, the token of his former profession did not appear, to which he wittily replied: "the pursuit of virtue is over, the fish is caught."

"Now, Sir, a word or two for Mr. Paull; and if these words will not make you blush, your bronze must be impenetrable: leaving the justice or injustice of his accusation of the Marquis out of the question, he certainly possesses one virtue that you have shook hands with, and bade adieu many years since; *he has at least preserved his consistency; and that* too under all the perilous circumstances of your attempts to *debauch* it."

Certainly Mr. Paull has the merit of consistency, of which his opponents cannot possibly boast. As to Lord Wellesley, it was always our opinion, that the charges against him originated in the same motive which gave birth to the prosecution of Lord Melville. The Marquis was known to be a statesman of great eminence; and it was feared, that, on his return from India, he would be appointed to a high situation in the government, and would so strengthen the administration, as to exclude the Foxites; and, *therefore*, it was resolved to keep an impeachment hanging over his head. Had the Foxites remained in opposition, Mr. Paull, we are persuaded, would have had no cause to condemn them for desertion. Marquis Wellesley would have experienced precisely the same treatment as Lord Melville, and with the same justice; for we believe them both to be equally honourable, and equally innocent.

"With respect to Marquis Wellesley's innocence, no man can entertain the shadow of a doubt, who has read a work entitled, A VINDICATION OF THE JUSTICE AND POLICY OF THE WARS IN INDIA. This masterly performance contains an accurate history of all the transactions that fell under the administration of the Marquis Wellesley; of course includes those impeached by Mr. Paull. The authenticity of this work is stamped with the great credit and ability that has marked the character of the writer from his infancy, the now Sir George Dallas, (as it is said.) To attempt any thing by way of criticism on, or even commendation of the work itself, would be only blurring with ignorance the fairest pages in the English language; I shall, therefore, only observe, for the information of those who have not read it, that they have lost the gratification of being convinced, that the Marquis's conduct, as Governor-General in India, was justifiable upon every principle of sound policy, every laudable attention to the interest of the East India Company, and to this country; and that whatever acts of severity were enforced under his administration, they were the effects of imperious necessity. If they were not, what excuse can the government of this country make for putting Despard and O'Coigley to death, whose offences partook of the same turpitude with those who became the objects of punishment in India? In fine, Sir George Dallas's intense application to all the minutiæ, necessary for the elucidation of the Marquis's conduct, form the completest exculpation that the force of evidence is capable of producing; an exculpation that *you*, and all his malevolent accusers, have been compelled to acknowledge; for,

if

if you have not acknowledged it, what epithet can I use to increase the indignation of mankind, against the authors of that accusation?"

Speaking of the distribution of places, after Mr. Fox came into power, the author says,

"I cannot help remarking, that it borders on national disgrace, when we see places, even in a *military department*, bestowed on fidlers, strolling players, and other characters, possessing no plea for the preference given them; whose whole lives are unmarked by a single trait of loyalty, wholly talentless, and the direct reverse of every qualification necessary to fill their situations; while brave men, who have spent their best days, and blood, in the service of their country, are consuming the winter of life in mortification and penury."

If this be the case, the author will render an acceptable service to the public, by printing, as he promises to do, a list of places, with the names of the holders annexed, with appropriate comments. In his animadversions on Mr. Sheridan's late Tavern-speeches, he introduces some incidental remarks, on a transaction which, some months ago, made a great noise in the capital. We shall quote the passage, because it places that transaction in a *new* light.

"In electioneering phrase, you reverted to the state of Buonaparté's poll—God of Heaven! what could I say on that occasion! But let me get rid of the heart-rending thought, by asking, who were the voters on that miscreant's poll? Had we not poll books opened in this country? Was not his principal agent, O'Connor, canvassing both England and Ireland? And who composed his diabolical Committee? Read my Letter to the Duke of Norfolk, and you will see. Is it possible, that a truly loyal, independent man, who has the good of his country at heart, could summon fortitude enough to endure the effusions of such damnable hypocrisy? You, Sir, are a privy counsellor, and I sincerely wish the privity was confined to that honourable station. Two o'clock in the morning, under particular circumstances, is a well-chosen hour to be communicative. There are men, Sir, to whom the most trifling communications may produce the most important advantages. The hour that Lord Lauderdale set off for France, and the result of his negociations, previous to his return, were circumstances known to *very few*; and perhaps very improper to be known to *that few*, until officially announced. Your own sagacity will amply anticipate any further explanation; for, AT THIS MOMENT, my lips are securely locked, and the key in possession of another. However, a total silence upon the subject would amount to some degree of criminality; as one of the most amiable men in the country, perhaps in Europe, has been accused of giving improper intelligence, and for an improper purpose. This his Lordship has, upon oath, denied. And I have a stronger reason for giving FULL credit to his affidavit, than any other man in the kingdom, yourself and some one or two persons excepted. Upon his Lordship's application to the Court of King's Bench, the author of the charge was called upon to show cause why a criminal information should not be filed against him: the application was made early in the Term; and the Rule, as in other cases, must have expired in four clear days; yet we have heard of no further proceedings; and it is publicly said, that the affair is compromised. I could wish, for the noble Earl's reputation, the charge had met an ample investigation,

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as I am perfectly satisfied it would have manifested his innocence; a circumstance devoutly to be wished. But, Sir, that would not be the only gratification the public would receive, for the result must have brought forward the guilty object. As to the information Mr. Charles gave to Lord Grenville; the man who doubts its truth knows little of the grounds which justify my suspicions; but this is not the moment of explanation.

"The whole tenor of Earl Moira's life ought to inspire mankind with sentiments no way favourable to the establishment of an insinuation against his honour. The man who has exhibited such an uniform contempt for money, is not very likely to adopt unworthy means to obtain it. In saying thus much, I gratify my own feelings; a gratification that will be much increased, if what I have said weighs but a feather in the scale that preponderates with his Lordship's innocence; and I do most sincerely lament that the confidence and unlimited friendship you enjoy, should ever be the cause of diminishing the well-earned popularity of so amiable a man. I have said thus much, for the purpose of removing any suspicion of guilt, that might attach itself to the circumstance of the business being dropped. That intelligence, similar to Mr. Charles's statement, did transpire, cannot be denied; and *you*, of all men, are very ill-qualified to dispute its authenticity. But I am apprehensive, Mr. Charles has been led into a statement somewhat incorrect; a circumstance that will draw upon him very little of *your censure*."

The inuendoes here are too plain to be misunderstood; and truly may we say, that Mr. Charles was *mistaken* in so material a part of his statement, as the identity of the *person* who gave the intelligence in question. Unquestionably no one who knows Lord Moira, could for a moment suspect him of any thing, in the smallest degree, mean, base, or dishonourable. His generous contempt of money, his boundless munificence and liberality, render it impossible for any suspicion of the nature here alluded to, to attach to his Lordship.

Subjoined to these observations is the manifesto of O'Connor, or rather the message of the Secret Committee of England, to the Executive Directory of France; and Mr. Sheridan's and Mr. Whitbread's evidence on the Trial of O'Connor at Maidstone. The concluding remarks in pp. 59, 60, on the increase of the poor, are wholly foreign from the subject; and they present a picture greatly overcharged. The poor of the metropolis are not in the state in which they are here represented to be; their earnings, generally speaking, (for exceptions, of course, there must be,) are fully adequate to the comfortable support of their families; but the fact is, that they spend a considerable portion of them at the alehouse; and appropriate more to the purchase of gin for themselves than for that of meat for their families. These remarks, too, are highly objectionable in other respects; and should the Tract run into another edition, which is very probable, the author would do well to suppress them, particularly as they rather weaken than strengthen his arguments. The pamphlet is loosely and carelessly written; and consequently abounds with inaccuracies. Some of these have appeared in our quotations; and we subjoin a few others. "Each of which *are* [is] either larded, &c." p. 23. "Four-fifths of this pamphlet *is* [are] most

certainly," &c. *ibid.* Cuckold for Cuckold*ed*, p. 48. Infidel*ism* is repeatedly used for Infidelity.

Advantages of Russia in the present Contest with France, with a short Description of the Cozacks. 8vo. Pp. 66. Jordan & Maxwell. 1807.

WE have ever maintained that the French were less likely to oppose the Russians with success, than they were to oppose any other nation; and we have assigned our reasons for entertaining such an opinion. Similar reasons are adduced by the author of this track, who enters at length on the subject, and uses such arguments as must convince, we think, every man who is open to conviction. His brief account of the Cozacks is curious, and we shall extract it, as a fair specimen of the author's ability.

"Wherever I have mentioned Russian soldiers, I never meant to include under that denomination, all those irregular auxiliary troops known under the name of Cozacks, who form a distinct and separate body. The name *Cozacks* is general, and applied to all those tribes, which follow the same irregular, and almost optional method of warfare. The particular bodies of the Cozacks are distinguished from each other, not by the different nations which compose them, but by the places they respectively inhabit. Thus the *Don-Cozacks* take their name from the river Don; the *Ouralian Cozacks* from the Ouralian mountains; *the Cozacks of the Ukraine* from the name of the country; and the *Zaporavian Cozacks*, from the cataracts of the Dnieper, as the word *Zaporavian*, or more properly *Zaporogtzi*, signifies, in the Russian language, 'people living beyond the Cataracts.' The two former are chiefly the Colonists of Great Russia, and the two latter are formed of Malo-Russians; these wear no beards. The Zaporavians shave even their heads, and leave only a small piece of hair upon the crown, long enough to reach the nose, and pride themselves upon every thing that is opposite to civilization, and to the common feelings of man. There was a time, when no woman whatever was permitted to live in their society; and though they have began lately to have more intercourse with the sex, still they retain strongly the marks of their former ferocity. They may be called, with great propriety, a gang of desperate outlaws, of robbers, and all sorts of public offenders, who are suffered to exist merely on account of the mischief they do to the enemy.

"The *Cozacks of the Ukraine* and *the Don-Cozacks*, are more advanced in civilization; the latter are seen sometimes with, and sometimes without beards; but the former exist now merely in name, applied indiscriminately to all the inhabitants. There are also *Cozacks* formed into regular regiments, but of these we need not speak. Excepting the *Cozacks of the Ukraine*, and the *Zaporavians*, the Tartars and Calmucks are so interspersed with all other *Cozacks*, that they form the most conspicuous and prominent feature in them. The Calmucks seem to be the real descendants of the ancient Scythians, who dwelt on the borders of the Don (Tanais). Their features are broad and flat, with a pair of small, fiery, and piercing eyes. They are of small stature, very robust and active, and expert in the use of the bow and arrow, which they to this moment use with astonishing dexterity. They are extremely skilful in managing unruly

unruly horses, and are hired expressly for that purpose by the horse-contractors for the army who have to choose these animals out of the wild studs bred chiefly by the land-proprietors in Little Russia. A Calmuck rides straight into the midst of these ungovernable creatures, and after a horse is singled out, which is to be taken, he throws a loop round his neck with such expertness, that, though the distance is considerable, as the ferocious animal will not suffer any one to approach him near, he seldom misses his aim. No sooner does the loop fall upon the horse's neck, than the Calmuck fastens with amazing rapidity the other end of the rope to the saddle he sits upon, in such a manner as to prevent all possibility of the horse's escaping. The unruly savage thus surprized, struggles hard, but the other horse which the Calmuck rides, takes such a position by the direction of the rider, that the strength of the captive is exhausted, and he, at length, suffers himself to be led away, and is soon tamed. The Tartars, who are like Calmucks in their persons, are so intermixed with them, as to be seen every where together. They eat horse-carcasses, without any other preparation of the flesh, than the warming it under the saddle of the horse they ride upon. For this reason they have in general two or three horses with them; so that their provisions, and the means of travelling, proceed with them, without any incumbrance. Both these nations or tribes are extremely numerous among the Don-Cozacks; and all together form those terrible warriors, whose aspect alone is sufficient to dismay an enemy not accustomed to such a sight.

"These Cozacks are a valuable appendage to a regular army; they are its guides and satellites. It is their particular business to obtain intelligence from the enemy, which they do sometimes in the manner that a Calmuck takes a wild horse. As soon as a Cozack comes near enough to the object of his search, he throws a loop round his waist, fastens it to his saddle, and gallops off with the prisoner. All the outposts are formed chiefly of the Cozacks. They are constantly upon the look-out, and cut a conspicuous figure in skirmishes. The *lucre of gain*, that is, of booty, is the main spring of their actions; and a Cozack will seldom flinch from attacking two opponents, if he sees the probability of plunder. Their chief and most destructive weapon is a long lance, suspended upon a sling from the waist. When they are upon attack, they let the lance down to the level with the stirrup horizontally, and, after drawing it back with the right foot, to which the butt-end is fastened, they hurl it forward with the same foot, with such force and destructive aim, that it generally proves fatal to the enemy. They are, besides, armed with a gun, a brace of pistols, and a sword something in the shape of a Turkish sabre. Though in their military appearance they preserve a certain degree of uniformity; still their dress, according to their fancy or means, makes the scene, whenever they march in a body, truly grotesque and variegated. Though they are irregular troops, still they have a certain order, a certain principle of rude discipline; they have officers regularly appointed and obeyed. Their horses are so diminutive and apparently weak, that they seem more calculated to be carried than to carry; yet a Cozack, whether through prejudice or real conviction of their excellence, never will, never was known to part with his horse, nor exchange it for one ever so valuable, unless it is of the same breed. These horses are a race altogether anomalous; for, whether fed luxuriously, or sparingly, they maintain invariably the same

niggardly appearance, and, like the Russian soldier, can exist almost upon nothing, which may perhaps account for the Cozack's attachment to them. The Cozacks are allowed to preserve their own government, and they stipulate in return to furnish the Emperor, at their own expense, with whatever number of men he may require, on the condition of being allowed to make booty. Such is their thirst for war, as the means of plunder, that when the number required is inconsiderable, so that they must cast lots who should go, a serious quarrel is frequently the consequence, of not being included in the number. He that returns home without booty or has not been in action, is viewed by the women in a despicable light; so that their manners and mode of living all tend to make them warriors. They think it charity to kill their own comrades, when wounded past recovery, or likely to fall into the hands of a merciless enemy. They disperse in such small parties, that it is almost impossible to stop their incursions; and, for this reason, they are the most dangerous set of men that can enter a hostile country. Nor are they less so to a routed enemy; for, though they do not fight in the line, they are the first in pursuit of him, and the last in desisting from it. They performed wonders in Italy, under the command of Suwarrow, who knew better than any other Russian general how to employ them to the best advantage."

The pamphlet appears to have been written in haste, as it exhibits several grammatical inaccuracies. The *lucre of gain*, in the above quotation, is an unwarrantable expression: *lucre* and *gain* are synonimous terms: it should be the *lust* or *desire* of gain.

EDUCATION.

Letters on Natural History; exhibiting a View of the Power, Wisdom, and Goodness of the Deity, so eminently displayed in the Formation of the Universe, and various Relations of Utility, which inferior Beings have to the Human Species. Calculated particularly for the Use of Schools, and young Persons in general of both Sexes; in order to impress their Minds with a just Idea of its great Author. Illustrated by upwards of One Hundred engraved Subjects applicable to the Work. By John Bigland, Author of "Letters on Universal History;" "Letters on the political Aspect of Europe," &c. 12mo. Pp. 464.

WE are always pleased to find a man of real information, knowledge, and talents, combined with a religious and moral disposition, devoting some portion of his time and attention to the instruction of youth. That instruction is an object of the greatest importance to society, yet has it been, too generally, considered as beneath the notice of men of high and useful attainments; we mean, the mode of conveying it through the medium of books.

"The Study of Nature," says the author, in his Preface, "is the basis of religion; and in the primitive ages of the world, previous to the epoch of revelation, mankind had no other guide to direct them to a knowledge

knowledge of the existence and attributes of the Deity, than the contemplation of his works. These, indeed, exhibited such evident proofs of his power, his wisdom, and his goodness, as were sufficient to convince rational creatures that a self-existent and infinite Being was the source and origin of all existence. This St. Paul so well understood, that he condemns the Gentiles, because, after having recognised the Supreme Being in the works of the creation, they neglected to worship him, and consider them as inexcusable; "Because," says he, "the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even his Eternal Power and Godhead."

A better motive for directing the minds of youth to the study of Natural History could not be assigned. The plan of the present work will be best described in the author's own words.

"If this work had been designed for the use of those who make the knowledge of natural history the principal object of their pursuit, the Linnæan system would certainly have been adopted and strictly adhered to; but it is calculated for students of a different description: for those who, without having leisure to devote themselves wholly to the study of this science, would not wish to be totally ignorant of the world in which they live. To instruct the youthful mind, in regard to the most important subjects of inquiry in the system of nature, is the avowed design of this undertaking; and, indeed, a volume of so small a size cannot be supposed to be intended for the use of the professed naturalist. Without, therefore, pretending to criticise the works of other writers on this subject, or to depreciate their merit, which in many is conspicuous, it will not be amiss to say something of the manner in which it is here treated.

"In the first place, a view is given to the young student of the grandeur of the universe, and of the structure of the solar system. Some of the most striking objects which this globe presents, such as seas, mountains, volcanoes, &c. are next brought forward to his inspection: his attention is then called to the winds, tides, exhalations, and other remarkable phenomena of the earth and the atmosphere; and afterwards to the principal metals, minerals, and other subterraneous productions. All these being described in a manner equally plain and concise, a sketch is given of the beauties and utility of vegetation; and a general view of the inanimate creation being thus exhibited, the transition is made to animated nature, which, as it is to youth the most entertaining branch of natural history, occupies the greater part of the work. The most striking and interesting objects of the animal kingdom are delineated; the creatures which are peculiarly curious in their conformation or habits, and especially those which are most formidable or most beneficial to man, are particularly selected and described. Those of general utility, or the greatest commercial importance, and those, which frequently occur in conversation or reading, in the relations of travellers, and in the sacred or classical writings, are considered as the most interesting subjects of investigation."

In this arrangement the author has displayed great judgment; as, indeed, he has in the execution of the work. But judgment is not the only good quality which he has manifested in the performance of his task; for he has suffered no opportunity to escape him of blending religious and moral lessons with his instructions. He has adopted the epistolary form,

form, in preference to all others, as he thinks it is calculated to introduce his subjects in a more agreeable and impressive manner; and, at the same time, to give the young student some notion of the art of Letter-writing. Mr. Bigland deserves the highest praise for the total exclusion of all indelicate expressions; and, indeed, of every thing which could have the most remote tendency to contaminate the youthful mind, from his work; and the more so, as works of this description are generally objectionable on the score of indelicacy. His letters, therefore, may, with great safety, and with a certainty of affording much valuable instruction, be put into the hands of youth of both sexes. Having said thus, we shall exhibit a specimen of his style and of his manner of drawing useful and important deductions from his lessons, from his concluding letter. The passage, too, is valuable on another account, as it contains some very just reflections on the treatment of the brute creation.

"We are now come to the conclusion of our survey of the wonderous works of the Deity displayed in the stupendous system of nature; and I am fully persuaded that you, as well as myself, will reluctantly take leave of so beautiful, so variegated, and so magnificent a view. At the close of our excursions, however, let us not have to reproach ourselves with having uselessly rambled through the immense fields of creation. The object of all physical research ought to be moral and intellectual improvement; and indeed the study of nature, exalting our admiration, is peculiarly adapted to inflame our love for the architect of the universe, the self-existent author of all existence. Our love of the Creator cannot, however, be more appropriately displayed, than by the exercise of universal benevolence towards his creatures. This important moral truth I have every where endeavoured to inculcate; and let it, my dear Sir, be impressed on your mind, and kept in your memory, that

> "——— the poor beetle that we tread upon
> In corporal suffering feels a pang as great
> As when a giant dies."

"This effusion of poetry speaks no other language than that of accurate philosophy; for there is every reason to believe, that the sensations of many of the most diminutive insects are as exquisite, and, consequently, their sufferings as acute as those of larger animals. The writhings of the poor worm, on which we accidentally tread, evidently show the pangs which it feels, shock the heart that is endowed with sensibility, and force it to lament the step which fortuitously caused these sufferings. Horrible, however, to relate, parents too frequently indulge their children in the wanton sport of torturing poor insects in a manner at which humanity must shudder. Although this horrid propensity may, at that early period of life, be attributed to want of reflection, yet, if indulged, it may settle into a habit of cruelty, and render their hearts callous not only to the sufferings of the brute creation, but to those of their own species. A parent, indeed, who encourages his child to torture a poor helpless insect, ought not to wonder if he afterward see him a murderer of his fellow-creature, which will very probably be the case, unless a want of courage, strength, or opportunity, prevent the exercise of his cruelty, or the terrific dread of the gallows restrain his hands.

"What

"What more advance can mortals make in sin,
So near perfection who with blood begin?" DRYDEN.

"The supreme court of judicature at Athens, to its eternal credit, punished a boy for putting out the eyes of a poor bird that unfortunately fell into his savage hands; and parents and masters should never overlook an act of cruelty towards any thing that is endowed with life and sensation, however minute and contemptible it may seem. No creature is mean or insignificant in the eyes of the universal Parent, the Creator of all beings:

"With Him no high nor low, no great nor small,
He fills, He bounds, connects and equals all."

"Yes, my dear Sir, great and little, important and mean, are relative terms, and distinctions of our own, which have no existence in the all-comprising view of the Creator and Governor of the universe.

"The consideration that all the felicity of animals is confined to the short period of the present life, without any hope or compensation in a future state of existence, ought to be an additional inducement to treat them with compassion. We ought to imagine every inoffensive animal which our wanton cruelty would deprive of existence, addressing us in the mouse's affecting petition:

"But if this transient gleam of light
Be all of life we share,
Let pity plead within thy breast
This little all to spare."

"These moral sentiments, so strongly inculcated by reason, are decidedly corroborated by Religion, sanctified by Scripture, and impressed by the discourses of Him from whom all Scripture derives its authority, and all true Religion its origin. The Redeemer of mankind reminds us that his Heavenly Father takes care to feed the ravens, and that the sparrows are not overlooked in the universality of His providence; which is sufficient to convince us that we cannot, without offering a gross insult to the Creator and Sovereign of the world, wantonly ill-treat any of His creatures, all of which are objects of His parental solicitude.

"In the system of nature, it is ordained by an arrangement, for which you will recollect the reasons already assigned, that animals should be conducive to the support of one another, and that all of them should be subservient to the interests of man, or at least subject to his reasonable will, although not to his wanton cruelty. When, therefore, we are obliged to kill any of them for our food, or to destroy for our safety such as are noxious, we ought to dispatch them expeditiously, and to render the pang of death as short and easy as possible."

The Manual of Youth. Containing, 1. Sixty Fables, French and English, ornamented with One Hundred and Twenty Cuts, representing the Subjects of the Fables in the French Part; and furnishing, in the English Part, a Series of Elementary Lessons in the several Styles of Drawing. 2. Remarks on Rhetoric, with various Examples on the different Styles, Figures, and Tones. 3. A large Collection of Extracts, in Prose and Verse, selected from the most approved Authors,

thors, English and French. By J. Ouesseau, A. M. 12mo. Pp. 420, 8s. Symonds. 1807.

IT was certainly a new thought, to combine a *drawing-book* with a French *Grammar*, and a *Treatise on Rhetoric;* and one which could only be expected from the inventive fertility of a *Frenchman's* brains. But, putting the *Elementary Lessons of Drawing out of the question*, which lessons consist in a number of indifferent wood-cuts, this Manual may serve as an useful school-book, for boys learning the French language. Several of the Fables, Monsieur Ouesseau informs us, "are founded on what are *commonly called* Æsop's Fables; but they have been treated in a manner which emboldens the editor to assert, that he has borrowed scarcely more than their titles." To this we answer, *tant pis*. What he means by Fables, which are *commonly called* Æsop's Fables, we are at a loss to conjecture; are they *not* the Fables of Æsop? As for the attempt to give the world an *improvement* of Æsop's Fables, it ought to receive praise for its boldness, whatever censure it may extort for its presumption. For our part, we confess, we are humble enough to be satisfied with these apologues; the wisdom and ingenuity of which, the wisest of the ancient Greeks were not ashamed to admire, and which have caused equal admiration from all succeeding ages to the present times. Nor has the specimen which M. Ouesseau has afforded us of his skill in the composition of Fables, in the least disposed us to accept him as an adequate substitute for the Grecian Fabulist. Two of the Fables, in this book, are his own. The *Two Rose Trees*, and the *Hawk and the Pigeons*. In the former we are presented with a dialogue between the Rose Trees and the Gardener; one of the Rose Trees submits to the *pain* of pruning, from a conviction of its tendency to do it good; the other, obstinate and perverse, resists the efforts of the Gardener, and remains unpruned. The consequence is, that in the Spring, the first bore abundance of Roses, and was an object of admiration to the whole village; while the last, became "yellow, withered, dying with shame and misery; and they were obliged to pluck it up and throw it on a dunghill." The moral of this fable is obvious enough, that boys should submit to correction for their own good; but Æsop (barring the gift of reflection and speech, &c. to his birds and beasts,) never outraged nature; he was always consistent; not so M. d'Ouesseau; for it requires not the skill of a florist to know, that although a rose tree which is pruned will bear more flowers, and make stronger shoots, than one which is not pruned, yet the neglect to prune it will not occasion it to wither and die. In the other fable he translates "s'abbatit doucement;" "stooped softly," it should be "hovered gently round."

The *Remarks on Rhetoric*, are short, single, and easily understood; and the examples are appropriate. The *Extracts* are very judiciously selected. We suppose they are intended to exercise the student in the necessary art of translation.

Etymological Exercises on the Latin Grammar, in Two Parts. By the Rev. William Johns. 18mo. Pp. 50. Longman and Co.

MR. Johns has had the advantage, which is possessed but by few writers, of submitting his rules to the test of experience. He is humble in

in his claims, but, as is often the case with genuine humility, meritorious in his efforts. He expresses a hope, that his book "will be found of some utility in initiating boys into the etymological part of Latin Grammar; in which they ought to be well versed, before they attempt to write constructional exercises." We are persuaded that it will prove of great utility in facilitating the attainment of this elementary knowledge; and be the means of saving considerable trouble, as well to the masters as to the boys.

The History of Mary Westley; or, The Warning. 24mo. Pp. 40. Hatchard. 1806.

THIS is a well-told tale, replete with natural incidents, containing many just and useful reflections, and conveying an excellent moral. It is intended chiefly for the instruction of females in the lower classes of life, who, we are sorry to say, stand most woefully in need of such instruction; and we hope that the opulent will be induced to purchase it, and to distribute it as extensively as possible. The story is that of the daughter of poor but honest parents, having a family of ten children, who goes to service. Her mistress, a worthy woman, takes pains to improve her naturally good disposition, by supplying her with a Bible, and other religious books, and by giving her much salutary instruction. During the absence of her mistress, however, Mary is persuaded by her fellow servant to go to the Fair; all her good resolutions fail her; she is tempted, and falls. Repentance follows, but she refuses to marry her seducer till convinced that he also has repented. The remarks interspersed throughout this little narrative, are greatly superior to those generally found in similar publications. The subject of *bribing* children to perform their duty, affords the intelligent author an opportunity to impress the following lesson on the minds of his readers:

"Though we must not always look for rewards when we do right, but do it because it is our duty; yet sometimes it *does* happen, that a good action is made the means, through God's providence, of bringing us the thing we wish."

When a man has seduced a woman, he is generally led to suppose, that, by marrying her, he not only makes her ample satisfaction, but makes ample atonement to his offended God for the sin which he has committed; or, rather, thinks that he has committed no sin at all. Not so the heroine of this tale, whose conceptions of right and wrong, of virtue and vice, it would be well for the debauchees and their victims, for the adulterers and adulteresses, in higher life, to adopt. "Mary thought very justly, that though the world thinks a woman who has forfeited her chastity, may recover her character by marrying her seducer, she is not less a sinner in the eye of God, and by marrying an unprincipled man she might be led into other crimes." A woeful instance has recently occurred in high life to exemplify the justice of this lesson. A young woman of good family gave her hand to one man while her affections were bestowed on another. In this she was guilty of the worst species of perjury and of prostitution. The parents, who urged her to marry, were highly criminal, and morally reprehensible for all her subsequent sins. The

man

man too who took her knew that he had not her heart, and was therefore a brute of the worst description. After her marriage, she met with her first lover, who seduced her. A divorce ensued; she married her seducer, and she has since left him to commit adultery with another. If any of the parties were possessed of feeling, they would experience a just, though not an adequate, punishment: at all events, this fact shows the danger of marrying an unprincipled man, and being thereby led into other crimes; and the equal danger of marrying an unprincipled woman.

The Pantheon, or ancient History of the Gods of Greece and Rome, for the Use of Schools, and young Persons of both Sexes. By Edward Baldwin, Esq. 12mo. Pp. 360. 6s. Hodgkins. 1806.

THE utility of a work of this kind cannot be disputed; the Heathen Gods are so interwoven with every species of poetry, that, without some knowledge of them, it is impossible to understand many a common song; but the adventures of these imaginary deities are so replete with impurity and immorality, that it requires no common care in a writer to render an account of them fit for the perusal of young persons. It is also of great consequence not to lead them astray by false representations of the influence of the religion of antiquity on the moral conduct of life. On this the author makes the following observation:

"By the word God, I need not tell you that we understand a powerful being, whom we cannot see, but who nevertheless is continually interfering with our concerns, bestowing upon us the various blessings of life, and sometimes punishing us for our faults.

"When the thoughts of men are turned to invisible beings who have power to benefit or hurt them, they unavoidably become anxious to obtain their favour.

"The opinion which different nations entertain concerning the natures and characters of their gods, constitutes their speculative religion; the means they employ to obtain the favour of these beings, constitute their practical religion or worship.

"To obtain the favour of the gods, the Greeks built temples, or edifices, to which they resorted at stated times, when they designed to recollect with reverence the characters and powers of their gods.

"In these temples they placed statues of the gods, that, by the sight of them, their fancy might be awakened, and their minds held attentive.

"In these temples they also offered sacrifices; that is, killed some of the most beautiful of their animals, and presented the first fruits of the earth, with costly gums and odours, in honour of their gods.

"In the temple, and ordinarily immediately before the statue of the god, was placed an altar, that is, for the most part a square pillar of stone, of inconsiderable height, but much greater bigness, upon the top of which they lighted a fire, and burned the fruits of the earth, and certain parts of the animals which they sacrificed, with costly gums and odours.

"For the due performance of these sacrifices there was a body of men called priests, who were clothed in white and other appropriate vestments, and were regarded by the people with peculiar veneration."

Common

Common readers lie under a great disadvantage when they come to the history of the gods of Greece and Rome: in poems and songs, such as are now written, Mars, and Venus, and dimpling Cupids, and jolly Bacchus, make so trivial a figure, that it is with difficulty we can be brought to think of them seriously, as the elements of a national religion: gods whose worship is obsolete, are like kings in exile, and excite very different emotions, from what they did when they were carried in state, and surrounded with a regiment of guards.

"That you may have a due conception of the seriousness and sincerity of the religion of the Greeks and Romans, it is proper I should tell you that Machiavel, the famous Italian political writer, ascribes the long course of the Roman prosperity in the first place to their religion; and he affirms, that 'for several ages, the fear of God was never more conspicuous than in that republic:' and Cicero, the great Roman orator, gives it as his opinion, that 'the Spaniards in numbers, the Gauls in bodily strength, the Carthagenians in subtlety, and the Greeks in genius, had exceeded his countrymen; but that there was one thing in which the Romans went beyond all the nations of the earth, and that was, in piety, and religion, and a deep habitual persuasion that all human concerns are regulated by the disposal and providence of the immortal gods.'"

This, in the first place, is an eulogium on idolatry, and attributes much good to an institution which is forbidden by a commandment of the Almighty, under the express penalty of his heavy displeasure; and, if we believe in the divine oracles of God, we ought rather to impute the fall of the Romans to their veneration for these idolatrous ceremonies, than impute with Machiavel their long successes to it. And the words of Cicero are obviously the words of a hypocrite; for though from the light of his own reason, and the writings of Plato, who seems to have caught some faint ray of divine truth, he was at least inclined to believe in a state of future retribution, it is obvious from many of his works, that he was not sincere in the belief of the idolatrous religion of his country.

Surely the loves of the Gods should not be detailed, as they are in Chapter xxiii, in a work like this; and the fable of Cupid and Psyche, which is an imitation of the sacred account of the fall of man, and is not mentioned by any classical author, might have been omitted. The author might also well have spared his trouble in representing all the gods of Homer as allegorical personages, that being long ago given up by all sober critics.

Some knowledge of the heathen mythology, as we have already observed, is a necessary part of the education of those who are not to pursue classical studies, where they will be acquired of course; but the mind of the pupil should be continually impressed with the idea of its falsehood and absurdity; and be shown, that many of the fables, such, for instance, as the war of the Titans, and Deucalion's flood, are gross corruptions of Scripture history, which is surprizingly left quite unnoticed by Mr. Baldwin.

MEDICINE,

MEDICINE, SURGERY, &c.

Anatomical Examinations: A complete Series of Anatomical Questions, with Answers. The Answers arranged so as to form an elementary System of Anatomy, and intended as preparatory to Examinations at Surgeons' Hall. To which are annexed Tables of the Bones, Muscles, and Arteries. 12mo. 2 vol. Pr. 575. 10s. 6d. Highley, London; Constable and Co., Edinburgh. 1807.

THESE examinations form a most useful vade-mecum for the medical student, whom it cannot fail materially to assist in the pursuit of his studies. But the use of them cannot be better explained than by the very intelligent author's own words.

"Anatomy must be learnt in the dissecting-room; it is only there, aided by competent teachers, that the student can acquire such information in this branch of his studies as will be practically useful to him. But in this pursuit the memory may receive great and important assistance from a short and clear account of the various parts of the body, to which the learner may refer, when the teacher is absent, or when alone he meditates on the subject of his labours. His memory may be further most usefully exercised by questions well adapted to the subject; they will lead him to form a just estimate of his acquirements and deficiencies, and this practice will give him a familiarity with examinations, the want of which often embarrasses those, who present themselves before the college of Surgeons.

"With a view to afford the anatomical student this species of assistance, the following work has been composed.

"The first part contains a complete and systematic series of examinations, where numerical arrangement will render it easy to refer to the respective answers in the second part.

"The second part is an elementary system of Anatomy, which may be read and consulted without any regard to the numerical references to the first.

The conception of this plan of elementary instruction is ingenious; and the author is entitled to great credit for the correctness which is visible in its execution.

A Practical Treatise on the superior Efficacy of Stizolobium or Cowhage, (the Dolichos pruriens of Linnæus,) internally administered in Diseases occasioned by Worms; wherein are exhibited a concise Statement of the Symptoms of the Disease, and the Uncertainty of most other Vermifuges now in Use. To which are added some other indigenous Anthelmintics of the West Indies; and several Cases not published in any of the former Editions. By William Chamberlaine, Member of the Royal College of Surgeons, London, &c. 12mo. Pr. 134. Highley.

THE chief object of this treatise is to recommend the use of Cowhage in the cure of *Worms;* though no inconsiderable portion of it is allotted to

to a general description of the different kinds of Worms, and of the well-known symptoms of the disorders which they produce. The author recommends the Cowhage to be exhibited in the form of an electuary. It is frequently used in the East and West Indies; and respectable testimonials are adduced in proof of its safety and efficacy. Cowhage is admitted in the Edinburgh Pharmacopœia.

Poems to Thespia. By H. Downman, M. D. 8vo. Pp. 106. Trueman and Son, Exeter; and Cadell and Davies, London.

TRUE to his Thespia as Petrarch to his Laura, Dr. Downman's muse is the very mirror of Courtenay. Her strains, however, are not to be censured for monotony, nor rejected for dulness; nor are they disgraced by those meretricious ornaments, and by that gaudy tinsel, the frippery of the Della Crusca school, which betray a poverty of thought, and a sterility of sense. They are, on the contrary, plain, simple, and unaffected; breathing the language of pure affection, without sacrificing sense to sound. We shall select two specimens, in proof of the justice of our opinion.

"I was not form'd for glory's arduous ways,
To toil with Science in her ample reign,
To bask in proud ambition's golden rays,
Or view with dauntless eye the carnag'd plain.

To some, Heav'n wills the scenes of public life,
As party bids assidnously to move;
To others, clamour and forensic strife—
To me, a mind, all indolence and love.

Unhappiness and care to Kings I give,
Expos'd they stand to every stormy gale;
On yonder hill's green side secure I live,
Or haste with pliant footstep down the vale.

Enough for me to join my Thespia there,
Arm lock'd in arm through shady woods to roam;
To tread unconscious, lost in rapture dear,
Nor gain till latest eve our distant home.

With her on turf, or mossy bank recline,
At her command invoke the artless muse,
Her unaverted cheek oft press to mine,
Or, as she smiles, my inmost soul effuse.

Such were the strains, which in the jocund prime
Of years, when fancy takes delight to dream,
I sung, nor spent a thought on future time,
Where rural Alpheus winds his scanty stream.

I sung,

I sung, each object pleas'd my partial sight;
The eddying rivulet, the new-shorn flock,
The meads with varied flowers of lustre bright;
The verdant hillock, and the barren rock.

Yet, tho' by kindest nature form'd, to stray
The sweet oblivious haunts of peace along,
Fate's tyrant voice, and unrelenting sway
Urge my slow step to join the bustling throng.

Resistance fails, and while I turn my eyes,
To catch, ye well known Scenes! a parting view,
Though I with unimagin'd fondness prize
Your lawns, and fairy glades; at once adieu!

But, oh, my Thespia! there the imperfect sound
Remains suspended on my trembling tongue,
Cold drops of limpid dew my brow surround,
And every nerve and sinew is [are] unstrung.

Again receive me to thy warm embrace;
Oh! were my bosom rivetted to thine!
The pangs we feel, the future ills we trace,
Nor language can express, nor thought divine."

"There are, who think mankind impell'd to rove,
By nature, vagrant as the uncertain gale,
Who laugh at vows of constancy and love,
As shadowy fictions, or a dotard's tale.

To these, my Thespia, silence is the best,
The only answer can be justly given;
Let them enjoy their dull unmeaning jest:
Can creeping mists pollute the face of heaven?

They know not love, nor e'er his semblance knew;
Intent on vulgar sources of delight,
Reason and truth elude their grosser view,
Clad in unborrow'd lustre, mildly bright.

In fashion's bowers they waste their transient day,
And lest a gleam of sense might touch the soul,
To ceaseless dissipation homage pay,
And giddy, drain her various-mingled bowl.

For them let secret pity drop a tear,
And nobly conscious of sublimer joys,
Self-satisfied her happier fortune bear,
And leave to change and vanity their toys.

A-sur'd

Assur'd the darling object ne'er can tire,
True love to each external good is blind,
Fix'd is the wavering pinion of desire,
Thought answers thought, and mind embraces mind.

Who judge like us, like us who feel, to those
Can wealth, or pomp, an added blessing give?
Their tender sympathy more rooted grows,
Till memory fades, their warm affections live.

Them should a smiling progeny amuse,
The infant race their mutual cares employ;
This gift should wisest Providence refuse,
No pining discontent embitters joy.

Nor time, nor adverse fortune can divide
The attractive, firm, uninterrupted band,
In strictest knot of cordial union tied,
And safe from every power, but death's command."

Musical Dramas, with select Poems and Ballads. By John Rannie. 12mo. Pp. 289. Allen.

THE Dramas are, *The Cottage of the Cliffs*, taken from the ancient Ballad of Gill Morrice, from which the tragedy of Douglas is also taken; *The Exiles; The Deserted Tower*, taken from an old song in Percy's Collection, (as the other is,) called *The Heir of Linne*; *The Convent*, taken from Mr. *Lewis's Monk; The Lowland Lassie*, acted once for a benefit; and *Job*, a sacred Drama in three parts.

The dialogue of these Dramas is sometimes in prose, and sometimes in blank verse, according to the dignity of the persons, a practice which we shall not venture to condemn, as it is authorized by Shakspeare and all our earlier dramatic poets; but why songs are inserted in pieces intended for reading, and not for representation, we do not exactly see. Songs in a Drama, to those who prefer sound to sense and interest, may be very agreeable; but they, undoubtedly, abridge the pleasure of those who come to the Theatre to be amused with interesting dialogue and situation, and pathetic or humourous incidents; and in Dramas that are performed, we should wish them to be printed, if it were not impossible to follow the singer, and comprehend the words of the air, if we had not them before our eyes; but in Dramas intended for the closet, they are merely excrescences that disfigure the composition.

In the dialogue there is little either to praise or censure, and the Poems and Ballads partake of that quality which Horace declares to be inconsistent with the character of poets. We must farther remark, that those parts of the Dramas which are obviously blank verse, are printed as prose.

DIVINITY.

DIVINITY.

A Charge delivered at the Primary Visitation of the Reverend the Archdeacon of Sarum, on the 9th, 10th, 11th, and 12th of July, 1805. By the Reverend Charles Daubany, Archdeacon of Sarum, 8vo. Pp. 32. Rivingtons.

WE know not by what accident this excellent charge has remained so long unnoticed. It contains a variety of truly apostolical injunctions, and displays all that sound and deep knowledge with which every former production of this venerable author abounds. He first notices on the origin of the office of Archdeacon; then traces the use which it was destined to answer, and marks the neglect into which it has fallen, through the relaxation of discipline, so remarkable in later times. He next delineates the features of the present age.

"The character by which the present day is distinguished, is a relaxation of religious sentiment, which has generated more or less a licence of opinion inimical to existing establishments, by inculcating on the mind of the individual a dangerous belief, that his own private notions, however imperfectly formed, provided they are sincerely maintained, are to constitute the standard for his own actions. This principle, which supersedes the experience of all ages, and the wisdom of every human institution, though inadmissible under, because incompatible with, any civil government, is still considered to be a principle which may be safely exercised without controul in the affairs of religion.

"It is not my present business to mark the line within which this principle of private judgment may be exercised; but, after adverting to its present prevailing influence, in the production of an almost total indifference with respect to all modes of worship, to point out, consistently with my duty, the means best calculated to counteract the evil to which it too generally leads."

These means, then, this pious labourer in the Lord's vineyard proceeds to indicate; and endeavours to enforce the adoption of them; for truly does honour of the evil "whether the cause from which it springs be admitted or not, the obvious suggestion of sound wisdom will be, that the best antidote against it should be timely provided." The effect to be expected from the alarming separation from our Church, should it be carried to that extent which present appearances almost justify us in apprehending, must be the ultimate destruction of our establishment. For should the time ever arrive, which God forbid, when the number of Christians without the walls of the Church shall exceed in any degree that of those assembled within them; the ground of public opinion on which every establishment, *as such*, stands being withdrawn, I see nothing, according to the general course of things, that can prevent its falling to the ground. In this view of our subject, the language of the wise Cato becomes most applicable to the situation in which we Ministers of the Church are at this time placed.—"Hoc nisi provideris ne accidat, ubi evenerit, frustra judicia implores."

Mr.

Mr. D. disclaims all intention of introducing this subject for the purpose of creating alarm; but asserts, that the prophecies of the New Testament justify the expectation of perilous times in the *latter* days; and thinks that the signs of the *present* are such as to create an apprehension that those days are come. He considers the alledged grounds of separation from the Church, by the larger description of Schismatics, which are not objections to its fundamental doctrines, nor even to its forms and ceremonies; but, forsooth! to the *insufficiency* of its Ministers.

"Now, were this complaint brought forward only by ignorant irregular preachers, with the view of securing to themselves a more numerous congregation, by a studied depreciation of the labours and qualifications of the established Minister; though in such case, so far as the complaint might operate on the public mind, it would be by no means to be disregarded; yet, when it is considered as occasionally proceeding from those who are not only qualified to form a more correct judgment on this head, but who would moreover be thought to be well-affected to our establishment; it constitutes a complaint, which challenges the most serious attention. And although general charges are rarely the product of candid or judicious minds, and, in this case, are much more readily brought than substantiated; still, if they become personal charges, by being made to bear on the professional conduct of each individual concerned in them, they may certainly be turned to profitable account.

"The charge generally brought against the present Ministers of the Church is, that the Gospel is not preached by them. It scarce need to be observed on this head, that, should that be the case, we may, Brethren, of all men, have the most serious responsibility to look forward to. But instead of dismissing this charge, as containing altogether notorious calumny, which, in most instances, we trust, we should be warranted in doing, let us admit it to be, in some degree, well-founded; if it be only for the sake of the advantage to be derived from a more diligent attention to those points of professional duty, in which it presumes us to have been wanting. It was the remark of a very sagacious writer, that "the success of sects has, in general, been owing to their making greater pretences to purity and gospel perfection than the established Churches; and to their both teaching and practising some necessary duties, which established Churches have too much neglected in the corrupted state of Christianity." Should this remark apply in any degree to the present state of things in the Church, the obvious inference from it will be, that even those who differ from us most, may, in some points, exhibit models not unworthy of imitation; and therefore, although we cannot approve their principles, we may still derive something from their conduct.

"And though I dare not absolutely say with a great authority, that 'were the common people nourished with the sincere milk of the word by their proper pastors, they would refuse a drink of doubtful quality mingled by a stranger; or that, under such circumstances, our churches would be thronged, while the walls of the Conventicle would be deserted;' because, alas! in the disgraceful annals of modern itinerancy, many proofs in point might, I fear, be brought against me; still I do not hesitate to say, that no advantages of education, however on other accounts desirable, will compensate for a radical defect in the discharge of our ministerial office; and that even those '*blue aproned men*,' (as Bishop

Hall calls them) 'who never knew any better school than their shop-board,' should they actually preach the truths of the Gospel, with whatever inconsistent, offensive, and even blasphemous positions those truths may be mixed, will not fail to draw away hearers from the most dignified and learned divines, who preach them not. For in this case, my Brethren, we are concerned about *essentials*, which admit of no alternative. Whilst the public mind is become so estranged from that confident respect, which heretofore generally attached to the commission which we bear, that we must expect, at this time, to receive credit for nothing but for the real intrinsic value, considered in the evangelical sense, of the doctrine we deliver."

This is truly Christian advice; but we very much fear that the high authority, here quoted, has drawn a false conclusion from his premises; indeed our experience enables us to contradict the assertion; for, certain it is, that a wild enthusiast who does not preach the Gospel, and whose harangues resemble more the ravings of a maniac, than the admonitions of a rational being, has sufficient influence over the multitude, to draw them from their Parochial Churches; and this, not unfrequently, where no possible blame can attach to the Clergyman.

The Archdeacon's advice, respecting the behaviour of a Clergyman, is so truly excellent, that we cannot forego the pleasure of transcribing it.

"It is a remark not uncommonly made, that what may be done by a Christian without offence, may also, without impropriety, be done by a Clergyman. But this remark is certainly founded in error; an error which, in its application to our present subject, may be productive of most important effects. The example of the Clergy is at all times necessary to enforce the precepts [which] they inculcate. A Minister of Christ, therefore, should abstain from *apparent*, no less than from *positive*, evil; because his influence on the public mind should be preserved in as unimpaired a state as possible. Should therefore his indulgence in pursuits and amusements, in themselves indifferent perhaps, when considered with respect to others, tend in any degree to lessen that reverence for his character, which is essential to the effectual discharge of his important office; should he not be able to restrain himself from temporary gratification that is to be enjoyed at such an expense, with what grace will he preach to others the necessary practice of self-denial on still more important occasions? To all such cases, the doctrine of *expediency*, on the authority of St. Paul, strictly applies. For in matters which may affect the salvation of others, admitting that they are allowable in themselves, the charity of our religion calls on us to respect even the scruples of our weaker brethren. It is the position of St. Paul, that 'when we sin against the brethren, and wound their weak conscience, we sin against Christ.' 1 Cor. viii. 12.

"When, therefore, (to make use of the language of pious Bishop Bull,) it is considered how many ways there be, whereby a man may involve himself in this guilt; as not only by an openly vicious example, but even by a less severe, prudent, and wary conversation; not only by actions directly criminal, but by lawful actions to weak brethren; not only by a gross negligence and supine carelessness, but by every lesser remission of those degrees of zeal and diligence, which are requisite in so

important

important an affair; in a word, by not doing all that lies within our power to save the souls committed to our charge; when we consider this, no minister of Christ will dare to plead not guilty before the great Judge of Heaven and Earth."

There never existed a greater necessity for impressing these truths on the minds of our Clergy, than at the present day; not only on account of the increased, and increasing number of enemies to the Church, but on account of the visible relaxation of discipline, and the consequent looseness and levity of manners. When we see a Clergyman, by a shameful abuse of his talents, translating an immoral song into a dead language; when we see him frequenting the haunts of fashion, parading the circles of the great, giving feasts and routs, and, in short, leading a *worldly Life*; we cease to wonder at the contempt in which he is holden. Amusements *should* be the *recreation*, and not the *business*, or the *study* of a clergyman; and he should be particularly select in the choice of them. He should, above all, be deeply impressed with the conviction, that the life of a *Priest* and that of a *Man of the World*, are utterly incompatible. —This charge reflects great honour on the worthy Archdeacon, to whose professional labours the public are infinitely indebted for much valuable instruction, calculated to make them "wise unto Salvation."

REVIEWERS REVIEWED.

DR. PRIESTLEY'S LIFE AND THE EDINBURGH REVIEW.

TO THE EDITOR OF THE ANTI-JACOBIN REVIEW AND MAGAZINE.

SIR,

THAT part of your Review which is allotted to strictures on the Reviewers, I have always looked upon as one of the most useful portions of your incomparable work. The animadversions on that heretical, but, alas! popular work, the Edinburgh Review, are highly proper and necessary, in an age so inclined to heresy, both political and religious, as the present. Permit me to add a few strictures on two passages in the last Number of that dangerous and deceitful work. In page 149, the following passage from that atrocious work, the Life of Dr. Priestley; viz. ("I used to make no scruple of maintaining, that there is not only the most virtue and happiness, but even the most true politeness, in the middle classes of life,") is quoted with approbation; and not only so, but it is said to be the opinion of all the intelligent part of the MIDDLE class, and they even *suspect* that it has made some converts among the higher orders. We cannot sufficiently commend the modesty with which they intimate their *suspicion* that such an opinion is entertained by some of the higher ranks. It cannot be supposed that *their* associates are of a very elevated description. They think fit, however, notwithstanding their obscurity, to tell the people of England, on the authority of the arch-fiend of heresy, and of their own pot-companions, (for such we suppose they mean, when they talk of *the intelligent in the middle ranks,*) not only

that they are happier, not only (as has before been insolently said) that they are more virtuous than their superiors, but even that they are more polite than that part of mankind to which a celebrated orator has given the appellation of the Corinthian capital of civil society. It is a lamentable thing that there is no law which can reach the promulgators of such opinions as these, so flattering to the levelling spirit which marks the present most degenerate age; but on that very account it becomes the more a duty to animadvert upon them with the utmost severity. The other passage, which it was my design to comment upon, is in page 202. In the Review of les Templiers, in which they dare to assert, as if it had been a thing universally allowed, that it is not for man to punish heresy!! Has not the wisdom of our ancestors then made laws against heresy? and shall we presume to arraign them? Shall ordinary crimes meet with severe punishments, even in an age so dissolute as the present, and shall this greatest of all crimes go unpunished? But it would be a waste of argument to reason with those who hold such notions; to state them, is sufficient to expose their flagitious absurdity. Unwilling, therefore, to occupy any longer portion of your invaluable miscellany.

I remain yours, &c.

ANTIHERETICODEMOCRATICUS.

BISHOP OF GLOUCESTER'S THOUGHTS ON THE TRINITY, AND THE MONTHLY REVIEW.

TO THE EDITORS.

GENTLEMEN, *Canterbury, Nov.* 21, 1805.

HAVING often thought your time well employed in reviewing the criticisms of other Reviewers, I beg leave to call your attention to the Monthly Review for October last, wherein the Bishop of Gloucester's Thoughts on the Trinity are, I think, injudiciously and unjustifiably treated. I have read Sherlock and Trap with great satisfaction, as well as a more modern Publication, Jones's Catholic Doctrine of the Trinity. These, and others, together with the above work of the Bishop, have convinced me that the Trinity in Unity is to be worshipped. But our Reviewer says, that the arguments of the learned Bishop are fallacious and delusive; and though he allows, "we are enjoined Baptism in the name of the Father, of the Son, and of the Holy Spirit," he adds, "are they any where said to be three persons constituting one Godhead? that we have not Father, Son, and Holy Ghost, mentioned together, except in the baptismal ordinance, and in a Doxology or benediction at the end of one of St. Paul's Epistles, For 1 John v. 7, is now abandoned by all the learned as spurious." He then asserts, that our Saviour, after the miracles which he did upon earth, and foretelling his death and resurrection, did not by his appearance again after death prove his nature divine: notwithstanding our Saviour has said, when speaking of himself, I and my Father are one. And as to the Apostle's Creed, he remarks, "That man must be a keen discerner of mysteries, who can see the Trinity in this Creed; which respects not the eternal generation of the Son, but merely the generation of Jesus Christ in the womb of Mary!" For my own part, I always thought, that in repeating that Creed I declared my belief in God the Father,

Father, God the Son, and God the Holy Ghost. I hope and trust that you, or the very able, learned, and respectable Bishop himself, will soon take such notice of these and other criticisms as they seem to me loudly to call for; and am, Gentlemen, with great respect,

Your most obedient Servant,

FIDELIS.

THE MONTHLY REVIEW.

TO THE EDITOR OF THE ANTI-JACOBIN REVIEW.

SIR

IN a criticism in the last Monthly Review on the Poems of a certain Miss Laura Sophia Temple, among several objectionable rhymes, we find *break* and *wake* objected to; how would this sagacious critic pronounce *break?* would he give the diphthong the same sound as it has in *weak?* and, on the same principle, would he call for a pound of beef *steeks* at Dolly's? If we are to judge of rhymes by the eye, and not by the ear, as directed by general use,

Quem penes arbitrium est et jus et norma loquendi:

then we may say that *rough* and *bough* are good rhymes, and *blow* and *dough* bad ones. I am, &c.

A. B.

MISCELLANEOUS.

THE PICTONIAN PROSECUTION.

AFTER our concluding article on this topic was published, we learnt that the Privy Council had made a *second* Report, on the subject of the charges preferred *jointly* against Colonel Picton and Commodore Hood, by that wholesale accuser Mr. William Fullarton, F. R. S., highly honourable to the parties accused. Any person, who had laboured through the ponderous productions of the accuser's pen, would easily conceive what his feelings would be, on the total frustration of his projects, the failure of his promises, and the disappointment of his hopes. But we are not prepared to say, whether he has had again recourse to his prolific pen; because, if he had, it is possible that the deformity of its past offspring would deter any Printer from giving birth to its new produce; though persons who could write a decent hand could certainly have been found in the neighbourhood of *Hounslow*, to *transcribe* what it might have been deemed imprudent to print.—Be that as it may, some friend or parasite of this worthy gentleman, has found means to usher into the world (unknown, beyond all question, to Mr. Fullarton,) the notable production of some prostitute muse, with a view, no doubt, to gratify those *amiable* propensities which are so manifest in all *his* literary progeny.

It

It is to this production that a correspondent alludes in the following letter *.

"TO THE EDITOR OF THE ANTI-JACOBIN REVIEW AND MAGAZINE.

"SIR,

"A SPECULATIVE observer presumes, with becoming deference, that it is indispensably incumbent upon Mr. Fullarton, F. R. S., (the versatile pens of whose partizans are no less prolific, classically, in verse, than his own is in prose, as is fully exemplified by *his* sophistical productions in quarto, and *their* satyrical effusions in demi-folio, transmitted, most courteously, to the members of his Majesty's Privy Council,) unequivocally to explain, in order to obviate unfavourable insinuations and interpretations, by virtue of what private instructions he was authorized to investigate, with the aid of his associates, the conduct of Colonel Picton, retrospectively, during his administration at Trinidad, having been superseded as governor, by the government being put in commission, and appointed a subordinate commissioner. Otherwise, it is conceived, he cannot but subject himself to be considered as an invidious, insidious accuser, or informer; nay, even supposed possibly to have been actuated by motives not very honourable, arising from disappointment in his

* To some of the copies of this precious effusion, sent by *post* to different noblemen, was prefixed the following *elegant* and *charitable* jeu-d'Esprit! Mais quel Esprit? L'Esprit de — Non;—L'Esprit de son Genie, le Diable!

"The first petition laid upon the table of the House of Lords by Lord Walsingham had at the top of the list of names that of THOMAS PICTON, whose unprecedented cruelties have added tenfold miseries to the unhappy African captives, and call aloud upon a British Parliament to put an end to this inhuman traffic, which *under such* British governors deluge our colonies with human blood."

So that Colonel Picton cannot, as the proprietor of a considerable estate in Trinidad, which will not only be materially injured, but totally ruined, by the abolition of the slave trade, (a measure by which *real justice* will be sacrificed at the shrine of *spurious humanity*,) avail himself of the privilege of a British subject, and petition Parliament on a matter in which his own interest is most essentially involved, without being liable to these dark and fiend-like attacks on his character. But such is the spirit which has marked all the proceedings against this gallant and worthy officer; who has had a criminal inquiry and a criminal prosecution hanging over his head for three years; during which time he has been held to excessive bail, no less than *Forty thousand Pounds*, while his absence from his colonial estate, and his inability to follow his professional pursuits, together with the enormous expense of the prosecution, for having suffered his lenity to inflict a slight punishment where his justice should have consigned the thief to the gallows, must have impaired his fortune in a very great degree. There is no punishment which the law could inflict, for any crime short of felony, so severe in its effects as that which has already been experienced by Colonel Picton, whose *innocence* has been proclaimed

his concerted views of emerging from indigence to affluence; for it appears evident to demonstration, that no such power, or authority, was legally invested in him, as first commissioner, by the public and authenticated commission, under the Royal Sign-Manual.

February 5, 1807. PHILO-VINDEX."

We, too, have been honoured with this production, which is a most malignant libel upon many leading members of the Privy Council, who have attended the investigation of Mr. Fullarton's charges. As we think nothing can mark, in such strong colours, the genuine spirit with which the prosecution, or rather *persecution*, of Colonel Picton, was undertaken and pursued, as the paper before us, we shall not scruple to reprint it.

THE PICTON VEIL;

OR,

THE HOOD OF WESTMINSTER.

" See GRENVILLE head the mighty troop
Of *legal* Statesmen in a groupe;
Dimly he views them through *his Glass* *,
And *drills* his followers as they pass.
The outward vision true 'tis dark
But had great justice' vital spark
Clear'd from dull mist the *mental sight*,
His *Conduct* then, had *stood the light*.
It bodes our country little good
When murder's cover'd by *a Hood*.

And lo! where humbled in the dust
Sits him, who holds the *sacred trust*,

---

proclaimed by the decision of one of the most competent and most honourable tribunals in the country, sanctioned too by the approbation of His Majesty! And who, and what is the man so used? As brave and as skilful an officer as any in his Majesty's service; one who has secured the applause and esteem of some of the highest ornaments of his profession; a man, with a richly-endowed and highly-cultivated mind; of most enlarged and honourable sentiments; of mild and gentlemanly manners; ardent in his pursuits; firm and resolute in the discharge of his duty; but humane, charitable, generous, and good! Such is the man whom Mr. William Fullarton has dared, in his various memorials, to brand as a murderer, as an enemy to the human race!!!—Let this self-sufficient and foul-mouthed Scot learn, from one who espoused the cause of his opponent solely from a regard to truth, and from a sense of justice, that while he would glory in the name, character, and qualities of THOMAS PICTON, not the wealth of *Ireland*, nor even that of *India*, could induce him to take those of WILLIAM FULLARTON.

* " Lord Grenville wears spectacles."

Keeper

Keeper of Conscience to his King,
His own seems lost, no power *to sting*;
Or it had whisper'd in his ear:
Will't thou a murd'rer dare to clear
And *plead* to the *Great* Judge of all
That to obey proud Grenville's call
Justice and *Mercy* both must fall.
It bodes our country little good
When murder's cover'd by *a Hood.*

Next ELDON comes of palsied mind
But *half* to good or ill inclin'd,
Still not like ERSKINE did he yield,
For *three whole years* he kept the field,
Feebly held justice with *a straw*
Nor *sanction'd* murder by a law.
It bodes our country little good
When crimes are cover'd by *a Hood.*

SIDMOUTH, who at the Board *presides*,
By Grenville's *Fiat* he abides,
The Doctor's conscience feels no *Qualm*
An *Opiate* has procur'd a calm.
'Tis Grenville must the risk endure
Should *too much blood* require a cure.
It bodes our country little good
When murder's cover'd by *a Hood.*

ANSTRUTHER also must attend
As Grenville's and *Lord Wellesley's* friend,
His part to shelter *eastern crimes*,
Guilt *he won't* see in *western climes*,
His principles *must meet the times.*
It bodes our country little good
When murder's cover'd by *a Hood.*

Here follows a stiff *legal plant*
Master of Rolls, SIR WILLIAM GRANT,
In Politicks tho' quite *ajar*
He hopes to heal the recent scar
If yielding now to the *great flood.*
He helps to screen *a man of blood*
In measured words and accents slow
He sets at nought, *sad scenes of woe.*
It bodes our country little good
When murder's cover'd by *a Hood.*

See! CASTLEREAGH with dauntless front
Who in Hibernia bore the brunt
Of *flogging*, *torturing* without end.
In *soul ally'd* as Picton's friend,
No wonder he his voice should raise
To sound aloud a murd'rer's praise.

It

It bodes our country little good
When crimes are cover'd by *a Hood.*

Recorded on the list of fame
SPENCER, high stood thy honour'd name
Brought *now* to hide a culprit's shame,
Grenville has got thee joined with *Knaves*
To turn free Britons into slaves
Who under thee, *once rul'd the waves,*
It bodes our country little good
When murder's cover'd by *a Hood.*

Say MOIRA by what *Ordinance*
Dost thou with visage black advance?
'Tis *fear* has bound thee fast in chains,
Leads thee to shroud *the ghost of Haynes* *,
And with fresh guilt *renew* thy stains.
It bodes the country little good
When murder's cover'd by *a Hood.*

WINDHAM, thy *metaphysic* mind
That *turns* and *twists*, excuse can find,
For *Baiting Bulls* or human kind,
Though *great* they call'd thee, yes, 'tis fact,
Now thou art *dwindl'd* down t'enact
Proud Grenville's purpose, or the *Training Act.*
It bodes our country little good
When murder's cover'd by *a Hood.*

Oh! FULLARTON the *brave* and *good*
With noble firmness, thou withstood
Torture and waste of human blood.
Long may a God of mercy spare
Thy life unto thy country's prayer,
'Gainst tyrant foes to prove her shield
Either IN COUNCIL or the field.

The very malice of the Devil is here displayed; whoever wrote it is nearly allied, in spirit, to the father of lies. Colonel Picton, against whom there is a criminal prosecution still pending, (carried on by Mr. Fullarton's Attorney,) is called a *murderer*, and some of the highest and best characters in the kingdom are branded as partisans of *murder!* The man who could write or circulate, or cause to be written or circulated, such a paper as this, under such circumstances, must have a heart as depraved, corrupt, malignant, and wicked, as the wretch who way-lays the unsuspecting traveller and stabs him in the dark. The allusion to the execution of the rebel Haynes, by command of Lord Rawdon, is rather

* "Colonel Isaac Haynes, *executed* by Lord Rawdon, *without trial*, in America."

unfortunate,

unfortunate, though the motive of it be too obvious to escape notice. That transaction was highly honourable to that noble officer, who ever was, and is, incapable of any act incompatible with the finest feelings of honour, or the most rigid principles of justice. It is well known that Haynes had been taken prisoner, (and might, in the first instance, have been executed as a *rebel,*) and released on his parole; which he had, like numbers of his perfidious countrymen, most treacherously broken. His life therefore was doubly forfeited; and if Lord Rawdon had not made an example of him, he would have been guilty of a gross breach of duty. The words printed in Italics, "*executed without trial,*" are borrowed, no doubt, from Mr. Fullarton's precious quartos of literary lumber; in which, as our readers will recollect, the arch-accuser first expressly charges Colonel Picton with having executed persons without trial, and afterwards asserts, that he did not mean to say that any person had been executed without some kind of trial. If Mr. Fullarton had taken the trouble to question his friend General Maitland, who commanded at Saint Domingo in the last war, that officer would have convinced him, no doubt, of the necessity which sometimes exists, for a military commander to make signal examples of severity, and to execute criminals *without trial.* Or, if he will seek for a less exceptionable example, he will find it in the conduct of that ever to be lamented officer Sir Ralph Abercrombie, whose humanity no man will dare to impeach. The executions without trial in Trinidad were like those in America and the West Indies, acts of necessary severity, sanctioned by martial law, and prescribed by military Duty.

The idea that Lord Spencer could join in any scheme for turning "free Britons into slaves," could never have entered the head of any human being, who knew any thing of the heart and mind of that worthy nobleman; which are calculated to do honour to any station in which it may please his Sovereign to place him. Nor could any one in whose bosom malice and disappointment did not quench every honest and honourable feeling, so libel Lord Castlereagh, who is generally beloved in his native country, and who deserves to be beloved by all who know how to estimate the best qualities of human nature. But it were an endless, as indeed it is a superfluous task, to point out all the lying inventions of this miserable Poetaster, whose finale, however, it must be admitted, is admirable; for there, after having condemned some of the best and most honourable men, he, with perfect consistency, praises Mr. Fullarton, F.R.S. "Fullarton the *brave* and *good!!!!*" Risum teneatis amici? Not knowing what progress the little convicted thief and prostitute, the mulatto Louisa Calderon, has made under the tuition of the Honourable Mrs. Fullarton, we cannot say whether she is yet capable of weaving such a *black veil* as that before us; it savours so much, however, of *persecuted innocence*, that we are more disposed to assign the honour to her than to any one else; indeed, it exhibits a kind of *mulatto metre*, neither one thing nor the other, neither poetry nor truth.

It must be observed, in conclusion, that the Paper is published without the necessary addition of *the Printer's name and place of abode.* This the *law* imperatively requires; but this the *Poetaster* peremptorily forbade; but as we value the former rather more than the latter, we hereby promise A

REWARD

REWARD OF TEN GUINEAS (to be paid by the Publisher of *this work*) to any person who will supply such legal proof as shall be sufficient to convict the Printer who has been guilty of such a breach of the law.

TO THE RIGHT HONOURABLE JOHN SULLIVAN.

SIR,

MEN who are conscious of having vulnerable points in their public characters, should be careful how they place themselves in situations that may lead to a retrospect of their past conduct. Well had it been for you, had you exercised this prudent caution. But in stepping forth to vindicate your fair fame, against the aspersions of Colonel Draper, for the part which he charged you with having taken in the extraordinary proceedings against Colonel Picton, you appear either to have flattered yourself, that time had kindly thrown the veil of oblivion over certain past transactions, or arrogating that respect to authority which is due to virtue alone, to have thought that rebutting the accusation by a positive affidavit, would at once decide the cause, and lay your assailant at your feet.

In our endeavours to discover truth, respect to rank and station should not carry us so far as to make us lose sight of probability; and when affidavits of different persons stand in direct contradiction to each other, we ought impartially to consider the motives and interests of the respective parties. Here, on one side, we have Dr. Lynch swearing positively to a fact, which you, on the other side, by your oath, as positively deny. He, totally unconnected, and even unacquainted, with either Colonel Picton or Colonel Fullarton, you the intimate and confidential friend of the latter. He, having no interest whatever in the question, charging you with insidious insinuations against the honour of an officer, whose praises, both from his Sovereign and his superiors in every department were then resounding in your ears;* you, having every thing dear to

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* *Extract from Lord Hobart's Letter to Colonel Picton, dated June* 29, 1801.

"The ability and zeal you have uniformly shown in administering the affairs of the island of Trinidad, and the honourable testimony borne to your conduct by the commander in chief of His Majesty's forces in the Leeward and Windward Charibbee Islands, on every occasion, have induced his Majesty to appoint you to the civil government of that valuable island; and I have the satisfaction of enclosing herewith your commission, and the instructions under His Majesty's sign manual, for your guidance in executing the duties of that office."

Another, dated July 9, 1802.

(Communicating to him the determination of His Majesty's ministers to put the government of the island into commission.)

"The experience of your conduct, from the time the island was first placed

to you at stake, to vindicate yourself from this imputation. Your affidavit, too, putting the proceedings in a shape which precludes all inquiry into the real facts or merits of the case. A civil action, in which a justification might have been pleaded, not a criminal information, which bars it altogether, is the mode of prosecution to which a mind conscious of right, and anxious for complete vindication, would naturally have been expected to resort; for deceit may seek a covering, but truth goes naked and without disguise.

When conflicting testimonies are put into the opposite scales of justice, the weight of character will incline the balance; and this reflection led me to inquire into your past conduct. Had that been ever pure and noble; had a high sense of honour distinguished your career through life, had integrity stamped your conduct in every public situation, I should have declared it impossible that you could in this instance have acted so unlike yourself, and at once have acquitted you of the imputation.

The experience which I have had of mankind, has taught me to judge of men by their associates; and I confess, that on this principle, my expectations of finding any very immaculate character among those who honoured Mr. Fullarton with their friendship and patronage, were not very sanguine. I gave the public the result of my first researches, (which fully justified this sentiment,) in the history of your transactions with the ship Elizabeth; intimating my intention to resume the correspondence, when the trial of your criminal information against Colonel Draper should have taken the seal off my lips. Thus much, however, I may and will now say, that, in my humble opinion, no impartial man, who has attended to the conduct of Colonel Fullarton from his first arrival in Trinidad *, (even

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placed under your charge, has induced His Majesty to select you as one of the persons to whom this important trust shall be confided."

Another, dated July 19, 1802.

"The first official notification I have received of any dissatisfaction at your government, has been from yourself; and I can only observe, that the zeal and ability you have uniformly shown in maintaining the security and tranquillity of the island, during the very critical period of your command, would alone call upon me to receive any accounts of that kind with the greatest circumspection."

Lieutenant-General Grinfield, Commander of the Forces in the West Indies, to Lord Hobart, dated August 11, 1803.

"Circumstances unexpected by Colonel Picton, or by any other person, have placed him for a little time in a disagreeable situation; but I am fully persuaded his general conduct has been such as will convince the world of his merit, and his fame will rise the higher for the unmerited persecution under which he now labours."

* Ere less than six weeks after his arrival, on the 12th of February, 1803, he made the following motion in council:

"That there be produced a certified statement of all the criminal proceedings which have taken place since the commencement of the late government;

(even as described by himself,) and noticed the various unguarded admissions in his writings *, can otherwise than suspect that a plan was concerted against the honour of Colonel Picton; and that his colleague would not have acted as he did, unless he had been previously assured of powerful support and protection.

In resuming my correspondence with you, I did intend, in the discharge of my duty as a good subject, at once to have appealed to those who preside over the affairs of the state, whether a man who had demeaned himself as you have done in your concern with the ship Elizabeth, was fit to hold any situation of public trust or emolument, or to be admitted into the councils of his Sovereign? The period for this appeal is not yet ripe; but the summary of your narrative of attested facts shall not pass without immediate notice.

It is, I believe, the first instance on record, of any man premising what he evidently meant as his vindication, with an absolute avowal of the whole offence of which he was accused: unqualified too with one single sentiment of shame or contrition, but urging, as his sole extenuation, that others were as bad as himself. Are vice and virtue then convertible terms? and does the former change its nature, and lose its turpitude, when sanctioned by example? As Regulus justly says, in Metastasio,

> "Dunque un delitto
> Scusa è dell' altro? E chi sará piú reo
> Se l'esempio e' discolpa? †

You tell us, with all the sang froid imaginable, that "in the year 1772, the embarrassed state of the company's affairs in England having made them judge it expedient to limit the remittance through their treasury to a very small amount, and at a very reduced exchange, the necessities of their numerous servants abroad compelled a very general recourse to foreigners; and the French governors of Pondicherry and Chandenagore became the medium of British remittance between India and Europe, and continued to be so until 1775, when they failed in debt to British subjects nearly one million sterling; and that it is in evidence upon the records of the company, that your negotiation with the French house of Admyraald, relative to the ship Elizabeth, in which you ultimately became interested,

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government; together with a list, specifying every individual, of whatever country, colour, or condition, who has been imprisoned, banished, fettered, flogged, hanged, burned, or otherwise punished; also specifying the dates of their respective commitments, trials, sentence, periods of confinement, punishments, and of all those who have died in prison." Vide Colonel Fullarton's Statement, &c. p. 44.

* "Nothing but indications of coinciding sentiments, on the part of Commodore Hood, could have encouraged me to undertake *a task so delicate and so arduous.*"

"From the moment of my first arrival in Trinidad, I felt so much delicacy on the subject of the relative situation in which I was placed by *superseding* Governor Picton."—Vide same work.

† Is then one crime an excuse for another? who shall hereafter be guilty, if example be a justification?

was

was concluded in September 1776; that it was undertaken *solely with a view to the remittance of property from India;* and that the mode of remitting through foreigners had originated in a necessity which the exigency of the company's affairs had imposed upon ALL their servants."

Now either these assertions are true, or they are false. If they are true, what a scene of iniquity is here disclosed! Peculation and rapacity carried on to such an extent, by the servants of the East India Company, that in three years they lost near a million of money, illegally remitted through the channels of the governors of Pondicherry and Chandernagore alone; exclusive of the remittances made through the medium of all the Danish, Swedish, and Dutch settlements; and those in British ships, which probably were as considerable as they thought they might decently acknowledge to be their honest earnings. Indeed, when it is recollected, that about the same period fortunes were made in India with such rapidity, that one of the company's servants actually came home one of the richest of the very rich men of the east, before even the return of the ship in which he went out, we cannot wonder at the magnitude of these clandestine remittances through foreign and illicit channels; and may be tempted to give more credence to this part of your narrative, than is consistent with the honour of the British name or nation. But if your assertions are false, they are the most audacious libels on the servants of the East India Company, that ever issued from the pen of any man who laboured to degrade others to a level with himself; and they give every gentleman, whose character may be affected by them, a right to call upon you to except him by name from the slander. It would be but justice in you, to prove your assertions at the expense of the guilty alone, and exculpate the innocent, by printing a list of the names of the parties, and the sum in which each was interested, to the extent of nearly this million of money; so that the public may know the men, who thus violated their duty to their employers, and infringed upon that charter, which they had solemnly covenanted to preserve inviolate.

Your connection with Messrs. Admyraulds does not appear to have been so entirely the result of accident, as you wish to have it understood. Surely it would have been more desireable for you, in your improved state of health, to have taken your passage for England, where you might have received the affectionate attentions of your relatives and friends, than to throw yourself among strangers and foreigners. Even if the climate of France had been recommended for your complaints, would you not rather have flown to breathe the balmy air of Montpelier, than have staid among the pestiferous marshes of l'Orient, had not considerations of interest detained you there? You admit that the necessities of the company's servants in India had compelled a very general recourse to foreigners; and the failure of the French governors of Pondicherry and Chandernagore in 1775, would naturally lead them to look out for new mediums of remittance in 1776. Is it uncharitable then to suppose, that you had been previously apprized of the secure channel which might be found for drawing your property from India through Messrs. Admyraulds, and that your object in embarking for l'Orient was to make the necessary arrangements in person with those gentlemen for so doing? It would seem too as if the way had been paved for this negotiation; for you only landed at l'Orient in August, and you say it was *ultimately* concluded

concluded in September. Indeed, Mr. Mowbray declared, in his examination, taken at Madras, that your partner and fellow passenger, Mr. Whitehill, asserted his motive for taking a share in the ship to be, his wish to serve two French gentlemen, one of whom was Captain Croat; a pretty plain proof that they were not new acquaintances, and that this was no casual but a premeditated concern.

Though you plead guilty to the charge of illicit trade, you take extraordinary pains to justify yourself from any imputation of a more serious nature, by stating a variety of circumstances which you say are in evidence upon the records of the East India Company.

You first state, that "the Elizabeth sailed from France in March 1777, at a period of *profound peace*," which is not exactly in unison with what immediately follows, "that she was destined for the most limited voyage, namely, to the coast of *Coromandel only*, and that express orders were given for her being dispatched, *at the latest*, in the spring of 1778." Why this so limited destination? Why these express orders for her immediate return, unless some apprehension of hostilities then actually existed? Besides, it appears from the examinations taken at Madras, that she was principally loaded out with French troops, and military stores for the use of the French government. None of these circumstances being indications of *profound peace*, I was led to look over a file of newspapers, as being the best criterion of the impression which then prevailed on the public mind; and taking up the Morning Post for the year 1777, I had got no farther than the 7th day of January, before I found the following paragraph:

"Extract of a letter from France, dated Dec. 28. They have given orders to arm all the ships in France, and to press all their seamen in all their ports. They have taken sixty at Calais, three hundred at Dunkirk, and two hundred at Boulogne, besides numbers at the other ports; and have given orders for taking thirty thousand boatmen on the different rivers. All these preparations menace an approaching war; and the more so by a letter shown at Calais from Paris, saying, orders are to be given for the land forces preparing by the 1st of January, and for augmenting the companies from one hundred and sixty to two hundred men each. They talk much of assisting the Americans by the 1st of February. The latter, by Dr. Franklin, have lately made very advantageous proposals to France, which have been accepted."

"Nothing shows clearer the apprehensions ministers have of a war, than the little time the Admiralty has given for the building of frigates, which are put out to the merchants' yards."

Whatever then may be in evidence upon the records of the East India Company, it is in evidence upon the records of the daily papers, that so far from this being a period of *profound peace*, France was making great naval and military preparations; that her assisting the Americans was the subject of general expectation, and, that Great Britain was increasing her navy with all possible expedition. Two months more elapsed, after all these warnings, before the French armed ship Elizabeth sailed from port l'Orient, loaded with French troops and military stores for Pondicherry; and you, not only a British subject, but a servant of the East India Company, and then at home, with every opportunity of communicating with Messrs. Admyraulds, still retained your interest with them

them as an owner of this ship. Had you no feelings of compunction? or, confiding in the secresy and discretion of your associates, did you say to yourself with the venerable abbot of Boccacio, when the frailty of his nature was at once assailed by temptation and opportunity,

"Egli non sapra, persona mai, é
Peccato celato e mezo perdonato."*

You further state, "it is in evidence that the governor of Pondicherry, did, by an act of coercive authority, impress this ship, the Elizabeth, into the service of the French government; in which service she was held by two succeeding acts of similar coercion, which acts placing her under the immediate controul of the commander of the Pourvoyante frigate, unhappily occasioned her to be assisting to that frigate in the capture of the Osterley Indiaman." I entertain no doubt, but that such acts of the French governor did exist. They probably were suggested, as prudential expedients; and from the good understanding that subsisted between him and your brother owner, Mr. Whitehill, then governor of Madras, were very easily procured. But unless her going on this cruise had been preconcerted at Madras, in the expectation of hostilities taking place, how came the Elizabeth to be furnished with intelligence of the precise period at which the British ships were to be dispatched, (as the French commodore boasted to Messrs. Parry and Barwell, was the case,) and with a set of British signals? The examinations taken by the Court of Inquiry at Madras, prove that no person but the Governor, or those to whom he gave his confidence, had access to the signals, or could give copies of them. Indeed, the man who can profit by a crime, is the most likely man to commit it; and no other person was ever suspected. As far as that internal evidence, on which the truth of Divine Revelation itself rests, can impress conviction upon the human mind, these circumstances prove, that this cruize was planned at Madras, and that it owed its success to the foulest treason.

You then tell us, "it is also in evidence, that you continued in Europe from August 1776, until February 1781; that is, nearly two years subsequent to the unfortunate capture of the Osterley: and when you were informed by a letter of the 5th June 1780, that the house of Admyraulds had made a claim in favour of the ship Elizabeth to a share in the prizes, you did instantly, upon the receipt of the said letter, utterly disclaim and renounce all participation therein, and withdrew yourself altogether from every concern with Messrs. Admyraulds." In confirmation of the latter part of this statement, you subjoin the following notarial attestation, which I have translated, as it contains matters not undeserving of notice. "This day appeared before the undersigned, Counsellors and Notaries of the Chatellet at Paris, the Sieur Francois Gabriel Admyrauld, merchant, of Rochelle, but now residing at No. 14, Rue St. Joseph, St. Eustache; who being desirous of doing homage to truth, and of complying with the wish expressed by Mr. John Sullivan,

* No one will ever know it, and the sin that is well concealed is half excused.

has

has declared and certified by these presents, that the said Mr. John Sullivan, originally concerned with him this appearer, and the late Mr. Pierre Gabriel Admyrauld, his father, in fitting out the ship Elizabeth, Captain Crozat, to trade in India, has received no share whatever of the prize money arising from the capture of the British ship Osterley, taken by the Pourvoyante frigate and the said ship Elizabeth; that as soon as Mr. Sullivan was informed of this capture, and of the right which the owners of the Elizabeth had to share in it, he expressed himself to this appearer and his father, joint owners of her, in a letter, dated the 20th of July 1780, to the following effect:

"That however considerable his share of the prize-money might be, as it was taken from his own nation, he could not reconcile it to himself to receive it; that rather than enrich himself by the misfortunes of his countrymen, he would resign his share to the other owners; that he desired at the same time to be no longer considered as having any concern in the said ship, and requested us to release him from it, only requiring the reimbursement of his advances with interest, at the rate of 5 per cent. per annum. That this proposal having been accepted, and carried into effect, purely and simply without any other advantage to Mr. John Sullivan, he thenceforth became a stranger to the said ship Elizabeth; had no longer any claims upon, and really had no share, directly or indirectly, in the division made between the other owners of the proceeds of the said ship, nor of those arising from the capture of the ship Osterley. In witness whereof, &c."

No man of common observation can avoid noticing, that this renunciation made in July 1780, was imperiously prescribed (to say nothing of the original impropriety of the engagement,) by the state of public affairs, long before the Elizabeth sailed from France in March 1777; and your laboured detail about the protracted dispatch of the ship in India, and hostilities having unexpectedly commenced, is completely refuted by the extracts from the public papers, which I have already quoted. It now appears, that though the war had actually broken out in 1778, though the Elizabeth had been sent to cruize as an armed French ship, though she had captured the Osterley in the month of August of that year, that no overture was made on your part to relinquish this concern till the 20th of July 1780; and then under what circumstances? After the Directors had ordered an investigation at Madras, into the transactions respecting the ship Elizabeth, in consequence of the letter written to them by Mr. Thomas Parry, (now Deputy Chairman,) and Mr. Daniel Barwell, passengers on board the Osterley, at the time of her capture, stating, that she belonged to *British owners*. After suspicions had already gone abroad against you, and when the pains and penalties of treason might have attached upon you too, had you received the prize-money, which you now make a merit of having relinquished.

Even then you coupled this proposal with a stipulation, that your French partners should reimburse you all your advances with interest at the rate of 5 per cent. per annum. As there had been "unforeseen delay in the provision of the goods for the return cargo, and the period for the dispatch of the ship had been protracted," it is evident that this delay and protraction of her voyage must have occasioned great expense and disadvantage to the owners: and therefore we may fairly presume, that the loss upon this ship would have been considerable, but for the

capture of the Osterley. This occurrence made it the interest of your partners to accept your renunciation on the terms you proposed; and thus you contrived at last, to reap some advantage from this prize money, by securing to yourself an indemnification against loss, though a prudent regard to consequences, induced you, however tardily and reluctantly, to give up your full share of the profit.

On a review of all the circumstances connected with this transaction, I am willing to believe that you originally engaged in it, as you aver, "solely with a view to the remittance of property from India;" but surely you were not to learn, that principiis obsta should be the great rule of moral conduct; or that the man who engages in one unlawful act, is often imperceptibly, and almost inevitably, led to the commission of others. I could illustrate this reflection, by the narrative of a case, probably within your own recollection: the love of money, (that root of all evil,) was supposed to have led to illicit trade, illicit trade to treason, treason to perjury, and perjury to suicide. An expurgatory affidavit, therefore, may not always be a proof of the innocence of the party; it may be resorted to, as the last dreadful expedient of guilt driven to desperation.

You lay great stress on the testimonials given you of the faithful discharge of your duty in the high situations you held in the Company's service. Lord Macartney, speaking of you, says, *His mind is awake to every object within his reach, or within his view;* and if his Lordship alluded to lucrative objects, perhaps your concern in the ship Elizabeth might have suggested to him the propriety of this eulogium. But have you no recollection of a circumstance, which induced that nobleman, at a different period, to express unequivocal and unfavourable sentiments of your conduct? I should refresh your memory, but that the discussion in this letter would lead me too far from my immediate object. The Council of Madras too join in your praises: but you have yourself invalidated the effect of their testimony, by declaring all the Company's servants to have been violators of their duty; and partners in iniquity must not be permitted to vouch for each others characters. You are here in a miserable dilemma. You must either recant the stigma you yourself have fixed upon these men, or you must resign all credit from their testimonials in your favour. Indeed, when we have seen such a person as Mr. Fullarton, publish a volume of similar testimonials, (the number of which has been swelled by your own signature too,) * we may correctly judge how far we ought to estimate their value.

You lay great farther stress on the favourable impression entertained of your conduct by the Court of Directors, who reinstated you in the service of the Company, after having directed an inquiry into the transactions respecting the ship Elizabeth, in which you were suspected of being implicated; and a majority of whom, after having mulcted you 4,000*l.* for your concern in those transactions, you say, separately assured you of their support, if you succeeded in an application to the Minister, with a view to obtaining the government of Madras. Your canvassing the Directors for this important appointment, after what had so recently passed between you and them, does infinite honour to your modesty; and I presume your ingenuity must have converted the affair of the ship

* Note Col. Fullarton's Statement; Appendix of Testimonials.

Elizabeth

Elizabeth into a strong ground of pretension to their favour on the established maxim, 'that an old smuggler makes the best custom-house officer. As the Directors, like other great men, may, perhaps, sometimes make promises without intending to fulfil them to the very letter, and as this hopeful project was not carried into execution, I shall dismiss it without any farther comment; but the circumstance of your having been reinstated in the service of the company, being notoriously matter of fact, requires some explanation.

The practice that has been too prevalent in the direction, of expiating almost all offences by fines, instead of dismissal from the service, has, I fear, from the light you have thrown upon the subject, originated in a conviction that abuses among their servants are so general, so deeply rooted, and so strongly supported by powerful interest at home, (probably of men who teach their successors the arts by which they themselves rose into fortune,) that a system of severer justice could not be carried into effect. As Solon said of the code of laws which he framed for the Athenians, 'they are not the best that might be, but as good as the Athenians are able to bear.' This system, however, obviously encourages the servants of the East India Company to defraud them; for if they succeed in the attempt, they pocket the whole of their ill-gotten gains; if they are detected, they are only obliged to refund them in part. One of their captains was fined 2,000*l.*, a few months ago; and having good interest, was almost immediately afterwards appointed to a Bombay and China voyage, the profits of which will probably compensate him tenfold. This is a mockery of justice, and destructive to the best interests of the Company. Applying these remarks to your case, what does your being reinstated in the service prove? That the Directors were satisfied with your conduct? No such thing. Their general system, which I have just explained, completely disproves the assertion.

If my remarks are thought to convey any reflection upon the conduct of the Directors, they must look to you for reparation. You have branded all the Company's servants who were in India, at a certain period, with the charge of having violated the trust reposed in them; nor have you given any reason to presume that the practice has since altogether ceased. Now, Sir, I ask you, whether a considerable proportion of those very Directors who passed sentence on you, had not formerly themselves been in India in the service of the Company? A reference to the list of those who were in office in the year 1788, will prove this to be the fact; and if, by your own account, your accomplices sat among your judges, no wonder that your sentence was so lenient. Indeed they seemed themselves to think it required some apology, by offering reasons as extenuations of your offence, which appear as aggravations of it, to every unprejudiced mind. The first, is the great length of time that had elapsed since the transactions happened. You perhaps can tell us, by whose influence and intrigues, their orders to investigate those transactions had so long been baffled. The next, and only other, is, your general merits in the important stations which you had held under the Company. But the higher the example, the greater the mischief, and the more exemplary should be the punishment. Unfortunately, in the first part of your defence, you have imputed self-interest and corruption to the very men, from whose favourable disposition towards you, you attempt afterwards to derive advantage; and until a clear explanation is given of the mys-

terious part of this transaction, over which the Directors *felt themselves constrained to throw a veil*, you being reinstated in their service, may be imputed to far different motives from such as would re-establish your fair fame in the public estimation.

Imprudent, unhappy man, whose weak attempt at vindication furnishes fresh grounds of accusation against yourself! You have rashly threatened * to appeal to the public. Your accuser will follow you to that tribunal: and if you already writhe under the lash of just censure, what will your feelings be, when those temporary considerations which at present restrain his pen, as well from the developement of other facts, as from the observations arising out of them, no longer bind him to forbearance? He gives your friends too warning, that in aiming his blows at you, some of them may chance to fall on those by whom you are surrounded and protected.

Feb. 10, 1807. VALERIUS PUBLICOLA.

The Rev. J. Wheeler's Vindication of himself against the Charges of VERITAS, *in a Letter to a Friend.*

DEAR SIR,

THE well known liberality of your mind, and your rooted aversion to indiscriminate censure, have induced me, on the present occasion, to apply to you, though not of the Catholic persuasion, to enable me, by your kind and friendly co-operation, to wipe from my character, as well as from my religion, aspersions, at once the most scandalous and unmerited, which, without the smallest provocation on my part, have been recently cast both on the one and the other. Your sentiments and mine, it is true, my dear Sir, on religious matters are not in every respect precisely the same: but the difference which subsists between us in our mode of thinking, does not create any jarring or unpleasant discord in our feelings, capable of disturbing that delightful concord, which results from the harmonious concert of hearts attuned to each other, and beating together in perfect unison to the celestial chord of universal charity. The cause which has given rise to this application, is a most illiberal and unjust attack which an anonymous writer has thought proper to make in the Anti-Jacobin Review for the Month of December 1806, page 446-7, both upon myself, and the religion which I have the honour to profess. This attack is contained in a letter to which is affixed the signature of *Veritas*: and in a narrative written by the same author, which he professes *to have taken nearly verbatim from the Times Newspaper.* Each of these papers I shall consider separately, and I hope I shall be able to prove to the complete satisfaction of every candid and impartial mind, that the allegations adduced are as destitute of foundation, as they are scandalous and shameful. In the Letter it is asserted, that the report of the trial which took place on the 4th of July, 1806, as published in the Times, *has since been rendered authentic, by a letter from Mr. Wheeler, exculpating his Bishop, but leaving the charges against himself unanswered, and even undenied, of course acknowledged true before the pub-*

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* The Narrative and Statement of Facts, addressed to the Court of Directors in 1788, by Mr. Sullivan, and said to be reprinted in 1807, has not yet been announced to the public.

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&c. But that letter neither undertook, nor was it intended either to exculpate the Bishop, or to answer the charges brought against myself, but was merely an introduction to the subsequent clauses which had been before omitted in the statement of the trial, and the insertion of which I then conceived a sufficient vindication of the characters of all the parties accused. Did the anonymous writer mean to include in the letter which I published the clauses which immediately follow it, and to assert, that in *them the charges against me are left unanswered and even undenied?* If so, he has hazarded an assertion, which I know not by what means he will be able to justify. For in the very first of these clauses, Sir V. Gibbs, my very able advocate, is stated to have assured the court on my behalf, (I may also add, at my very particular and urgent request,) that the charges brought against me were wholly without foundation. In the second, Lord Ellenborough is represented to have observed in substance, that the accusations against the defendants were to be considered of no weight until they were proved by evidence. And in the third and last clause, Mr. Clifford, who was counsel for Dr. Milner, is said to have positively and specifically declared, that no such influence as had been ascribed to me, was ever used in the sacred rite of confession. How then could the author of the anonymous letter so far forget himself as to assert unequivocally that the charges against me had been left unanswered, and even undenied? How could he presume to fix the signature of truth to the most gross and manifest deviation from it? How could he betray such a want of respect for the public at large, as to wish to persuade it, that charges which had been indignantly and energetically repelled, had been acknowledged true at its awful tribunal? How, in opposition to the authoritative decision of the learned judge upon the bench, could he dare to give weight to groundless allegations, which his Lordship had declared to be of no weight at all? And though even the charges had remained unanswered and undenied, would any candid and unprejudiced mind give credit to them unless they were supported by some substantial proof? Does silence under such circumstances necessarily imply the consciousness of guilt? Are there no other motives whatever, which may dissuade a person of a quiet disposition to obtrude himself upon the public in vindication of his character? May not his love of peace, his aversion to notoriety, or even his contempt of the imputations themselves, be sufficient to prevent him from making any reply? For my own part, did I not feel myself called upon by a duty which I owe to my religion, which, together with myself, is meant to be involved in the guilt with which I am charged, I am not certain that even the present attack, scandalous and unjust as it is, would have provoked me to utter a word in my defence, though in the estimation of the anonymous Letter-writer, and of such, as, like him, judge without candor, and condemn without proof, my silence might cause me to pass for a self-convicted culprit.

Having said thus much concerning the contents of the letter, I now proceed to the consideration of the subsequent narrative. In the first place, then, as the anonymous Author professes to have *taken the trial nearly verbatim from the Times Newspaper*, I would ask him, in what part of that daily print mention is made of Dr. Milner's *chicanery with Mr. Taylor*, or of *the horrid oaths* which he has stated him to have uttered? The fact is, that no such expressions, nor any thing tantamount or similar to them, are any where to be found in the statement which that

paper

paper has given of the trial. And it is no more than what in justice is due to Dr. Milner, to assert in his vindication, that his profound sentiments of religion, and his high respect for the sacred character with which he is invested, would never allow him to degrade himself by such irreligious and immoral conduct.

The next circumstance mentioned is equally devoid of truth with that which I have just adverted to. It represents Mr. Gabb *to have been introduced by me as apothecary to the family of the prosecutor during the declining state of his since deceased wife.* Whereas, it is a well known fact, that Mr. Gabb's family, and that of the Prosecutor, had been on terms of intimacy, (I speak much within bounds, when I say) for more than a twelvemonth before Mrs. Taylor's illness, and that Mr. Gabb had attended her in his professional capacity, long before her confinement. That Miss Maria Gabb assisted the prosecutor's wife, during her last illness, I do not wish to deny. She had a sincere regard for that truly estimable and excellent woman; and was anxious, by her cares, her assiduities and attentions, to administer to her every comfort which her situation would admit of. And I appeal to the Rev. Mr. Green, brother to the late Mrs. Taylor, and to Miss Green, her sister, if the services which Miss Maria Gabb rendered to their common sister, were not in their estimation highly meritorious? But to pretend, without any foundation whatever, that they were done *with a view of becoming her successor*, is an assertion to which I disdain to make any reply, and which must argue in a person who should not be ashamed to utter it, an indelicacy of feeling, and a baseness of disposition, of which the most illiterate peasant would blush to be thought capable. With respect to what is afterwards advanced, that I was constantly whispering the praises of Miss Maria, and extolling no less her sister Miss Anne, when the first project failed, whom I am supposed to have attempted to introduce to the prosecutor, (though it is well known, that I was at the distance of 240 miles from town when the courtship commenced, and was not acquainted with it till my return to London, which was about a fortnight from that period;) those assertions, as they are destitute of truth, so they are too ridiculous to merit a serious refutation. I shall therefore pass them by with the contempt they deserve, and hasten to the consideration of a more weighty charge, which, on account of its tendancy to injure my character, and to reflect disgrace on the religion which I profess, I deem worthy of more particular attention.

The charge in question imputes to me, in the actual performance of one of the most sacred duties of my profession, a shameful prostitution of my ministerial functions which, if true, would subject me, and that too, most deservedly, I am willing to acknowledge, to the utmost severity of reprehension. I will give it, as nearly as possible, in the words of the anonymous Letter-writer. After having observed that an epistolary correspondence had subsisted between Miss Anne Gabb, and Miss Anne Taylor, the prosecutor's daughter, and that it was material to secrete many of the letters which the latter had received from her young female friend, (for such Miss Anne Gabb was at that period,) he states, *that in order to get possession of this correspondence when Miss Taylor was making her confession to Priest Wheeler, he refused to grant her absolution, unless she delivered to him all the letters! that the young lady, with more firmness than could be expected, resisted the demand, but that, on consultation*

tion with her father, he advised her to accede to it. Such is the very grave and momentous accusation which I am now called upon to answer; and I am ready to confess, that it does not materially differ from what was brought forward against me by the prosecutor's leading counsel in the Court of King's Bench, on the 4th of July, 1806; *of course*, and indeed as that eminent Counsellor *declared most pointedly*, by the particular instructions of his client.

In order to a full, and, I hope, satisfactory refutation of this very serious charge, it is necessary, my dear Sir, that I should make you acquainted with certain measures, subsequent to the trial, which I judged it to be expedient to adopt for the vindication of my character. A very short time had elapsed from that curious trial, (which terminated in the acquittal of all the parties accused, and that too, the most honourable that could be, on the sole evidence of the prosecutor himself,) when, after having taken the advice of my friends, I drew up a letter, which I presented to Dr. Douglas, the Catholic Bishop of the London district; and in which, having stated to him the opprobrious charge which had been brought against me in the Court of King's Bench, I solicited a fair and impartial investigation on the subject. The Bishop very properly acceded to my request.

He was attended on the occasion by half a dozen of the most respectable Catholic clergymen in London, one of whom is known to be Mr. Taylor's particular friend, and who was selected on that very account by my special desire. Mr. Taylor and his daughter were also previously informed of the investigation which was to take place, and it was signified to them that their presence would be desirable on the occasion. An inquiry, and that too a most rigorous one, as I wished it to be, was actually instituted by the gentlemen already alluded to. Both Mr. Taylor and his daughter made their appearance. And the result was such, as the consciousness of my innocence could not but induce me to anticipate. It terminated in a full and complete conviction of my exemption from the smallest blame; and, to use the words of one of the respectable clergymen present, which I now have by me in his own hand-writing, of my never having *used any such influence* as had been ascribed to me, *but of having acted prudently, honourably, and as becomes an enlightened minister of the Gospel.*

Having delivered to you this statement, every word of which I can prove to be true, it is proper for me to observe to you, that even Miss Taylor herself, in her allegation on this occasion, did not pretend that I refused to grant her absolution, unless she would deliver up the letters, or that I exercised the influence of which I am accused, during the time of confession; but she positively and repeatedly asserted, that it was afterwards, when that sacred rite of our communion was entirely concluded. *But, my dear Sir, even that charge, mollified as it is, and divested of some of its most aggravating circumstances, I do most flatly and unequivocally deny. And I declare most truly, and am willing, if necessary, to confirm my declaration by the most solemn appeal to Heaven, that not only I never did employ any influence, direct or indirect to obtain at any time the letters in question, or any other papers or letters from Miss Anne Taylor, or from any other person, but that I never even had it in contemplation so to do.* For my part, I am at a loss to conceive any inducement which could have suggested to me the thought

thought of applying for them. The letters alluded to I had never seen, I was ignorant of their contents; I was never requested to apply for them, nor was any wish to recover them intimated to me. What motive then could possibly prompt me to engage in such an undertaking? Besides, the letters were never given up to me, but, as I understand, to Miss Anne Gabb herself, at her own particular request, when by mutual consent an exchange of letters which had passed between herself and her friend Miss Taylor took place; and that too full six or seven weeks after the latter addressed herself to me for the last time in my professional capacity. Truly, if the cession of these letters is to be ascribed to my influence, it must have been very slow and gradual in its operation! It is worthy also of remark, that Miss Anne Taylor, after having applied to me for the last time as the director of her conscience, (which was on the 4th of June 1804,) passed the remainder of the day in company with Miss A. Gabb.

Now, as she was at that time on terms of the strictest intimacy with her, is it not probable, that, had I behaved to her in the manner as above described, she would have given some intimation of it to her friend? Not a single word, however, did she let drop on the subject. Moreover, Miss Anne Gabb herself is ready to declare, that it was not till after that day, viz. the 4th of June, that she began to entertain any wish to have her letters restored to her. How, then, could it occur to me to ask for them, at a time, when not only I had never seen them, was totally unacquainted with their contents, and had never been desired to apply for them, but when even Miss Anne Gabb herself, the person supposed to be principally interested in the surrender of them, had not yet, I do not say expressed, but conceived even in mind, a desire of recovering them? But though *I* could not possibly have had any reason whatever to use the influence which has been attributed to me; can the same be said of my accuser, the daughter of the prosecutor, in charging me with the exercise of such influence? May not she have been actuated, in this business, by some motive foreign to that of zeal in the cause of truth and justice? May not her affection for her father, and her wish to serve him, have so far influenced her understanding, as to persuade her that that remarkable sentence disclaiming any promise of marriage on the part of her father, and quoted by the anonymous writer, was inserted in one of Miss Anne Gabb's letters, though Miss Anne Gabb herself most positively denies it? And not being able to produce the letter, (for it never *was* produced, nor does the statement given in the Times newspaper, from which the anonymous writer pretends to have *taken his account nearly verbatim*, assert that it was;) may she not have been induced to imagine that I had prevailed upon her to deliver it up? The force of imagination is known, from experience, to have a very powerful influence upon some minds. Must it not, also, appear very extraordinary, that the father should not only have allowed, but *advised* his daughter to part with a letter from which he might have demonstrated from her own acknowledgment that he was under no engagement to Miss Anne Gabb?

Let then the evidence on each side of the question be fairly and impartially weighed. On the one hand, you have the bare assertion of one private individual, without even the shadow of a proof in support of the charge. On the other hand, you have my positive denial against it, which I am willing to confirm by oath. Had I nothing more to add in my defence, surely my denial should, in strict justice, be deemed of equal

might

weight with that individual's assertion. And, therefore, setting aside every other circumstance, candor, it might be thought, would, even in that case, prescribe, at least, a suspension of judgment, and could never authorize that rash, hasty, and inconsiderate condemnation of my conduct, which the very candid and charitable author of the anonymous Letter has not hesitated to pronounce. But I have added, in fact, a great deal more in my defence. For I have produced in my justification the strongest collateral evidence which the circumstances of the case will admit of, and sufficient, I trust, to procure for me a favourable verdict at the bar of every candid and impartial judge. Should misrepresentation and calumny, however, those restless enemies to the repose and happiness of mankind, still persist, in spite of every thing, to discharge against me their envenomed shafts, I will endeavour, at least, to render the tranquillity of my mind inaccessible to their assaults, by encompassing it around with an adamantine rampart, with the inward approbation of conscious rectitude.

Hic murus aheneus esto,
Nil conscire sibi, nullâ pallescere culpâ.

And mindful of that solemn and consoling declaration of the Divine Author of the Christian Religion, in his admirable sermon on the mount, *blessed are ye, when men shall revile you and persecute you, and shall say all manner of evil against you falsely for my sake.* It shall be my constant study to await with patient and submissive resignation that great day of general manifestation and final retribution, when the Sovereign Judge of the universe will, in the language of the Apostle, *bring to light the hidden things of darkness, and will make manifest the counsels of the hearts; and then shall every man have praise of God.*

Not content with aspersing my character, the anonymous Letter-writer has also proceeded to attack, and that too in the most injurious terms, that particular tenet of the Catholic Religion usually denominated *auricular confession;* which he has not hesitated to call the *iniquitous and abominable rite of the Popish Church.* Was this zealous champion of the glorious Constitution of his country in Church and State aware, that by these unguarded and opprobrious epithets, which he has thought proper to affix to the rite of confession, he has not only employed a language which the principles of his own Church do not authorize him to use, but censured with asperity, what that Church, both in her public offices, and her instructions to the faithful, unequivocally recommends; and controverted in the most unbecoming and disrespectful manner the avowed sentiments of the most learned and celebrated divines of his own communion? In perusing the Thirty-nine Articles, in which several of the doctrines of the Church of Rome are rejected and condemned, I do not find a word to the disparagement of confession. In the Communion Service, as it is given in the Book of Common Prayer, it is recommended by the minister in the following words: *Wherefore, if there be any of you who by this means cannot quiet his conscience herein, but requireth further comfort or counsel, let him come to me, or to some other discreet and learned minister of God's word, and open his grief, that by the ministry of God's holy word, he may receive the benefit of Absolution.* And in the order of the visitation of the sick, the minister is likewise directed *to move the sick person to make a Special Confession of his sins,*

if

if he feel his conscience troubled with any weighty matter. In the Second Part of the Sermon on Repentance, in the 2d Book of Homilies appointed to be read in Churches, in the time of Queen Elizabeth, and pronounced by one of the Thirty-nine Articles, to contain *godly and wholesome doctrine*, the same practice is declared to be proper in some circumstances. Of the great number of Protestant Theologians, who have written in favour of Private Confession in particular cases, I shall select two, whose authority, whether we consider the high rank which they held in the Church of England, or their acknowledged abilities and learning, must certainly be allowed to have great weight. The divines to whom I allude, are those two very learned and respectable dignitaries, Dr. Tillotson, Archbishop of Canterbury, and Dr. Sharpe, Archbishop of York. The former of whom, in his 107th Sermon, has these remarkable words: *as for our confessing our sins to men, both Scripture and reason do in some measure recommend and enjoin it.* And the latter, in language still more forcible, inculcates the same doctrine, in the Seventh Sermon of the 7th volume of his works. *No one Protestant*, says that eminent Prelate, *as far as we can judge by the public declarations of their faith, is against Private confession. Nay, they are so far from being against it, that they advise it and recommend it in sundry cases, as a most excellent instrument of repentance.* From the authorities which I have cited it appears, that the main difference between the principles of the Protestant and Catholic Church on the subject of Private Confession, is this, that whereas the former judges it to be *expedient in some cases*, the latter declares it to be a duty of *indispensable obligation*, whenever a person, whose conscience labours under the guilt of heinous sin, which is called mortal, is able to have recourse to it. But if the rite be in itself, as the anonymous writer pretends, iniquitous and abominable, the practice of it, instead of being deemed in some cases expedient and salutary, should be rejected in every case as unlawful and intolerable. Thus has this inconsiderate man, in attempting to inculpate the Catholic Religion and its ministers, incautiously involved his own Church, together with its most venerable prelates and divines, in the same imputed guilt.

Such, my dear Sir, are sometimes the consequences of that contracted bigotry, that vulgar prejudice, and despicable illiberality to which you are known to entertain so decided an antipathy. The good effects of Private Confession, whatever the anonymous Author may think, are great and numerous. Through its means sinners are oftentimes reclaimed, the afflicted are consoled, enemies are reconciled, property is restored to its right owner, and reparation made to injured character. And were the author of the letter and narrative, which I have undertaken to refute, a member of that church on which he has bestowed such a profusion of illiberal abuse, he may rest assured, that no clergyman of the Catholic persuasion would grant him absolution, unless he would consent to make a retractation of the scandalous, unfounded, and unjust charges, by which, without the smallest degree of provocation, he has attempted to injure his peaceable and unoffending neighbour in the estimation of the public. As to what he has asserted respecting the dark schemes, the tyrannic power, and the alarming influence of Popish priests, the imputations are really too ridiculous and absurd to deserve notice. I shall therefore conclude this long epistle, by observing to you, that you may judge of the accusations which are frequently adduced against the Catholic Church and

and its adherents, from the specimen which has been given on the present occasion; the generality of which, if duly examined, would be found to be equally devoid of foundation with those which I have used my endeavours to refute. I remain, dear Sir,

Clints, Yours very sincerely,
January 20th, 1807. J. WHEELER.

Remarks on Shakspeare.

SIR,

IF at any time you should happen to have a page or two of your valuable miscellany undevoted to more important matter, and shall think the following remarks on our great bard and his commentators worthy of insertion, I shall be glad to see them occupy the vacant space. Shakspeare certainly is overlaid; and, as Steevens observes, in one of his notes,

"Ipse lates penitus congesto corpore."

It is, however, his merit that has brought this inconvenience upon him, since every one wishes to contribute, to the utmost of his power, to elucidate an author who gives such general pleasure, and who so well deserves that illustration which, in consequence of the lapse of time, and the variation of our language, is become, in a great degree, necessary.

The edition from which I quote is that of 1803, *Twenty-one Volumes* 8vo!!

Should these remarks be thought worthy your acceptance, I shall occasionally offer a continuation of them. I am, Sir,

Your obedient servant,

London, 1806. SIGMA.

Remarks on the TEMPEST, *and on some of the Notes of* SHAKSPEARE'S *Commentators.*

Tempest, Act 1, Scene 1, Note 1, P. 5, Dr. Johnson observes, that this naval dialogue is, perhaps, the first example of sailors' language exhibited on the stage. In "Hycke-scorner," (see Hawkins's Origin of the English Drama, vol. i. p. 87,) we meet with this passage:

"Hycke-Scorner
Ale the helme ale ver shot of vere sayle vera,
Frewyll.
Cockes body, herke, he is a shyppe on the see."

See also PP. 104, 105 of *the* same volume;

"*As leaky as an unstanched wench.* [*Unstanched*, Steevens is willing to believe, means *incontinent*. Probably it does; and not that only, but a wench suffering the consequences of incontinency, afflicted with a gonorrhœa, and therefore *leaky*. So stanch, is, actively, *to hinder from running*, and in a neuter sense, *to cease from running*. See St. Luke, viii. 44. "And immediately her issue of blood *stanched*" &c.

Act 2, Scene 1, "*It (sleep) seldom visits sorrow.*" [Dr. Young seems to have had this passage in his recollection, in the opening of his Night Thoughts:

——— "Balmy Sleep
— — — — — — — — —
——— the *wretched* he forsakes,
Swift on his down pinions flies from woe,
And lights on lids unsullied with a tear."

Act

Act 4, P. 145, "*Some time.*" [In addition to Steevens's note at the bottom of this page, it may be observed, that in Jonson's Bartholmew Fair, Winwife asks the *cut-purse*, "How now, *Lime-twig?* hast thou touch'd?"

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Of a glad father compass thee about." [Psalm xxxii. 10. "Mercy shall compass him about."

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That could controut the moon, make flows and ebbs."
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TWO GENTLEMEN OF VERONA.

Act 2, Scence 1, P. 210. "*How now, Sir, what are you reasoning with yourself?*" [Dr. Johnson very justly explains *reasoning* by *discoursing*, *talking*, and says, it is an Italianism. It may be so, but the word is frequently used in this sense both in the Old and New Testament. Take one example only: St. Luke v. 22. "What reason ye (διαλογιζεσθε) in your hearts?" Messrs. Steevens, Henley, and especially Malone, have shown in their notes, that Shakspeare, to use the words of Dr. Caius, "has pray his Pible vell," having not only transferred many of its beautiful sentiments, but also much of its peculiar phraseology.

Act 3, Scene 1, P. 238. "*Heap in your head*
A pack of sorrows, which would press you down,
Being unprevented, to your timeless grave."

[Is it improbable that Shakspeare here had in his recollection the pathetic expostulation of Jacob, (Gen. xlii. 38.) "Then shall ye bring down my gray *hairs* with *sorrow to the grave*."

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To the most Rev. the Archbishop of CANTERBURY.

MAY IT PLEASE YOUR GRACE,

MEN in power are perpetually subjected to applications and addresses from the needy and the speculative part of mankind. To him who con-

considers himself as acting for the public, the opportunities of promoting the good, and correcting the evils of mankind must form his most substantial pleasures. He will not consider the party to which the object may belong, but his character and his distress; nor will he turn a deaf ear to advice which may proceed from an unknown source. But to him who considers and values his office and his station in a commercial point of view; who thinks, that every step he rises should be estimated only as it promotes his private interest; to him, every call either upon his purse or his time, that is not immediately connected with the business of his office, will be considered as impertinent and obtrusive, and will be "shuffled off," with a haste and impatience nicely balanced against the consequence and the interest of the person who makes the application. With the fullest conviction that your Grace does not belong to this latter class, I take the liberty of making this intrusion; confident that you will listen to me with patience; will consider with attention what I may have to say; and, as far as you are able, promote the correction of evils, although they may be pointed out to you by an anonymous correspondent.

When I disclaim all pretension to discoveries which have escaped the penetration of other men, as well as to the invention of remedies for abuses which no other man has had the sagacity to apply, your Grace may justly demand my reasons for this public address; they are briefly these: To act the part of a Remembrancer, not indeed to your Grace, but through you to the community at large; to point out some abuses and irregularities in the Ecclesiastical Polity, which every one sees, which every one laments, which every one wishes to be corrected, and yet which no one attempts to correct. And yet they are what all are concerned to correct, and what all may assist in correcting. If these things are not corrected and amended, and that speedily, it is to be feared that they will finally bring down upon us that destruction, which, to every serious mind, appears to be suspended over our heads.

Your Grace must be well aware, that even men in the high stations of life are not always able to reform those irregularities, which they may see and lament. Every minister of the Gospel, from the Primate to the Curate, must frequently have undergone the severe mortification of feeling his own inability in this respect. It requires a strong and general union to correct long standing abuses. An union, not of power only, but of judgment also, "lest with the tares the wheat be rooted up." Now such addresses as this, and the following ones, which I hope to have the honour of making, through the medium of your Grace, though they may not immediately affect their object, yet will from time to time serve to rouse the attention of the public, and may eventually succeed by repetition.

As loyal motives, and the peculiar cast of the times have, no doubt, restrained many a virtuous pen from holding up to public view the abominable conduct of some persons of exalted rank, lest they should be the means of fanning into flame the yet glowing embers of sedition; so the fear of affording a triumph to the enemies of our religious establishment, has no doubt prevented many from urging the necessity of—I will not say reform, but amendment. It by no means follows, that by acknowledging the existence of some irregularities we shall thereby concede any thing to our adversaries. Whatever partakes of humanity, must partake of

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of imperfection. The human body may have some defects, which, if corrected in time, may neither injure the vital parts of the constitution, nor the beauty and symetry of the person. Intemperate zeal in the cause of religion, like every other species of intemperance, must be bad in its consequences. It is my intention to address your Grace, from time to time, on ecclesiastical persons and places. While I express myself with calmness and moderation on these subjects, and with that deference and respect which are due to your Grace's public and private character, I shall hope to gain from your Grace a patient hearing, and from the public at large, that co-operation and assitance which it is my object to obtain.

I have the honour to be,
Your Grace's most obedient servant,

——— *near Wolves, Jan.* 3, 1806. FREDERIC DE COURCEY.

THE DEATH OF BUONAPARTE.
A DREAM.

WAS it a dream that o'er me came;
As late upon my couch I lay;
Or, fill'd with a prophetic flame,
Did Fancy but the truth pourtray?
Methought I stood transported far
Amidst Moravia's fields of war,
Where, by the hated tyrant of the world,
Ambition's bloody standard was unfurl'd.

'Twas closing day, and sinking fast,
The Sun with pallid orb declin'd;
Swift to the horizon scudding past,
The scatter'd cloud's obeyd the wind:
Portentous lightnings flash'd—the west
Seem'd with a lurid radiance dress'd;
While here and there an ebon cloud unroll'd
Its giant form cast in fantastic mould.

Mix'd sounds of horror fill'd the air;
The battle's dreadful din prevail'd;
The yells of fury and despair,
The groans of death my ear assail'd
But soon th' exulting victor's shout;
Joyful proclaim'd the total rout,
Still deeper sounds of warlike triumph rise,
"Europe rejoice, for Buonaparté flies,"

Sudden methought *his* form appear'd
Swift rushing o'er the shad'wy glade;
Now was his brow commanding rear'd,
And now he shrunk as if dismay'd.
Safe from pursuing foes at length,
His trembling sinews lost their strength;
And as a rocky glen, his footsteps found,
O'ercome, he sunk exhausted on the ground.

It

It chanc'd a rifted oak lay near,
(Once the proud monarch of the wood,)
Whose vig'rous roots for many a year
Firm, 'gainst the wintry storms had stood:
Prostrate at length the fallen trunk,
As prone the hatred tyrant sunk,
(His splendor faded, and his glory fled,)
Became the pillow for his throbbing head.

Disturb'd and broken slumbers came,
Deep horrors lab'ring at his breast:
Convulsive spasms ran o'er his frame,
As by some inward fiend possess'd.
And lo! before his half clos'd eyes
Some dreadful vision seems to rise—
A train of fancied forms that slowly pass,
As guilt to conscience holds the faithful glass.

First Jaffa's murder'd troops appear—
From Syria's coast their spirits come,
To strike the Tyrant's heart with fear,
To blast his hopes, to seal his doom.
Each as he pass'd indignant frown'd,
And pointing shew'd his mortal wound;
Not gain'd in honourable war,
But giv'n by *Treachery's* hand more cruel far.

Next Gallia came, thy hapless bands,
Their pallid shades slow stalking by,
In vain on Egypt's burning sands,
Tyrant! for thee they dar'd to die:
When sickness rag'd, ungrateful Chief!
Thy hellish hands prepar'd relief,
The conscious tyrant starts—his eye-balls roll,
And, terror-struck, turn from the *poison'd bowl.*

Then pass'd with slow and solemn gait,
D'Enghien, thy foully murder'd shade;
Victim alike of fear and hate;
As birth adora'd, and honour sway'd:
Vencennes, thy dark, ill-omen'd wood
Beheld the dreadful deed of blood;
But Gallia dar'd not meet the hero's look,
And foreign hands the murd'rous level took.

Last in the sad procession came
(That memory's horrid pencil drew,)
A youth already known to fame,
And dear to Briton's valiant crew.
The Temple's blood-stain'd walls can tell
The direful secret *how he fell;*
What base assassin dealt the deadly blow,
That laid, alas! the captive hero low.

He bears no more—his heaving breast
A thousand horrid tortures tear,
He starts from sleep, by Hell possess'd,
And rushes on, he knows not where.
He treads the rocky verge of death,
The deafening torrent foams beneath;
Headlong he falls amidst the awful roar
Of elements, *and sinks to rise no more.* G. C.

TO THE EDITOR.

SIR,

THE above was written prior to the fatal battle of Austerlitz *, at the close of the year 1805, and when better things were hoped for. Though, unhappily for mankind, the accomplishment seems far off, yet as the dream is most certainly in strict sympathy with the feelings of every man in Great Britain, and almost every man in Europe, you may, perhaps, think it not unworthy of appearing in the pages of the Anti-Jacobin, which have ever been devoted to the execration of the tyrant.

I am, Sir, your humble servant,

10th Jan. 1807. G. C.

EPIGRAM on Two deceased Statesmen.

Non WINDHAM, not DOYLE, sed *Veritas* loquitur.

BRITANNIA's boast, her glory, and her pride,
PITT in his country's service liv'd and died;
Firmly resolv'd at length like Pitt to do,
FOR ONCE, to serve his country—FOX died too.

TO CORRESPONDENTS.

"The Uti Possidetis, and the Status quo," shall certainly appear in the next Number; and we shall be happy to receive farther communications from the same intelligent and able correspondent.

* The recent defeat of the tyrant in Poland, will, we trust, tend to realize the author's hopes, at least, it will give an additional interest to his *Dream.*

THE

ANTI-JACOBIN

Review and Magazine,

&c. &c. &c.

For MARCH, 1807.

Qui veut être prudent, doit se ressouvenir
De ne promettre rien qu'il ne puisse tenir.

ORIGINAL CRITICISM.

Letters to a Young Lady, in which the Duties and Character of Women are considered, chiefly with a reference to prevailing Opinions. By Mrs. West, Author of Letters to a Young Man, &c. 3 vol. 12mo. Pp. 1462. Longman and Co. 1806.

THE duties and character of women are subjects of such vast importance to society, whether regarded in a religious, a moral, or a political point of view, that every author who directs his mind to a consideration of them is entitled to particular attention. But whatever subject Mrs. West undertakes to discuss, must, independently of the interest naturally attached to it, derive an adventitious consequence, from the justly acquired celebrity of the author. That celebrity, arising out of strong talents, judiciously exerted, and sound principles, properly applied, imposes a duty upon critics, to examine all her productions with a severely scrutinizing eye; that no beauty may pass undiscovered, and no defect escape unexposed. In order, then, to discharge this duty, as far as we are able, we shall make each of the three volumes before us the subject of a separate article. On an attentive

perusal of the first, to which our present comments will be limited, we have found not a little to commend in the *matter*, and very much to censure in the *manner*. This volume contains, a prefatory address, in which the author assigns her reasons for writing the present work; and five letters. The first of the letters contains a sketch of the design; the second, treats of the original destination of women; the third, of the change of manners in the middle classes; the fourth relates to absurdities and licentiousness among women of fashion, a copious and almost an exhaustless theme; religious knowledge, and *the peculiar notions of Calvin*, form the subject of the fifth. Our readers will, probably, be disposed to inquire what the last of these topics can have to do with the duties or character of women? and we confess our inability to give a satisfactory answer to the question. In her first letter Mrs. West expatiates, with great truth and equal feeling, on an evil which we have long deplored, and to which we have vainly endeavoured to direct the public attention.

"The society which young women who are devoted to a life of fashionable amusement frequently meet, creates a species of danger which in the present times is most truly alarming. The unblushing effrontery with which women of doubtful or lost character obtrude themselves upon public notice, is a marked characteristic of the age we live in, that was unknown to our ancestors (except perhaps, [*certainly*] in a profligate reign,) and strongly demonstrative [*demonstrates*] that the out-posts of female honour are given up. What can more tend to debase the purity of virtue, and to enfeeble the stability of principle, than to find that a notorious courtezan retains all the distinctions due to unspotted chastity; nay, even to see her pointed out as a most engaging creature, with a truly benevolent heart; while all retrospect of her flagitious conduct is prevented, by the observation, that we have nothing to do with people's private character? Can we wonder, that, since the age is become so liberal, profligacy should not feel the necessity of being *guarded* in its transgressions?

"If we turn from these flagrant violations of divine and human laws, which even the grossest depravity cannot justify, nor the most subtle sophistry palliate; may we not, in the licensed freedom of modern manners, trace many deviations from rectitude and delicacy? To what description of conduct must we refer that marked attention which married women permit from fashionable libertines? Is it compatible with any of the peculiar traits of the matronly character, prudence, decorum, and consistency? What is that mode of dress which they sanction by their example, the expense to which they devote their fortunes, or the amusements to which they sacrifice their time? A young woman who now adventures into the labyrinth of life, has more to fear from the seniors of her own sex, than from male artifices: the Lovelaces and the Pollexfens have not indeed totally disappeared from the circle of fashion; but it is not youthful beauty, and virgin innocence, that now attract their pursuit. While the sprightly spinster waits till the coquettish wife dismisses her wearied Cecisbeo, to yawn out an unmeaning compliment to the immature attractions of nineteen, she must console her chagrin by resolving to take the first

first offer that she can meet with, provided the creature possesses the requisites of wealth and fashion, to enable her to revenge her present wrongs on the *past* generation of beauties, and in her turn to triumph over the *succeeding*."

This is a melancholy, but, unhappily, a *true* picture of modern profligacy, as displayed in the conduct of females in those particular instances. Though the remarks be general, yet the most careless observer of public manners will find no difficulty in applying them to individuals. Often have we exclaimed against the daring attempt to break down the barriers between virtue and vice, by the admission of vicious characters into virtuous company. The practice, however, to the disgrace of the age be it said! still continues to prevail, though less so in the *particular instance* which extorted our strongest animadversions, than formerly; but even here, the amendment has proceeded less from a sense of shame or of duty, than from a very different cause and motive. This is an evil, the cure of which depends more on women than on men; and, if the former neglect to apply the remedy, which they hold in their own hands, their criminality will be great indeed. In some cases, it is true, the fault may rest wholly with the latter; for we have heard of men, who have been base enough, either from vanity or from interest, to compel their wives and daughters to court the society of a prostitute and adulteress; but it can scarcely be doubted that the same men would connive at prostitution or adultery in their daughters and wives; for the same sordid and dishonourable motive which leads them to degrade themselves and their families, in the one instance, would scarcely fail to produce a similar effect in the other. As to the licentious demeanour of married women, it is, like many other vicious practices, an imitation of the *French*. Every body knows that, in France, even in its best days, the marriage tie, generally speaking, was treated with contempt; and that the marriage ceremony was considered as a dispensation from the observance of virtuous conduct, and as a license for systematic profligacy. From a more polluted source it could not possibly spring.

In this letter also are some good observations on the effect which the kind of *reading* (for it cannot be called *study*) most in vogue has on the female mind. Many of them imbibe that doctrine, so admirably calculated to afford nourishment to vanity, the doctrine of *human perfectibility*; others read only to kill time; and frivolous and trifling as they will, probably, be rendered by devouring, with avidity, the ordinary trash of a circulating library, we agree with Mrs. West in giving them a decided preference over the "petticoat philosophist who seeks for eminence and distinction in infidelity and scepticism, or in the equally monstrous extravagancies of German morality." Precious wives these female philosophists would make!

In the second letter some judicious remarks occur on theatrical entertainments.

"Surely it is in our power to banish from the stage, not only what is offensive to decency, [the licentious song of *Miss Bailey*, for instance,] but what is seductive to principle. I even think that we might extend our proscription to what is grossly unnatural and absurdly improbable; at least we might only leave a sufficient quantity of these latter qualities to exhilarate the spirits, and relieve the sombre effect of graver scenes. I have no *austere* design of banishing [to banish] wit, or even broad humour, from our theatres. The laughable equivoque, and all the extravagance of low character and absurd situation, shall retain their place: they are truly English, and may be so managed as to be perfectly innocent; I only declare my hostility to practical jokes, extravagant grimace, irreverent allusions to sacred subjects, and, above all, to that inexhaustible fund of profane swearing, which liberal actors always keep at hand to supply the mental poverty of *necessitous* authors. I enter my strongest protest against the *wit* of an oath; and, maugre the authority of Sterne, I even doubt its *benevolence*. Surely, the ancient expletive of a cough, or an application to the cambric handkerchief, were better substitutes for the barrenness of the author's brains, or the inattention of the prompter. The vocabulary of blasphemy is too limited to permit the lover of novelty to enjoy his darling gratification; and, as Acres humourously observes, 'Nothing but their antiquity renders oaths respectable.' The most that can be done by the brightest imagination, is to ring changes upon a few worn-out curses, by way of proving *its* supreme contempt for the institutions and religion of *its* country, [the country of an imagination!] and of instructing a full assemblage of high-born beauty in the language of Wapping and Billingsgate. In private society, the presence of a woman is considered by all well-bred men as an insurmountable restraint on this impious propensity: does the number of the offended diminish or increase the insult? are the penalties which our ancestors wisely imposed on prophaneness *suspended* in the theatre? These reflections are equally appropriate to those species of literary composition to which female cognizance or dominion extends. By steadily opposing and limiting the circulation of what is reprehensible, we might teach authors and publishers to feel a respect for public morals."

That this advice, to extend the censorial powers of females over the theatrical and literary world, may be followed, we heartily wish. Certainly women have it in their power to do much good, in this respect, as in numberless others; and they who feel conscious of possessing the power, without having the will or the resolution to exercise it, have a serious weight of responsibility cast upon them. Adverting to those female assertors of the *rights* of women, who have appeared in these later times, and who, in their furious zeal to assert *imaginary rights*, have wholly lost sight of *real duties*, our author observes:

"Though I am inclined to think highly of my own sex, (so highly, that I fear all my claims in their behalf will not be readily allowed,) I confess that I can see nothing in the Utopian scheme of an Amazonian republic, which is not in the highest degree absurd and laughable. My conviction, that

that we should make wretched generals, patriots, [not wretched *patriots* surely?] politicians, legislators, and advocates, proceeds from *my* never having yet seen a private family well conducted, that has been subjected to female usurpation. Notwithstanding any degree of science or talent which may have illuminated the fair vicegerent, the awkward situation of the *good man* in the *corner* has always excited risibility, and awakened such prying scrutiny into interior arrangement, as has never failed to discover 'something rotten in the state of Denmark.' For, alas! it is not only the temperament of our virtues which indicates the necessity of our being shielded from the broad glare of observation; there is, generally speaking, (and, you know, Providence acts by general rules both in the natural and moral world,) too much impetuosity of feeling, quickness of determination, and locality of observation, in women, to enable us [*them*] to discharge public trusts or extensive duties with propriety. The warmth of our hearts, overpowers [*counteracts*] the ductility of our judgments; and, in our extreme desire to act *very* right, we want forbearance and [the spirit of] accommodation *, which makes our best designs often terminate exactly opposite [*oppositely*] to what we proposed. The qualities that [*which*] we possess are admirably fitted to enable us to perform a second part in life's concert; but when we attempt to lead the band, our soft notes become scrannel and discordant, by being strained beyond their pitch; and our tremulous melodies cause a disgusting dissonance, if they attempt to overpower the bold full tones of manly harmony, instead of agreeably filling up its pauses."

There are much good sense and plain truth in these reflections, however unpleasant they may sound in the ears of a Woolstoncroft, a Robinson, or a Hayes.

The subject discussed in the third letter is one of the first importance; as a change of manners, which tends to destroy that virtuous distinction which the *middle classes* in this country have ever enjoyed, cannot be viewed without the most serious apprehensions of approaching ruin. "The middle classes," says Mrs. West, "where temperance, diligence, and propriety used to reside, the favourite abode of rectitude, good sense, and sound piety, have undergone a change within the last fifty years which must startle every considerate mind; so far as it relates to women, either as to the cause, or [as to] the cure, it presents a topic demanding our close attention."

The first cause assigned by our author for this alarming change, is the vast influx of wealth in the commercial world, and the use to which that wealth is applied. The citizen vies with the peer, in pomp, splendour, and expense; while his wife and daughters ape the females of fashion. Hence the distinctions of society are confounded; a breach is made in the social pyramid; and the whole edifice is disfigured. If

* When a person *wants accommodation*, he wants *to be accommodated* himself, and not to accommodate others, which Mrs. West meant to say. REV.

these

these servile imitators continue to thrive, in a worldly sense, it is well if the spirit of imitation do not extend from the follies to the vices of their superiors; and if their resources fail, as is very often the case in a contest between the precarious profits of commercial speculation, and the certain returns of hereditary wealth, ruin ensues, and the daily papers proclaim the splendid imprudence of bankrupt folly.

It is a too prevalent evil in these classes of society to outlive their means, and to assume an appearance and a mode of life *above* the situation which they occupy. Upon such extravagance, and its effects; Mrs. West makes many pertinent and sensible remarks. The following contrast between the sleep of the peasant and the restlessness of fashion's devotee, is well drawn.

" 'The sleep of the labouring man is sweet,' says the inspired penman; and surely nothing is so delightful, as, after a day spent in the peaceful exercise of some honest calling, to sink upon our pillows, conscious of well-meant endeavours, and confiding in that God who has promised to accept them. Fatigue of this kind never injures the animal frame; it is repaired by rest and refreshment; and the morning, which renews the *demand* for exertion, revives the *power* of compliance. The fatigue which arises from excessive dissipation is of another description. The exhausted body has lost the ability of resuscitation; the clamour of music, the clashing of carriages, assail its feverish slumbers; the mazes of the dance, and the glare of theatrical scenery, still flit before the frequently unclosed eyes; the passions are not yet calm in the throbbing bosom, envy enumerates the ornaments of a rival, and chagrin dwells upon the slight curtsey of an opulent acquaintance. The votary of pleasure rises unrefreshed, and a listless yawning morning is the penalty which she must pay to nature for having forced her beyond her ability. These are the moments that engender spleen; the dissatisfaction that [which] she feels is averted from herself, on whom it ought to fall; but as she really is unhappy, it must fix somewhere. Very probably she will discover that her evening's chagrin was owing to her husband, who either *looked* as if he did not wish her to go out, or *prevented* her [from] making a more pleasant party, or *restrained* her expenses, or *dropped* some harsh expression which broke her spirits, always meek and tenderly sensitive. Perhaps the children are troublesome, cross, humoursome, and want more attention than she has leisure to give them; or perhaps the French governess may be negligent, the Abigail impertinent, or the cook tipsey. It is happy when the disease fixes in some remote part, and only prompts the sufferer to treat her family with a detail of the cruel usage that [which] she has undergone; and a pathetic explanation of the extreme hardship, that she, who has such a relish for pleasure, should never be permitted to taste it. Mistaken creature! who told thee that this world was made for butterflies? Call me not too severe, nor suppose that I overcharge the portrait; I know the depravity of the human heart too well, (shall I own too experimentally?) not to be convinced, that they who have no time for self-consideration, and religious communing, may be esteemed fortunate if they do not fall into still grosser faults and misfortunes."

Another

Another great cause of the change of manners in the middle classes, is the practice of educating girls in such a manner as not only not to qualify them for the situations which they are destined to hold in life, but as utterly to disqualify them for such situations. But the subject of education being discussed by Mrs. West in a subsequent volume, we shall reserve our own observations upon it, until we come to notice that part of her work; and in the mean time we shall extract another passage or two from the letter before us.

"Let us look back on the times that are just past, and estimate the present by them. Soame Jenyns's popular description of the embarrassment of a country knight's family at an unexpected visit, would not now suit the domestic situation of a creditable farmer. Several steps in society have therefore been passed in the progress of refinement since the publication of Dodsley's Miscellanies. I have heard a well-attested tradition of a country lady, who was the heiress of large possessions, and, what was then called, genteelly educated. It was determined by the females of the family, met in council upon the occasion, that she should appear in the great hall clear-starching lawn ruffles, when she received the first visit of a favoured admirer. It is impossible to calculate how many degrees of manners are here passed, since the few, who still continue to be notable blush to be thought so; yet this event happened about the beginning of the last century. I need not multiply anecdotes of this kind; the archives of every family can supply numerous attestations in point."

Some just remarks follow here on the change in the mode of living of the lower classes of society, which is great and striking. And, it is lamentable to know, that the profligacy and depravity of workmen and artisans have increased in exact proportion to the increase of wages! But this is a topic too pregnant with important consequences to be satisfactorily discussed in a cursory manner.

"These," says our author, "are the effects [certainly not the *necessary* effects] of flourishing trade, and prosperous manufacture: Are they symptoms of national prosperity, or internal decay? Allow me to quote the words of an eloquent writer, (Dr. Middleton,) who, having observed that this country was flourishing in all the arts of civil life, remarks, that 'perhaps it is running the same course which Rome had done before; from virtuous industry to wealth; from wealth to luxury; from luxury to impatience of discipline, and corruption of morals; till, by a total degeneracy, and loss of virtue, being grown ripe for destruction, it falls a prey to some hardy oppressor; and, with loss of liberty losing every thing that is valuable, sinks gradually again into its original barbarism.' Such an oppressor seems near at hand."

We trust there is no *such* oppressor at hand; that we are running much the same course as Rome formerly ran, and as is here so eloquently described, is too obvious a fact to admit of a doubt; but there are circumstances so dissimilar, in the situation not only of this country, but of the surrounding nations, and particularly of that nation which the oppressor alluded to governs, and those of ancient Rome and of her enemies;

mies; that no parallel, we think, can be fairly drawn between the two countries. We admit, indeed, that a perseverance in vice and profligacy *may* draw down the vengeance of Heaven upon this kingdom; and that it *may* seem good to the Almighty to employ such an instrument of punishment, as the blood-stained tyrant of France; but this admission is very different from the conclusions drawn from a similarity in the moral and physical circumstances of the two countries.

In her fourth Letter Mrs. West proves that she has formed a very correct estimate of that strange compound of impudence and folly, ycleped "The Rights of Women;" the passage is too good, not to be quoted.

"I have quoted from a book, which, by supereminent absurdity and audacity, exposed to profound contempt the principles that [which] it meant to support. It, indeed, amazed and confounded for a day; and it received all the assistance which an elaborate analysis could bestow, to elevate it into lasting celebrity. It was soon found, however, that the times were not sufficiently illuminated to bear such a strong doctrine; and the disciples of the school of equality have since found it more convenient to gloss, and soften, and misrepresent. The same democratical principles, however, pervade many popular works, especially dramatic performances, to which the *privileged* orders (as the nobility and gentry are cabalistically called) have most unwisely lent their patronage; and that not merely by countenancing the author, or applauding the scenic representations, that [which] are deeply tainted with the leaven of democracy. Party rage may now boast the same sacrifices as public virtue formerly enjoined; and though we have not our Curtii or our Decii, who *immolate* themselves to save their country, we have many men of birth and rank who seem inclined to pile their possessions and honours on the very brink of a precipice, to exalt the union of a faction which they espouse. The first people in the kingdom have not scrupled to support, not merely the *equality*, but the *supremacy* of the mob, during the frenzy of a democratical contention for parliamentary honours; and thus they virtually signed the testimonial of having long usurped unjustifiable ascendancy, and the certificate of their deserved degradation; little thinking that the sentiments and principles which they instilled into their clamorous adherents, would abide with them, and produce serious effects, when the temporary purpose for which they were promulgated was forgotten. How far ambitious motives may justify gentlemen in thus endeavouring to *assassinate* [rather to commit suicide on] their own importance, is not the present question. [It is a matter which does not admit of a question.] Modern patriotism may determine that it is noble to reverse the part of Sampson when he was prisoner among the Philistines, and to pull down the pillars of your own state, when you find that you cannot climb into its upper story. But since our sex are happily *prevented* from engaging in those turbulent scenes, by native delicacy, by regard to their general reputation, and even by their fears, I do not feel myself called upon to vindicate them from the charge of being accessory to that general contempt for their superiors, which is so marked a feature among the populace. Imbibing the spirit of Mrs. Candour, in that masterly

tarly (though, in some respects, dangerous) play, 'The School for Scandal,' I am resolved 'let the newspapers say what they please of canvassing beauties, haranguing toasts, and mobbing demireps,' not to believe one syllable, and if 'I repeat such anecdotes,' it is only to usher in my observation, that the world is grown so censorious, it even credits *impossibilities*. I wish I could acquit the illustrious culprits of every other proof of their being concerned in a conspiracy against their own order and consequence, with as much expectation of being *credited*, at least by my *country* readers.

So far Mrs. West has, most disinterestedly, pleaded the cause of rank and hereditary wealth, against some of their most unworthy possessors; for unworthy indeed are they, who, ungrateful for the temporal blessings which they have derived, not from their industry, exertions, or merit, but solely from the bounty of that good Providence whom it hath pleased to place them in such a situation of life; and who has given them the good things of this world, not to be used for their own pleasure and advantage exclusively, but for purposes of general good; for to whom much is given, of him will much be required. Mrs. West's sentiments on this subject are so correct, that it would be unjust not to extract them.

"But though I profess myself a steady advocate for that gradation of wealth and rank, which, if not positively appointed by God in Scripture, is there shown to have been nearly co-eval with the world that [which] we inhabit; and which is not only the natural consequence of the moral government of the Almighty, but also the medium through which he thinks fit to convey a greater portion of happiness to the human race than it could otherwise enjoy; I am not so infatuated, as to maintain that the blessings of education, wealth, rank, leisure, authority, and reputation, are granted to a few with uncontrolable occupation; but rather that their possessors should employ them to the benefit of the whole community; that such as labour may not have cause to reproach those who rest, for being drones in the state. The God and Judge of the whole earth does not bestow his spiritual or temporal blessings by any arbitrary rules of unconditional preference. When a talent is given to any one, an account is opened with the giver of it, who appoints a day in which he will arrive, and 'redemand his own with usury.'"

She then proceeds to show, that the lot of the great and the wealthy is not so enviable as the poor are apt to imagine; that enjoyments, possessed without limits and without reserve, soon pall upon the sense, leave a thousand evils behind them; and that, independently of the great responsibility attached to the possession of worldly advantages, it is but rarely that they produce that happiness which is the object of every man's wishes in this world, and the legitimate end of all his pursuits. Having dismissed this subject, she next directs her attention to that passion for *notoriety*, which *vanity* engenders, which *folly* foments, and to which *vice* ministers.

"Aware of the evanescent nature of that celebrity which is only founded

founded [founded only] on expensive inventions, some ladies of high ton have cherished the Satanical ambition of becoming pre-eminent in vice. Adopting the horrid sentiments ascribed to the Prince of Darkness; they declare, by their actions, that 'to reign is worth ambition, though in Hell.' They have, therefore, torn off those coy disguises in which sinners of past times enveloped their enormities, and with unblushing fronts have proclaimed to the questioning world, that they 'dare do every thing, because they dare.' Their contempt of reputation, and bold defiance of mankind, were soon discovered by a species of writers that [who] are fellow-labourers with those whom I mentioned in the beginning of this letter; these wishing to reduce the world to an equality in infamy, as the former do to introduce equality of misery. Aware that this marked effrontery of character shocked the feelings of all beholders too much to gain converts, they invented a set of phrases, which softened its atrocity, and at the same time preserved its publicity. I know not where this new mode of language originated; but as it consists in nothing but the *inversion* and *perversion* of terms, it cannot be considered as any great proof of genius. It has been as eminently successful in the diplomatic papers, and other state fabrications of our Gallic neighbours, as the wand of Mercury in Dryden's Amphytrion; and has actually either dreamed the world to sleep, or taught them [it] that 'black is not black, nor white so *very* white;' so that, though a sound more threatening than the Indian war-hoop bellowed in their ears, they persist in calling it the peaceful lullaby of their innocent rocker. John Bull's natural aversion to *Monnseer's* cradle has hitherto prevented him from being completely swaddled; but his disposition to believe that people are what they call themselves, makes him run some danger of being duped by a misconception of the words patriot, honour, and independence. The principles of John's wife have been attacked in a stronger manner by those liberal apologists for vice and folly, who, setting out, perhaps, with a misapplication of a Scripture text in praise of mercy, or enjoining charity to repentant sinners, soon proceeded to infuse into the unwary mind a *charity that is not Scriptural*, by apologizing for sinners *who do not repent*, nay, who glory in their crimes. Hence the unreflecting, but well-meaning reader, who possesses much candour and little information, is led to believe, that the perjured adulteress, from whom she shrunk with abhorrence, may be a most *amiable*, *elegant*, *interesting* creature, with only *one* failing: but then that heart was so benevolent, so condescending to the wishes of others, or perhaps so sincere, so incapable of disguising its own emotions, that it could not sacrifice what it felt to be its *invincible* propensities to the opinions of the world; which, after all, (for nothing is certain,) are, perhaps, only founded on the dictates of prejudice. Here the guileless readers, whom I have supposed attending to this new ethical lecture, will, perhaps, start; that they are then gently reminded, that freedom of thought is the indisputable privilege of the inhabitants of this country; that many learned men (and here a long list of well sounding names will be introduced, blending the obscure with the celebrated, to swell the pomp of evidence, and misquoting without the fear of detection,) men most *exact* in moral conduct, and most celebrated for social virtues, have *doubted* whether, all things considered, the present aspect of the world might not be considerably improved, by a departure

ture from those very *rigid* rules which were built on a too literal interpretation of the Jewish classics, and early Christian writers*. A few shining examples, such as Aspasia, Sappho, and Ninon de l'Enclos, will then be brought forward, to prove that women may be very eminent for taste and science, and continue to be much respected, who have not strictly adhered to the decorums prescribed to the sex. It will then be allowed, that these severe tenets have expedience to recommend them, and, therefore, they are highly necessary for the great body of the people, who, if the cords of discipline were relaxed, might run into gross depravity; from which the refinement natural to cultivated minds, and polished manners, will inevitably preserve that part of our species which might properly claim to be exempted from law, as being incapable of giving law to themselves. These well-bred authors will then proceed to call your attention to the improvements which philosophy has introduced into the arts and sciences of late years, preparatory to the bold assertion, that morals are a science, and as much capable of improvements and discoveries, as mechanics, chemistry, or astronomy. They will then enter that metaphysical maze, in which plain sense is sure to be bewildered, and talk to you concerning the origin of moral obligation; but whether you are taught that it is self-love which vibrates from the centre to the extremity of social being, or whether you are assured that ethics originated from man's preposterously surrendering his natural rights in order to procure the doubtful blessing of society; in either case the freedom of man, as an agent, is preserved, and his right to do wrong, if he judges that wrong to be expedient to his well-doing, is implied. Some few, indeed, of these apostles of falsehood have re-adorned the old necessitarian system, and by making the human race the passive machines of overruling fate, have contrived to transfer our crimes, either to our nature, or to the stars; but this scheme wants the gloss of novelty.

"The principles thus laid down, the application follows. What would be highly criminal in the footman, and the chambermaid, becomes a pardonable *levity*, when referred to the actions of those whose rank in life secures the world from the political consequences of their indiscretions. The opprobrious terms of preciseness, uncharitableness, narrowness of sentiment, and littleness of soul, will be employed to deter you from thinking unfavourably of those *soft* indiscretions, which, though they may be somewhat wrong, hurt nobody else, and are accompanied by all the amiable virtues, and all the alluring graces: Perhaps, indeed, these apologists of licentiousness may proceed so far as to affirm, that it is not vice, but virtue, to obey the dictates of nature, and that the conscious mind is its own awful world. This, with an observation that no characters are faultless, that we must take people as we find them, that many mean very well who act a little indiscreetly, and that chastity is apt to be scandalous, and religion morose, includes, I think, most of the arguments which these seductive advocates of candour employ, to mislead innocence and excuse guilt."

This spurious liberality has made a great progress, not only in the

* "These denominations have been most irreverently applied to that book which is dictated by the Spirit of God."

upper,

upper, but in the middle, classes of society; and some, who profess to make it the rule of their conduct, have even the impudence to stigmatise its opposers as deficient in Christian charity; as if to give encouragement to vice constituted any part of that charity, which the blessed Founder of our religion inculcated on his disciples; and, as if an indiscriminate association with the virtuous and the profligate had not an immediate, a necessary, tendency to encourage vice. Strip vice of the odium, and take from it the temporal *inconveniencies*, which naturally attach to it, and the number of its followers will speedily be increased. The author traces the progress of this bastard candour; and having remarked, that many persons, who are in the frequent habit of violating God's commandments, are nevertheless constant in their attendance at church, she expresses a wish that the ministers of the church would exert their authority, and banish all notorious profligates from the house of God. On this two questions would arise; first, as to the *practicability* of the thing; and, secondly, as to its *expediency*. A minister may, indeed, and certainly *ought* to, refuse to administer the sacrament to one whom he knows to be leading a life of abandoned profligacy; but we know of no power which he possesses, to shut the doors of the church against any man; and, even if he did possess the *power*, we should very much doubt the propriety of exercising it; since to prevent the sinner from hearing the word of God would be to deprive him of the strongest stimulants to amendment of life, and of the most powerful inducements to forsake his sinful ways. Mrs. West, however, is perfectly right, in contending that vice does not alter its nature with the rank of the person by whom it is practised. Indeed, if there be any difference, it is this, that vice is more criminal when practised by persons in the higher stations of life; because, besides the duty imposed upon them, in common with all their fellow-creatures, to avoid vice, they have another duty superadded, to set an example to their inferiors.

"The grosser vices receive no exaltation from being clad in ermine; their nature is so very brutal, that their combination with rank, splendour, and affluence, cannot *diminish their hideous aspect*, [cannot render their aspect less hideous,] or lessen the contempt of those who know that it would be very easy to rise to such 'a bad eminence.' The dutchess who has violated her marriage oath, who is discarded by her husband and married to her gallant, is but the same degraded creature as the porter's wife who is transferred at Smithfield to a new purchaser." She is *more* degraded, because the Smithfield transfer, all infamous as it is, does not, of necessity, imply a *previous* commission of adultery; whereas, in the case of the prostitute of quality, an act of adultery must be committed before she can be at liberty to marry her paramour. "The reproachful epithets that [which] we bestow upon the vulgar sinner, are by her scornfully *rebanded to* [retorted on] her dignified co-partner in guilt; and let not the offender who has only birth and wealth to boast, flatter herself that the world in general thinks those distinctions sacred. Public opinion is not yet so illuminized as the ear-tickling flatterers of greatness represent; and if they value their poisses ions more than they

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do their vices, they must rejoice that 'many thousand knees' in Britain 'have never yet bowed to the false gods' of sophisticated morality. The virtues of probity and chastity are closely allied; and prescription will be found to be but a feeble support, where the solid pillars of affection and respect are undermined. But to return from, I hope, an improbable contingency, to what really happens: though the opprobrious epithets which the adulteress merits may not reach their own ears, they echo through a space commensurate with the circle which she was originally intended to enlighten and inform. She is there estimated, not by those arbitrary rules, which her own depraved associates decree shall supersede common sense and moral obligation, but by the principles which, when she lies upon her death-bed, she will own are the unswerving dictates of rectitude and truth. At the bar of public opinion, the titled courtezan receives little mercy. Every plea which might be urged in favour of the poor night-wanderer, who offends for bread, turns into an aggravation of the guilt of her who *co.nted* temptation. The friendless outcast, whom no one acknowledges, sins, deeply sins against her own soul; but she who was hedged in from ruin by fortune, fame, and family, involves a host of distinguished connexions in her disgrace, and stamps a stigma of opprobrium on every part of her (perhaps till then unsullied) lineage. The pennyless prostitute is precluded from repentance; for will any one afford her an asylum, to try if that repentance be sincere? The prostitute of high life has only to stop in her shameless course, and to retreat to that retirement which is ever ready to shelter her disgrace and confirm her contrition. The former was most likely the child of ignorance, who knew little of good or evil till experience taught her a severe lesson, by which she became wise too late. Her passions were probably unrestrained by discipline or precept, and some seducer spread a snare for her personal chastity, before reflection and observation taught her its value. I fear I shall say too much, if I suppose that the noble wanton has been early trained in the principles of truth and holiness; but we must allow, that she has been taught the necessity of restraining her passions, accustomed to respect the opinion of the world, and to regard those decorums in her *outward* manners, which awe the licentious. If she was a wife, (and I grieve to say, that in high life the major part of lost characters belong to the matronly order,) the libertine was deterred from 'assaying by his devilish art to reach the organs of her fancy,' by the apprehension of those large pecuniary mulcts by which the law has lately attempted to deter adulterers, holding out the certain prospect of long imprisonment, or banishment from their native country, to that tribe of led captains, and 'second brothers to men of quality,' who are most apt to range themselves in the ranks of cecisbeos and gallants. But whether the lady be wife or spinster, she was equally defended by those laws of honour which compel the fashionable rake to be an expert swordsman before he aspires to be a seducer; and few of our gay Lotharios would choose to run the gauntlet with husbands, fathers, and brothers, unless pre-assured that the guardians of their Calista's honour, 'fierceness and pride, would soon be charmed to rest,' and the yielding fair one be content to give up all for them.

"Such are the inferences which common sense always draws from a story of criminal intrigue; and, however the eloquence of the bar may seek

seek to divert indignation, and ingeniously palliate the frail fair one's guilt, by representing her as the victim of her gallant's unremitting assiduity, or as being so supereminently endowed with taste, eloquence, and beauty, that all who behold her must love; this rigid censor, inflexible as a British judge on the bench of justice, adheres to the honest bluntness of her original conclusion: taste, eloquence, and beauty, are too common adjuncts of polished society to disarm her security; and she determines that there must be a great degree of criminal levity in the conduct of a woman of rank and fortune, before any man, especially a mere opera lounger, or genteel dependant on the family, could dare to assail her with a criminal proposition. Here, therefore, the term seduction must be misapplied; except when the criminality, or studied negligence of the husband, has made him the active agent of his own disgrace. In this case, common sense may feel inclined to extenuate the lady's offences; but it will only be by lamenting that the manners of the age have an alarming tendency to promote conjugal infidelity, by sanctioning conjugal indifference; but she will still insist, that though a libertine, or contemptuous husband, must make his wife miserable, it is her own indiscretion that makes her criminal. An agreeable insinuating young man is too dangerous a companion for a resentful offended woman, to be admitted to confidence and intimacy. If her sorrows are too poignant to be confined to her own bosom, let her find a *female* friend with whom she may more safely repose them. If the solitude of home be insupportable, connections may be found, and amusements sought, which cannot endanger her fame, her virtue, or her peace. It is the madness of despair to rush into the arms of ruin because she has drawn a blank in the lottery of connubial happiness. Let a lady show, by her conduct, that though her wedded protector deserts his charge, she still respects herself, and she will excite those sentiments of esteem, and chastised [chastened] admiration, which suit the hallowed and indelible character that she has assumed; nor will she be often called upon to repress the insulting attentions of presumptuous audacity."

These sentiments are highly creditable to Mrs. West; and her advice to her sex is so truly excellent, that it cannot fail to carry conviction to the mind and heart, however it may fail to reform the conduct. Women, who have just cause to complain of the profligacy, and to deplore the infidelity, of their husbands, must still recollect, that a breach of duty on his part cannot, except in the misty sight of human law, which often sees through a dense, a clouded, and a false medium, possibly justify a similar breach of duty on her part. Sin is *positive*, not *relative*; and the prohibition to commit it is imperative, and not qualified with any modifications or conditions. Is it possible that a Christian can, for a moment, so far deceive herself as to believe, that when, at the last day, an adulteress shall stand before the judgment-seat of God, to render an account of her actions in this world, and shall be arraigned for a breach of the *Seventh* commandment, she will be able to justify herself, in the eyes of that All-just Being, by saying, "*Lord! my husband was an adulterer, and therefore I became an adulteress!*" Such a plea would, no doubt, aggravate *his* guilt, but her

her understanding must be as stupified as her heart was corrupted, before she could admit the monstrous supposition, that it would, in the smallest degree, diminish the weight of *her own*. Mrs. West afterwards urges an inferior, though a powerful, motive, to the upper classes of society, to refrain from the commission of sin, founded on its tendency to favour the levelling principles of the age, by degrading them in the eyes of their inferiors. "I must execrate," says the author, in the honest indignation of her heart, "the unblushing vices of those conspicuous sinners, who court publicity and defy reproach; for they are still a surer engine of destruction to overwhelm our well-poized state." In that execration every virtuous mind will join; but while we admit the levelling principle of vice, we cannot think the author happy in her selection of an instance, by way of illustration. She has taken it from that part of the too popular comedy of John Bull, in which "the Brazier seizes the chair lately occupied by the Justice, on the latter refusing to receive the frail daughter of the mechanic with open arms into his family, as a suitable wife for his libertine heir." Though *vice* may be said to have been the original cause of this conduct, yet was it not the vice of either of the parties present; and the only way in which vice can be said to act as a levelling principle, is by placing associates in vice, whatever the disparity of rank or station between them, on a footing of equality with each other. In the next passage which we shall quote, Mrs. West has treated her subject with equal ability, strength, and judgment.

"Next to that base abdication of her own importance, which the abandoned woman of rank tacitly ratifies whenever she permits the world to bruit her shame, the increasing facility with which ladies of lost character are re-admitted to the once select and decorous circle of refined society, becomes a subject of alarm to considerate minds, intent on the preservation of every barrier to female innocence. The maxims which induced our ancestors to determine, that even if we 'deplored our loss with tears, one false step for ever damned the fame' of women, though apparently severe, were in reality merciful. This degradation might, indeed, harden a few reprobates in vice, who would otherwise have been hypocrites; but it sent many a real penitent to that retirement which true repentance loves; and it preserved thousands of thoughtless impassioned victims from the allurements of guilty pleasure by the consciousness that they could not endure a life of reproach. Whatever encouragement mercy and charity may hold out to a backsliding sister determined to renounce the evil of her ways, let not her who hesitates be excited to offend, by stripping vice either of its punishments or its horrors. Let the young and inexperienced ever think, that if they pass the bourne of chastity, society will disclaim them, and to return to it will be *impracticable*. If they venture on the guilty deed with the fore-thought encouragement, that they shall soon emerge from their night of shame, their sin is dreadfully aggravated. Our best divines maintain, that whatever hope the heavenly promise of forgiveness affords to true contrition, it is most desperate wickedness to transgress 'that grace may abound.' If,

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in that storm of passions which attends a strong temptation, reason can be heard to plead, that it will be but a temporary disgrace, she has leisure to assert her natural superiority, and by betraying her trust, becomes the ally, instead of the curb, of incontinence.

"We will suppose (which I fear is far from being the case,) that the principles of matronly ladies are so fixed, that they run no danger of contamination by frequently hearing the soft glosses which conscious offenders must cast over the crimes of which they have been publicly *convicted;* yet let us compassionate the tender bloom of virgin innocence, and save the youthful part of our sex from the pestilential blast of infectious sophistry. We will suppose, that a young lady has been not only innocently but wisely educated, taught to esteem virtue, and to shrink with abhorrence from audacious vice; accustomed only to contemplate respectable characters, and full of those ideas of worth and honour which are generally associated in an ingenuous inexperienced mind. She steps from the school-room to the crouded rout, and beholds a lady splendid in her appearance, most fascinating in her manner, to whom every one pays obsequious court; the beaux crowd around her to catch her smiles, and to hear her whispers, and the belles show their admiration by wearing her uniform. The unsuspecting tyro in the subtle game of life steps forward to inquire the name of this supposed paragon of the day, this Arria, this Cornelia, in whose hallowed form she fancies the domestic virtues are worshipped, and she hears with horror and astonishment that it is one who has been branded in the public prints, degraded by the clear evidence of impartial justice, exposed by obscene caricatures, and ridiculed by the lowest witticisms; in fine, that she is a creature whom no one can *defame*, and whom any one may *abuse* with impunity. She turns away shuddering with disgust, and perhaps listens to the bon-mots *of a fuded courtezan, whose early days passed in the low haunts of vulgar licentiousness, but who, in the wane of life, has persuaded her uxorious keeper to give her the name of his wife; not that she may repent of her former errors, nor yet to secure her such a competence that* 'lack of means enforce her not to evil;' *but for the avowed purpose of introducing her into company high, at least, in rank, though low in ideas of decorum; and who must prepare themselves for her reception, either by copious draughts of Lethe, or strong doses of candid sentiment.* As I may suppose that my fair novice possesses too much good sense to call such time-serving adulation compassion, or such egregious folly generous love, what must be her opinion of the women who thus boldly take the lead where they should not so much as wish to appear, and of the society who *suffer*, nay *court* the intrusion? Will she not, on comparing the world of manners with the world of books, exclaim, like the Roman patriot, 'O virtue! have I worshipped thee as a substantial good, and art thou but an empty name?'"

It is as impossible for a mind the most perverse not to allow the justice of these animadversions, as it is for one the most stupid not to point the application. It remains only to complete the hideous picture, and to brand with indelible infamy, the eye which can view it with calm indifference, to imagine "the uxorious keeper" to be a man of influence and of power; but of influence never exerted for the public good,

good, of power never exercised but for a bad purpose; to follow "the faded courtezan," to whom he had given "the name of his wife," to her widowed state; and then to figure to one's self a minister so dead to virtue, so callous to all sense of shame, and so perfectly ignorant, or so totally neglectful, of his duty to his country, to his sovereign, and to himself, as to devote a portion of the public money, of that money raised for supplying the necessities of the state, and for rewarding public services and public virtue, to keep this creature, now stripped even of all *relative* importance, in a state of affluence, for which she was never designed by birth, and to which she could never have been raised by merit! It requires, indeed, a warm, and, perhaps, a gloomy imagination to frame such a picture as this, from which every genuine patriot would turn with disgust, and which no good man could contemplate without horror. But the times are as big with changes as they are with portentous events; and things as difficult to conceive as this picture, have actually occurred. In Great Britain, however, most fortunately, we are possessed of a minister whose hatred of profligacy stands recorded, in his published censures of the licentiousness which marked the reign of our second Charles, and who, of course, would never give his sanction to any such measure as that which the imaginary picture in question exhibits, and the author of which would look, in vain, for a parallel, even in the wretched times of systematized vice. Having traced the consequences of giving countenance to lost characters, and expatiated upon the vices of fashionable females, our author at length administers a grain of consolation to her readers.

"There is a circle, and that the highest, where the *convicted* adulteress dares not show her audacious front. May this prohibition be co-eval with the duration of our monarchy; and may the eyes of a British queen never be offended by the presence of such as glory in violating those laws of which her ivory sceptre constitutes her the guardian."

A pretty state, truly, must that country be reduced to, in which there is but *one* circle to which the convicted adulteress cannot gain admission! And even here, it would seem, (though, we trust, that the inference can only be sanctioned by the negligent inaccuracy of the writer,) that none but the *convicted* adulteress is excluded! This circle, too, is "the *highest*;" whence it follows, of course, admitting the truth of the position, that to all but the highest even convicted adulteresses are admitted. And yet to stem this torrent of iniquity, which threatens to overwhelm our religious and civil establishments, and to reduce the whole country to one misshapen mass of hideous ruins, how few voices are raised, how few pens are employed! The *press*, that powerful engine, whether for preservation or for destruction, is not only *not* devoted to this its most important, its most useful, its most legitimate object, but is, for the greater part, engaged in infamous endeavours to swell the desolating stream, and to guide the deadly current. It is but just to add, however, that we do not admit

the justice of this general inference; and that, profligate as the times unquestionably are, beyond all former example, there are still many, very many circles, both in the higher and in the middle classes of society, in which virtue is duly honoured, and whence notorious vice is peremptorily excluded.

This letter contains some just animadversions on fashionable education, particularly from P. 291 to P. 300. We had marked the passage for quotation, but our extracts have already been so copious, that it becomes necessary to abridge the remarks which we have yet to make on the volume before us. We cannot, however, refrain from quoting the author's concluding observations on the importance of hereditary rank.

"Let it be remembered, that attachment to hereditary patrons, and respect for the old manor-house, the antient possessors of which are deposited in the family vault, under the parish church, are feelings congenial to the minds of the common people, and such as our constitution wisely cherishes. The influence which an antient and respectable family possessed over its tenantry and neighbourhood, cannot be soon acquired by the nabob, *or* manufacturer, who purchases the estate, however estimable *their* [his] character, or conciliatory *their* [his] conduct. A series of years must elapse before they can form any tie but what interest creates; and till the generation which served the old family has passed away, the new will be considered as interlopers, who have risen on the ruins of a race that was far more deserving. I must observe, that in these times every thing which tends to weaken the tie that [which] connects the poorest man in the kingdom with the highest, is to be deprecated; and I regret the degradation which rank and station suffer in the eyes of the community, not only by the contagious influence of unbounded expense, but by transferring its power to other hands, which, even if as well-disposed, will be less able to exert it beneficially."

We now come to the last letter in this volume, which treats certainly of the most important of all subjects, *Religious Knowledge*, the only knowledge that can make us "wise unto salvation;" but the author has, unfortunately, in our opinion, coupled this with a dissertation on the peculiar notions of Calvin. Of these notions she has unquestionably formed a correct idea, and, as far as she enters into the controverted points which they include, has taken the right side of the question. But still, we think, this part of the subject had been better omitted, because controversial theology is not at all necessary to make a woman form a just estimate of her duties and of her character; and because this controversy, in particular, comprehends so many abstruse points, and so many points which have been the subject of warm and obstinate contestation, that it cannot be *satisfactorily* discussed in a cursory way. It is true, indeed, as Mrs. West says, that "a woman, in humble circumstances, with common abilities and moderate information, may now know more of the religion which she professes, than any but the most studious could acquire three hundred years ago;" because,

because, three hundred years ago, the reformation had not taken place, and the laity were debarred the use of those Scriptures which their God had commanded them to *search*. But we much doubt, whether women, though they may now *know more* of their religion than they could even *two* centuries ago, can understand it better; and we are even persuaded, that if they sought to obtain their knowledge by a perusal of all the controversial tracts which have appeared, even in later times, they would not only fail in the pursuit, but would have their minds perplexed with doubts which the Scriptures themselves would never have engendered. Mrs. West must pardon us for observing, that a female engaged in polemics appears as much out of her natural element as an actress on the stage in the dress of a hero. To study the Scriptures, in order to be able to assign a reason for the faith that is in her, and to gain a just notion of her religious and temporal duties, is an obligation imposed on every female. But to acquire religious knowledge is one thing, and to shine in religious controversy, is another. And so fully are we impressed with the disadvantages arising from the study of polemics by women, that we could almost wish that their libraries contained no other religious books than the Scriptures, the liturgy, and tracts published by the society for promoting Christian Knowledge. If they will read these, or the two former only, with attention, and with singleness of heart, they cannot fail to lay in such a stock of saving knowledge, as will make them good Christians in every respect. While, if any doubts should arise in their minds, from conversation with sceptics or otherwise, on any essential point, a reference to the tracts above mentioned will enable them easily to dispel it. We have said, that the general notions of the author, respecting the tenets of Calvin, are just; and, indeed, how could they be otherwise, when they are derived from the writings of a Kipling, a Daubeney, and a Pearron? but, in two or three instances, her remarks are loose and unwarrantable. On what passage in Scripture does she found the bold assertion, that "*the soul carries with it the propensities that* [*which*] *it acquired below?*" And how can she justify the following inference from the 31st article; "which implies," she says, "not only that all Christians are offered salvation, but that the Heathen world are delivered from the imputation of the original guilt of Adam, and also from the eternal consequences of actual transgression, provided *they frame their lives according to the imperfect knowledge which they possess?*" It would be highly presumptuous in man to set limits to Divine mercy; but it is no presumption to say, that we find no promise of salvation, in the Scriptures, to those who do not perform the conditions of the Christian covenant. "*Universal redemption*" can only mean, that, by the death of Christ, all men are placed *in a condition to be saved;* and not that all men may be saved, whether they embrace the truths of the Gospel or not, and whether they perform or neglect the duties which Christ inculcated on his followers.

Having thus analyzed this volume, as far as our limits would allow, and with that attention which must convince the intelligent author, of the high respect which we entertain for her principles and her talents, we shall now proceed to perform the most unpleasant, but not the least useful, part of our duty, by noticing some of the very numerous errors and defects, in point of grammar, of inflated and affected language, and of awkward and incorrect phraseology, which greatly disfigure the work.

P. 8. "That mystery of iniquity *whose* course," &c. instead of, *the course of which*. P. 26. "I cannot, therefore, think it expedient that these fragile barks should venture to do more than sail *coast-wise*." Mrs. West is not aware that there is more danger in *coast-ing* voyages than in any other; that more skill in navigation is required in the commanders of such vessels; and that the thing which a captain most dreads in a storm is the sight of shore, and what he most desires, *sea-room*. P. 40, "Chivalry to *whose* modification," &c. P. 46, We do not rightly understand, "how *that experience* which we are required to exercise in our own families" can be gathered, as our author asserts, from the *sick-bed* of a brother, or from the *languid couch* of a parent; though we can very well conceive, that lessons of pious resignation and of Christian humility may be collected from such scenes. P. 54, "much of the comfort of our old age depends upon our discharging the claims of *renovated* maternity with propriety." This language is both affected and incorrect. In the first place, we discharge *debts* but not *claims*, properly speaking; secondly, the claims here alluded to are not the claims *of renovated* maternity, but the claims of others *upon renovated* maternity; and, lastly, *renovated* maternity is a most affected and incorrect expression. It would not have been so dignified to say, "discharging the duties of a grandmother," but it would certainly have been more intelligible and more correct; that is, if such were really the author's meaning. P. 61, The following is another instance of inflated and affected language. "While we contemplate *with the rapture of anxious emulation* the pious family bursting from the dark dungeon of the grave, or, with the spirit of the beatified child, avert our eyes from *the distant blaze of rainbow tinctured glory, the cogitations of critical virtu are suspended*," &c. We cannot here refrain from observing to Mrs. West, that the style of Dr. Johnson becomes her pen as little as the doctor's wig would become her person. P. 64, "those amiable properties *whose* absence;" [the absence of which.] In P. 67, and in various other places, Mrs. West uses the word *fashionables* as a substantive; for which she can have no other authority than that of the ignorant writers in some of our daily prints; it is a low, vulgar, illegitimate expression, wholly unworthy Mrs. West. P. 75, "*a multifarious combination of diminutive inconveniences will entrammel superior faculties.*" Another instance of miserable affectation. P. 122, "a female *bouviant* is contemptible." *Bouviant* is neither French

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nor English; we suppose the author meant *buveuse*; and, too, is a masculine termination. P. 126, "that oblivion which has *involved* its high-soul'd chastity." P. 128, "We forfeit the respect to which the passive virtues, our natural endowments, are entitled, and [which they] must receive from all but brutes," &c. P. 130, "We are in less danger of having our integrity censured *by the* allurements of fraud, ambition, or contending interests." This is not intelligible; and does the author mean to say, "censured *for yielding to* the allurements of fraud," &c.: if she do not, we are at a loss to conjecture her meaning; and if she do, she has not expressed it. P. 134, "the wisdom of Divine Providence never suffers any glaring violation of its laws to brave its authority, without being reproved, or at least *feeling* the internal consequences of its pertinacity." This is a most awkward sentence. A man who violates the laws of God may *feel* the consequences of his conduct, but how the *violation* can *feel* them, it is not very easy to understand. P. 137, "it would *have been* false candour *to have* applied," [to apply]. In the same passage we read a "*frigid cold.*" P. 139, "patient diligence, *or* laborious industry often *bring*," [*brings*]. P. 143, we meet with the word *demi-fashionists*; and elsewhere the term *fashionist* occurs, used as synonimous with *fashionable persons*. It is an illegitimate expression, and if it have *any* meaning, must have a meaning very different to that which is here assigned to it. P. 144, "happiness *or* even comfort, *are* [is] rarely expected." P. 164, "the company wait, with the *nonchalance* of good breeding, till some cockney misapplication of the *w*, or *provincial inversion of the aspirate*, determines the stranger's tribe and latitude." Contemptible affectation! P. 168, "at how much less expense of time you may purchase the reputation of solid than you can [that] of brilliant qualities." P. 186, "who certainly *would have been* inclined *to have* extended" [to extend]. P. 240, "that elevated station *whose* actions," &c. P. 261, "her bosom-inmate," for bosom's inmate. P. 277, "the *frigid* cold," i. e. the *cold cold*. And in the same page Mrs. West again uses *bosom* as an adjective, "bosom anguish;" a mode of expression both affected and unwarrantable. P. 278, "That modesty of knowledge, which is alike anxious to avoid being ignorant of what it ought to know, and *of penetrating* into those secret things," &c. P. 280, "the limits of human knowledge have a similar *curb* affixed, *beyond which they cannot pass*." *Curb* is here used instead of *boundary*.

Long as this list of errors and inaccuracies must appear to our readers, they may rest assured, that it might easily have been extended. But it is already sufficiently copious to convince them of the justice of our assertion, at the beginning of this article; and to render it manifest to Mrs. West, that her compositions, able and valuable as they are, must labour under great disadvantages, when they appear in so slovenly a dress. Indeed, we cannot but persuade ourselves, that the author consigned her manuscript, with the care of correcting both the language

language and the press, to her bookseller, to whose negligence, in confiding that task to some person utterly unqualified to perform it, the mass of affectation and incorrectness which disfigures the volume, ought, in a great measure, to be ascribed. But she should recollect that she alone is responsible to the public, both for the sentiments and for the language of her productions; and should not forget, that celebrity, though acquired with honour, may be injured by carelessness, and destroyed by neglect. Most anxious to promote the circulation of those excellent principles, which so eminently distinguish the various publications of this estimable writer, we are very desirous to have them freed from those defects, which may impede their diffusion, and, possibly, diminish their efficacy.

Strictures upon an Historical Review of the State of Ireland; by Francis Plowden, Esq.: or, a Justification of the Conduct of the English Government in that Country, from the Reign of Henry II, to the Union of Great Britain and Ireland, Part the Second, Chapter VI. Rivingtons.

(Continued from P. 248 of Vol. XXIV.)

HAVING reviewed this very excellent work, to the end of Charles the Second's reign, we shall now proceed to that of his successor James II. That infatuated monarch was determined to establish popery on the destruction of the protestant religion, because he considered it as the only means of salvation, and because he regarded it as an instrument well calculated to promote his design of raising a despotic government on the ruins of the constitution.

The efforts made by him, his missionaries, and adherents, for the subversion of the established church in Ireland, during the preceding reign*, were a sufficient earnest to its protestant inhabitants of what they were to expect on his accession.

We shall now lay before our readers the observations of this excellent writer on Mr. Plowden's statement of this reign.

"I am now arrived at the reign of James II, the only prince of the House of Stuart, whose errors Mr. Plowden (in spite of some glossing sentences of condemnation) appears to extenuate †.

"As in the reign of this misguided monarch the Catholics of Ireland were invested with the whole administration of Irish government, it behoves me to examine, with some attention, the use they made of their political power. Mr. Plowden begins, by attempting to discredit Dr. King's famous book ‡, 'the State of the Protestants of Ireland under

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* The reader will find this fully stated and proved in our 18th volume, from p. 429 to p. 431 inclusive, and in volume 20, p. 17.

† See passim his Review of this reign.

‡ See his note to p. 177.

King

King James;' and this he clumsily endeavours to do, by quoting Dean Swift's opinion of the *private character* of Mr. Leslie, who wrote a book in answer to King's, which was suppressed on account of its sedition. Swift admits that Leslie was a good man conscientiously mistaken, in refusing to take the oaths to King William. He says, 'Mr. Leslie was unhappily mistaken in his politics;' and, had Mr. P. quoted Swift accurately, he would have added this sentence *: 'I detest Mr. Leslie's politics as much as his Lordship (Burnet) can do from his heart; but I distinguish between the principles and the man.' Until, therefore, some better reasons than those offered by Mr. P. are produced against Dr. King's book, I shall consider myself warranted in assuring my readers, that his work has been always esteemed most authentic.

"'The first remarkable act of James's government in Ireland, was to displace the great Duke of Ormond, in order to pave the way for his bigoted favourite, Richard Talbot, afterwards created Earl of Tyrconnel; though the pretence was, that Ormond's age and infirmities rendered him incapable of governing. Before he resigned the sword of state, the Duke of Ormond gave a dinner to his officers, at the royal hospital near Dublin, a building which he had erected for old soldiers. After the cloth was removed, filling his glass to the brim, and desiring his guests to do the same, he made them this speech †: 'Look here, gentlemen, they say at court that I am now become an old doating fool; you see my hand doth not shake, nor does my heart fail; nor doubt but I will make some of them see their mistake;' and then gave the King's health.

"To return to the historical review of this reign. Mr. Plowden, after admitting 'that the army was filled with Catholic officers,' and he might have added men, the whole Protestant militia raised by Ormond having been disarmed, and Catholics embodied in their place ‡; 'the Bench filled with Catholic Judges,' except three, who promised to be subservient; he might have added, that Porter, the Chancellor, was displaced, and a Catholic, Sir N. Fitton, put into his place; a man, says the author of Secret Consults and Intrigues, notorious on record, having been convicted of forgery, and publicly stigmatized; 'the corporations filled with Catholic members;' he might have added, Tyrconnel having terrified them into a surrender of their charters; 'Catholic Sheriffs and Magistrates appointed in all the counties;' he might also have added, who refused to administer justice to the Protestants, and moreover harrassed them with every species of vexatious tyranny. He might have informed his readers also, that the priests stirred up the Irish not to pay tithes to the Protestant clergy; that crown prosecutions were commenced against all Protestants who had, in their convivial meetings, uttered any reflections upon James, while Duke of York: he might have told his readers,

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* See Swift's Preface to Bishop Burnet's Introduction.

† Secret Consults and Intrigues, p. 630, of State Tracts, printed in 1706, London; and Appendix, p. 615. Ormond soon after died of a broken heart.

‡ Though they had bought their own arms; yet, when desired to bring them in, they complied. See Harris, p. 189; Leland, King, &c.

that

that the Papists pretended an universal dread of a massacre*; in consequence of which, all the Protestants of Ireland were disarmed, those of the North excepted, who were too sturdy to part with their arms; that the Privy Council was filled with Papists, and some lawyers of the *outer bar* of that persuasion advanced to that honour†. And then it was, and let it be had in perpetual remembrance by future innovators on the Irish constitution‡, 'that most of the traders, and others whose fortunes could be easily transferred, fled from a country in which they expected a speedy establishment of Popery, and a *general transmutation of property*.

"Tyrconnel, and the Catholic government of Ireland, having taken these violent and unjustifiable measures, then it was, according to Mr. Plowden, 'that the Catholics, *now* feeling themselves secure, *at least in the freedom of their religion*, prevailed on Tyrconnel to go to England, in order to bring over the King to their favourite measure, of breaking through the Act of Settlement.' If this writer speaks the sentiments of the Roman Catholics of Ireland, which I hope he does not, and if such measures only could make their ancestors feel secure, *at least* in the freedom of their religion, what opinion must they now entertain of their security, when, though every disability incompatible with the fullest enjoyment of civil and religious liberty is happily removed, they as yet possess little share of the political power of the state, which is in the hands of a Protestant government?

"His statement then, unfortunately for the cause he supports, amounts to this, that the Catholics of Ireland, having obtained into their hands the political power of the state, proceeded with indecent haste §, to make the Bench, the Privy Council, the Sheriffs and Magistrates, the corporations, and the army Catholic in all their branches; and that then, 'feeling themselves secure, *at least* in the freedom of their religion,' instead of stopping here, their next immediate object was, to seize upon all the Protestant property of that country, by breaking through the 'Act of Settlement,' &c. Though Mr. Plowden admits this last fact, yet, as he has passed over the particulars of the transaction, *currente calamo*, I must entreat the *attention* of my readers to the account of this memorable proceeding; a measure, by the bye, which these dutiful loyalists, who, by King James's account (p. 189), 'rammed that, and many other things, down his throat,' forced him to consent to.

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* This old trick was played in the rebellion of 1798, when the Catholics affected to dread being massacred by the Orangemen.

† All the facts here enumerated, and which were omitted in Mr. Plowden's work, are stated by Tindal, Mackenzie, Harris, King, Leland, and by the writer of Secret Consults, &c.

‡ See Hist. Review, p. 178. This historical fact, which Mr. Plowden admits, is mentioned by every writer of this period of Irish history: thousands fled to England, and five hundred went to North America and the West Indies. Secret Consults, Leland, &c.

§ 'Let my countrymen alone,' said the great Duke of Ormond, speaking of their precipitation, 'they will ruin their own business.' Secret Consults p. 633.

On

"On the 7th of May, A. D. 1689, the Catholic Parliament met. The Popish Bishop of Clogher, the Castle Secretary, wrote circular letters to all the Sheriffs *, with the writs of election, naming the persons who were to be returned, and who were elected accordingly †. The ‡ first Act of this Parliament was a recognition of the King's title to the crown of Ireland. The next measure was the introduction of an Act § for the Repeal of the Acts of Settlement and Explanation; which they passed through the House of Commons in *three days*, without allowing one of the thousand sufferers by it to appeal ‖. Dr. Dopping, the Bishop of Meath, boldly argued against it, in the House of Lords, in vain. A strong remonstrance against the cruelty and injustice of the measure was drawn up by Judge Keating, and presented to James, by the Earl of Granard, in vain.

"This Act of Repeal ¶ contains, in the Preamble, a full justification of the horrid rebellion of 1641. By this Act, the estates and properties of all persons who were *in rebellion*, in Ireland, Scotland, or England, against King James, on the first of August, 1688, *or who had* ** *corresponded with rebels* since that time, were forfeited; and this Act confiscated the inheritance where the possessors were only tenants for life, and made them punishable for waste, after a possession of above twenty years, under two Acts of Parliament. The personal properties of those who were absent, were seized by the Catholic commissioners of the revenue for the King; and there is a provision in the Act, by which those who were in possession as trustees were bound, under severe penalties, to make a full disclosure. Next was passed the celebrated Act of Attainder, in

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* The manner in which this Catholic Parliament was 'packed,' to use Mr. Plowden's phrase, is, I believe, unexampled by any proceeding of the like kind, during any former or latter Protestant Parliament in Ireland. See Secret Consults, Dr. King, Harris, Tindal, Leland.

† In this Parliament there were but twelve Protestants in both Houses; namely, five Lords, three Bishops, two members for the College, and four Protestant commoners returned for other places. Harris, Leland, Dr. King.

‡ Leland, p. 536; Harris, book viii. p. 227; and King.

§ See Harris, p. 228; Leland. The Act is given by Harris, in his Appendix.

‖ Ibid.

¶ See Harris's remarks on the Preamble to this Bill, book viii. p. 229.

** By which clause, says Harris, almost every Protestant in the kingdom who could write had forfeited his estate; for the pacquets going constantly between Dublin and London, from August to March, 1689, few had friends in England or the North but corresponded with them. Every pacquet during that time was searched, and vast heaps of letters laid by, which were now produced in evidence, in the House of Commons, against such as appeared on behalf of their absent friends. Harris, p. 229; Leland; King; Secret Consults.

N. B. It was not till September, that the intention of William's descent upon England was generally known; but any letter containing remarks upon public affairs displeasing to those in power, was evidence to prove rebellion against the writer!!!

which

which two thousand four hundred and sixty-one Protestants, *of both sexes*, are attainted by name*; amongst them, the Absentees †, usually resident in Great Britain, unless they manifested their allegiance to James before the first of October next ensuing; which manifestation of their allegiance would have made them traitors in England. This Act also vested in the crown the real and personal properties of all minors, unless the term after they came of age they proved their loyalty; and these loyal and dutiful subjects also, in this Parliament, limited *their* King's prerogative, by enacting, that all pardons not enrolled before the 30th of November, 1689, were null and void; and further, that no letters patent for pardons should contain the name of more than *one* person.

After this recital, it is scarcely worth mentioning, that the Protestant Fellows and Scholars of Trinity College, Dublin, were dispossessed; their plate, &c. &c. seized; and Friars and Jesuits put into their places; the provisions for the Protestant clergy repealed, and their arrears cut off; that the bishoprics were seized, and their revenues paid into the Exchequer; the Protestants, of every class and rank, robbed with impunity by 'the Rapparees;' and that finally they were forbidden, on pain of death, to meet in any number exceeding *two* ‡.

Can any one, therefore, who makes the smallest allowance for the feelings and passions of human nature, wonder, that such of the Protestants of Ireland who scorned to follow the timid example of so many thousands of their countrymen, who fled from this proscription, but determined 'courageously to abide *the brunt* §,' should have *associated* for their defence against such a government ‖? Can we wonder that the citizens of Derry should have shut their gates against an armed rabble, who were not even clothed in the uniform of that King, who, in his memorable De-

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* See Appendix to Harris's Life of King William, No. 34, where an alphabetical list of the names of the persons attainted is given, taken from the Act of Attainder, in the Rolls' Office, in Ireland.

† See an authentic copy of the Act of Attainder, taken from the Rolls' Office, in the Irish Chancery, in the Appendix to Harris, No. 34.

‡ Harris; Leland; King; Mackenzie's Narrative.

N. B. James established a mint in Dublin, and another in Limerick. Bits of brass, and broken bells, and old iron, pots, and pans, and kettles, and pewter spoons, &c. were collected; and, from every pound of these materials, value *four pence*, pieces were coined, and circulated at the nominal value of five pounds, and were made current by proclamation! See Simon on Irish Coins.

§ See Apology for the Protestants, State Tracts, vol. iii. p. 666.

‖ In their oath of association (see Harris, p. 195,) they declare, that they only have armed in self-defence, to act in subordination to the government of England, for the security of the Protestant religion, their lives, properties, and liberties; that they would admit none but Protestants into their associations; yet that they would defend even the Papists from violence, whilst they remained peaceable and quiet. The Irish Protestants have never been accused of professing one object and acting upon another. The present Orangemen of Ireland are associated upon the same principles.

claration

claration to his subjects of Ireland, told them, 'that he had made it his chief concern to satisfy the minds of his Protestant subjects; that the defence of their religion, privileges, and properties, was equally his care with the recovery of his rights?' Are we to make no allowances for the effect occasioned by the anonymous letter * (whether true or false) which Lord Mount-Alexander received, of an intended massacre? Can we be astonished at its influence upon men, many of whom had escaped from, and all of whom had heard of, the massacre in 1641? Can we, *at this day*, doubt, that the Protestants of Ireland, who had witnessed the horrible cruelty of Mareschal Rosen, (a German officer in James's service,) in collecting the inhabitants, of all ages and each sex, of their faction, as he called them, in the county of Londonderry, and driving them under the walls of a besieged town, where they were slaughtered by the fire on both sides; and, when the Bishop of Meath ventured to remonstrate to James, he replied, 'that General Rosen was a foreigner †,' and used to such proceedings as were strange to his subjects, but usual in other places; and, if he had been his own subject, he would have called him to an account for it.' Can we (I repeat it) *at this day doubt*, that the Protestants of Ireland were fully justifiable in resisting such a prince and such an army? Had they tamely submitted to such a government, they would have been unworthy of that liberty which they obtained, and have transmitted to the people of Ireland. What, let me ask, what would have been the situation of the Catholics of that country at this day, if the Protestants of that age had not opposed James, and supported the glorious Revolution of 1688? Let them then candidly acknowledge the errors of their ancestors ‡, and let their advocates cease to vilify those who purchased with their blood, the blessings of that free constitution, of which they now so largely participate.

"The only material argument in this chapter (if such a position coming from a lawyer deserves the name) that remains to be answered, is the following §, that the Protestants of Ireland who declared for King William were rebels to their *lawful* King, and that the Catholics who adhered to James were faithful loyalists, and good and true subjects; because, as he argues, though James abdicated the throne of England, he never did (until after the battle of the Boyne) abdicate the throne of Ireland: ergo, he was (p. 181,) '*de jure et de facto*,' King of that country.

"Before this lawyer, writing upon the affairs of Ireland, ventured to hazard such an assertion, it would have been prudent in him to have looked at an Irish Act of Parliament, passed in the reign of Henry VIII. *still unrepealed*, and which he might have found in the first volume of the Irish Statutes, p. 176; by the perusal of which, he would have discovered, that a King of England is declared to be *in that right only* King of Ireland, as united and knit to the crown of England; and, had he read

* See a copy of it in Harris, Appendix, No. 21.

† Harris, p. 210; see the other writers also.

‡ I have met with many enlightened Catholic gentlemen of Ireland, who have freely admitted the errors of their ancestors, and who have also lamented the misguided conduct of so many of their persuasion in 1798.

§ Hist. Review, p. 187, et sequentes.

as far as the *second section* of the said Act, he would have learned, that it is also enacted, that if anie person or persons * *resiant* within the land of Ireland, shall, after the first of July, 1542, by writing, or *imprinting*, or anie exterior act or deed, occasion disturbance of the King's title, &c. he or they are guilty of high treason, and shall suffer death, forfeiture of lands, &c. &c. By this Act, therefore, the people of Ireland, the moment that James abdicated the throne of England, and that the Convention-parliament chose William as his successor, were absolved from their allegiance to James, and were bound to King William; and Fitton, Nagle, and the other Catholic lawyers of that age, were so fully aware of the force of this said statute of Henry VIII, that we find the first Act of the Popish Parliament of 1689 was a recognition of James's title to the crown of Ireland; a measure which, but for the existence of the said statute, would have been perfectly useless. But these gentlemen, who understood the laws of Ireland somewhat better than Mr. Plowden, saw how defective James's title to the crown of Ireland became, upon his abdication of that of England; and therefore they very ingeniously resorted to this expedient to prop it, and to impose upon the ignorant and the vulgar.

"If I rightly understand Mr. Plowden's argument in this chapter, it may be epitomized thus: The Roman Catholics of Ireland, in 1689, were faithful subjects, and the Protestants were rebels; and the *said rebels*, having soundly beaten the said loyal subjects, forced them to restore all the lands of which they had deprived the *said rebels*, by their acts of repeal and attainder; and that, *ergo*, the descendants of the *said rebels*, and all recent purchasers since, hold lands in Ireland, to which the title is, that they were acquired by force of arms, under 'a foreign invader†,' or 'revolutionary prince,' fighting against the lawful King of Ireland.

"C'est le ton qui fait la musique."

Mr. Plowden frequently complains of the ingratitude of the princes of the House of Stuart towards the Irish Papists, notwithstanding their loyal attachment to them; though we gave unquestionable proofs, that they universally rebelled against James I, because he was not a Papist, as soon as he was declared successor to Elizabeth, and that the mass of the people, headed by their priests, endeavoured to assassinate the persons who attempted to proclaim him, in the principal cities of Ireland‡; though in the reign of his successor, Charles I, they offered Ireland to the Pope, the Kings of France and Spain,

* As Mr. Plowden wrote his book in this country, his friends need not be alarmed for his safety. If he should think proper to print a cheap edition of his work in Ireland, it might be prudent to omit *this law argument*.

† So King William is styled, in pp. 186 and 192 of this Historical Review, vol. . In Ireland, a Catholic writer has lately styled him a Dutch invader!

‡ Vol. xxiv, p. 121.

whose

whose assistance they repeatedly solicited to separate it from England*; and though Ireland was kept in a constant state of combustion by Popish treason, during the reign of Charles II†, in which they often invited the French to invade it, and were in a state of preparation to receive them. As the fundamental principles of their religion, contained in their general councils, enjoin hatred and disobedience to Protestant Sovereigns, we cannot be at a loss to account for the deep rooted disaffection which they manifested towards the three first Princes of the Stuart line; and though Mr. Plowden says, P. 188, "it would be doing them (the Irish Papists,) injustice, not to allow them the merit of the most depurated loyalty, in their attachment to King James," it will appear, that the zeal which they evinced in his cause, was not inspired by a pure and disinterested attachment to him; but that, actuated by selfish and sinister views, their chief object was, to make him the instrument of indulging their intolerant and sanguinary designs against the Protestants, and of separating their native country from England.

Mr. Plowden (P. 189,) observes thus, on the Acts passed in the Parliament convened in Dublin by James, in the year 1689: "The several Acts, therefore, of this Parliament, are to be considered rather as the Acts of the Irish nation, than the wishes of James; and they are here noticed, *to trace the prospects and prosperity, in which the Catholics at that time placed their hopes.* The chief of these Acts were the Act of Attainder, and the Act for the repeal of the Acts of Settlement. The first of these Acts, which is usually spoken of by modern historians, as the Act for attainting Irish Protestants, bespeaks in its title the whole purport and tendency of the Act; for attainder of divers *rebels*‡ and for preserving the interest of loyal *subjects*§. It contains not one word that relates, even remotely, to any religious distinction, and the preamble of the Act refers wholly to those *rebellious and traitorous subjects* who had invited and assisted the Prince of Orange, the King's unnatural enemy, to invade that kingdom. At that time it was not a conflict between Protestants and Catholics, nor between Whigs and Tories, nor between an English and an Irish party: it was a broad contest between Jacobites and Guillamites."

In no part of his voluminous work has Mr. Plowden shown such gross instances of duplicity and prevarication as in the preceding paragraphs. By acquitting James of the odium of wishing to pass these

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* Vol. xxiv, from p. 237 to p. 247.

† Vol. xviii, p. 427 to 432. Our proofs of this uninterrupted scene of treason, during these three reigns, were taken from Moryson's Itinerary, Sir John Davis, Spencer, Sir John Temple, Borlase, State Tracts, 3 vols. folio, and Lord Orrery's State Letters, all cotemporary writers.

‡ Protestants. § Papists.

abominable

abominable acts of Parliament, he casts the turpitude of them on his Irish Popish subjects, whose cause it is universally believed he has been hired to defend; and then to exculpate them, he strives to impose on the British public, by insinuating, that this dreadful engine of Popish tyranny and persecution was perfectly innoxious, because, as he falsely asserts, it *bespeaks in its title the whole purport and tendency of the act, for attainder of divers rebels *, and for preserving the interest of loyal subjects* †, that not *one word relates even remotely to any religious distinction*; though the sole object of the act was the total extirpation of the Irish Protestants. As to those *traitorous and rebellious subjects, who had invited and assisted the Prince of Orange, the king's unnatural enemy, to invade the kingdom*; this extends not only to the Irish, but to the English Protestants, who had wisely solicited the Prince of Orange to sit upon the throne, for the purpose of preventing that bigoted tyrant James from overturning the constitution in church and state. The judicious writer, whose work we are reviewing, has exposed the gross ignorance of Mr. Plowden, by showing that by an act, which passed in the reign of Henry VIII, a king of England is declared to be, in that right only, king of Ireland; and consequently, as William had been placed upon the English throne long before James's arrival in Ireland, the adherents of the former were *loyal subjects*, and those of the latter *were traitors*. Doctor Leland, in his very excellent history of Ireland ‡, thus describes these two acts of Parliament, the cruelty and oppression of which Mr. Plowden endeavours to varnish over in the insidious manner which we have stated.

" The bill for repealing the acts of settlement was thus passed, with a preamble which exculpated the Irish from rebelling in 1641; and a clause, whereby the estates of all those who dwelt in any of the three kingdoms, and did not acknowledge king James's power, or who aided or corresponded with those who rebelled against him, since the first day of August 1688 §, were declared to be forfeited and vested in the king. Thus by a strain of severity, at once ridiculous and detestable, almost every protestant, of Ireland, who could write, was to be deprived of his estate. But this parliament was not contented with recovering the estates of their ancestors, and expelling the protestant proprietors, by virtue of their present act. In the fullness of triumphant insolence, they resolved on a proscription as virulent as that of Rome. An act was passed, by which a number of persons in the service of the Prince of Orange, those who had retired from

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* The Protestants. † The Papists.

‡ Mr. Plowden admits his veracity by frequently quoting him, and even by transcribing verbatim such passages as answered his sinister purposes.

§ This included the English protestants who had landed property in Ireland.

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the kingdom *, and did not return in obedience to the king's proclamation, numbers who were resident in Britain, and therefore presumed to be adherents to the new government, were all attainted of high treason, and adjudged to suffer the pains of death and forfeiture, unless they surrendered within certain periods assigned. It was provided, that the estates even of those who were detained abroad by sickness or nonage should be seized by the king; and in defiance of justice and humanity, they were to prove their innocence, before they could be restored. 2461 persons, of all orders and conditions, peers, peeresses, prelates, barons, baronets, knights, clergy, gentry, and yeomanry †, were included in this dreadful sentence. Their names were hastily collected by their respective neighbours, and received with so much ease and precipitation, that Nagle, on presenting the bill to James, declared, 'that many were attainted on such evidence as satisfied the house, and the rest on common fame.' It was so framed as to preclude the king from all power of pardoning, after the first day of November 1689. In the mean time, a statute which affected the lives and properties of so many thousands, was carefully concealed from them, and lay unknown in the custody of the Chancellor."

In the complete history of England, published in London in 1706, in 3 volumes, folio, it is thus described: "In this black act, there were no fewer attainted than 2 archbishops, 1 duke, 17 earls, 7 countesses, 28 viscounts, 2 viscountesses, 7 bishops, 18 barons, 33 baronets, 51 knights, 2182 esquires and gentlemen; and all of them, unheard, declared traitors, and adjudged to suffer the pains of death and forfeiture. The famous proscription at Rome, during the last triumvirate, came not up, in some respects, to the horrors of this; for there were condemned in this little kingdom, more than double the number that were proscribed through the vast extent of the Roman empire. And to make this in Ireland yet the more terrible and unavoidable, the act itself was concealed, and no protestant was allowed a copy of it till four months after it was passed; whereas in that of Rome, the names of the persons proscribed were affixed upon all the public places of the city, the very day the proscription was decreed, and thereby an opportunity was given to many to preserve themselves by a speedy flight." This history was written while most of the actors in that dreadful scene of persecution were still living.

Doctor Warner, in his History of Ireland, often quoted, and praised for its authenticity, by Mr. Plowden, gives in book vi, chap. 5, a most piteous and affecting account of the persecution of the protestants at that period; and he makes the following general observation: "Ireland now exhibited a gloomy scene of oppression and dejection, of

* The greater part of the protestants had fled to England, to avoid the tyranny and persecution of Tyrconnel, who had succeeded Lord Clarendon as viceroy in January 1687.

† All protestants.

insolence

insolence and despair, of power exercised without decency, and injuries sustained without redress*."

James seeing himself deprived of the power of pardoning, complained to Nagle, the attorney general, of their having intrenched on his prerogative, and said, that they *had acted falsely towards him.*

This parliament passed an act also, for forfeiting, and vesting in the king, the goods and personal estate of all absentees; but this was unnecessary; for in the month of March preceding, the officers of the army †, throughout the kingdom, had seized, by Tyrconnel's order, all their goods, without assigning any reason but his pleasure ‡.

By another act, the Protestant clergy were deprived of their maintenance, which was transferred to the Popish priests.

They also passed a law for making Ireland independant of England. James knowing, that this would make him hateful to his British subjects, and would raise an insuperable bar to his restoration, hesitated to give his assent to it; on which Nagle, a bigoted Papist, whom he had made attorney general, insolently conveyed a message to him from the Parliament, *that they could do without him.* In short, he soon discovered, that they made him merely an instrument to promote their rapacious, intolerant, and revengeful designs; and therefore Macpherson very justly observes, "that James soon found, *that he was not master of his own kingdom.*"

This parliament, to which he had been so obsequious, having remonstrated against his employing Lord Melfort as secretary of state, he said, in answer, "I would not have come amongst you if I had known that you would not have allowed me to chuse my own servants §."

Doctor Leland, book v, chap. 6, gives a minute and pathetic description of the persecution which the Protestants suffered; and he tells us, that "the Protestants remonstrated to James; he acknowledged his promise of protecting them, and published a proclamation against these outrages. But the clergy and their votaries disdained obedience to any orders repugnant to the interest of the faith."—"A contest now arose between the priests and their king; and in this contest James had the exquisite mortification of finding himself foiled and defeated. And whatever impotent resentment he expressed at this insolence; yet he still resigned himself servilely to the clergy; and seemed

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* Doctor King, Archbishop of Dublin, in his State of the Protestants of Ireland under King James's government, gives a minute and pathetic account of their sufferings. He was imprisoned at that time.

† They were all Papists, as Tyrconnel had removed all Protestants from the army in 1687.

‡ Harris's Life of King William, book viii.

§ Dalrymple, Vol. iii. p. 70. Mr. Plowden says, "that it would be doing the Roman Catholics injustice, not to allow them the merit of the most depurated loyalty in their attachment to James." Page 188.

only

only solicitous to employ his momentary power for making Ireland what he called a Catholic kingdom. An order was issued in the name of his governor of Dublin, that no more than five Protestants should meet together, even in churches, on pain of death." Such was the purport, and such were the woeful effects of these acts, dictated by popish intolerance, and inscribed with blood, which this disciple of Ignatius tells us, in his historical review, *did not relate, even remotely, to any religious distinction;* and that he noticed them, *to trace the prospects and prosperity in which the Catholics at that time placed their hopes.*

After such flagrant instances of tyranny and cruelty towards the Protestants, which was the result of popish fanaticism, Mr. Plowden says, in page 190, "At that time it was not a conflict between Catholics and Protestants, nor between whigs and torys, nor yet between an English and an Irish party; it was a broad open contest between Jacobites and Guillaumites."

Mr. Plowden shows his usual rancour against Protestants in the following observation, page 181. "Long before king James had left England, the Protestants in the North of Ireland were generally in arms; appointed themselves officers; enlisted men; armed and arrayed them *;" and he concludes, "that it was therefore manifestly a treasonable levying of war against the crown †." Had the people of the North taken up arms, as stated by Mr. Plowden, they would have been justifiable in doing so on principles of self-preservation, which supersedes all laws, and are paramount to every other consideration. Richard Talbot, created Earl and Duke of Tyreounel by James II, a vulgar popish fanatic, was as notorious for cursing, swearing, and lying ‡, as for the irritability and vindictiveness of his temper §. He had endeared himself to James, while Duke of York, by taking an active and leading part in all the schemes which that infatuated prince had formed in Ireland, for the establishment of Popery and the subversion of Protestantism. He had warmly co-operated with Coleman the jesuit and other missionaries, whom James had sent to Ireland for that purpose, during Charles the IId's reign ‖. In the year 1678, when the duke of Ormond, as much distinguished by his virtues, as by his illustrious lineage, was viceroy of Ireland, a plot of a very dangerous nature, for an insurrection and a massacre of the Protestants, having been discovered, Richard Talbot his brother, titular archbishop of Dublin, and some of the popish nobility and gentry concerned in it, were arrested and imprisoned in the

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* This is an unfounded assertion.

† After the abdication, and King William's accession, James was no longer king of Ireland; and all his adherents were traitors.

‡ Lord Clarendon's State Letters, Vol. i. p. 88, 92, 212, 244, 256, 267, 269, 270, 271, 318, 327, 335, 253, 254, 318.

§ Ibid. 335.

‖ State Tracts, Vol. iii. p. 617, 619, 620, 622, 626, 632, 633.

e *. In the beginning of the year 1685, Henry Earl of Clarendon appointed viceroy of Ireland, and Richard Talbot, recently created of Tyrconnel, commander in chief of the forces; but totally indelent of the former. James reposed little or no trust in Clarendon; eing a rigid Protestant, he was convinced that he would not be ervient to his designs of subverting the established church †. As onnel was his chief agent for that purpose, he secretly invested with the chief powers of the state, and employed him as a spy over endon, whom he treated with singular insolence ‡. On Tyrconnel's intment, the Papists were so much flushed with joy, that they com-d the greatest insults and outrages on the persons and properties eir Protestant fellow subjects §; who having had woeful experience, ormer occasions, of his fanaticism, and his persecuting spirit, and wing that he was much more under the influence of Lewis the XIVth n of James ‖, fled from Ireland in great numbers. 500 of them emi-d at once, resolved to transport themselves to Virginia, Carolina, ylvania, the West Indies, or New England ¶. The first use h Tyrconnel made of his newly acquired power, was to deprive Protestants of their arms. He issued a proclamation, desiring the ia, who were exclusively Protestants, to surrender them **. He proceeded to new model the army, by disbanding all the Protes-, and by putting Papists in their room ††. He often, and even to l Clarendon himself, inveighed very much against the act of settle-, and the English or Protestant interest, and the latter depended on ormer ‡‡. Tyrconnel thus succeeded in garbelling the army in y part of Ireland, except the North, where their numbers, their age, and their attachment to the constitution, formed an insur-ntable bar to it. Lord Clarendon, in a letter of the 19th of July, 3, mentions the following conversation on that subject: " Well,

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State Tracts, Vol. iii. p. 626, 627.
Lord Clarendon's State Letters, Vol. i. p. 98: Vol. ii. p. 157,

Ibid. Vol. i. p. 253, 254.
State Tracts, Vol. iii. p. 633.
Ibid. p. 699.
Ibid. p. 633.
Ibid. p. 632.
Lord Clarendon's State Letters, Vol. i. p. 283, 292, 318, 352. following curious incident is mentioned both by Lord Clarendon Warner.
me of the barbarous Irish Papists, whom Tyrconnel enrolled in the , were so ignorant, that when they had taken the oath of fidelity, imagined that they had sworn allegiance to the Pope and to their ion, and declared that their priests had forbidden them to take any oath.
Clarendon's State Letters, Vol. i. p. 211. Vol. ii. p. 2.

said

said my Lord Tyrconnel, let us speak a little of disarming the people of Ulster *; for that work was never well done. My Lord, said Keating †, my lord lieutenant showed me the king's letter about that affair a week since ‡; and it must be prudently and carefully managed, or else it will not be effectually done. Tyrconnel then called in one O'Neil, to give an account of what orders he had given him to search for arms in those parts, and how far he had executed them §." Lord Clarendon thus describes the fatal consequences of such measures. "These changes, and the common discourses which are given out by some of the new officers, (by authority as they pretend,) that they will not leave an Englishman or a Protestant in their companies, do very much terrify the trading people, for reasons too obvious to every man's apprehension."—"The last week 120 people went in one ship to Chester; and multitudes are preparing from all parts of the kingdom to be gone as fast as they can get in their debts, and dispose of their stocks. Great sums of money are brought to town, and more is daily coming up, to be sent away; and in regard the change is so high, and that no returns can be gotten into England, they are endeavouring to remit their money into France and Holland, to draw thence hereafter at their leisure ‖."

Lord Clarendon having with firmness and integrity represented to James the woeful effects of these impolitic and tyrannical proceedings, was recalled in January, 1687; and Tyrconnel, whose intrigues and misrepresentations had occasioned his removal, was appointed his successor. On delivering the sword of state to Tyrconnel, Clarendon addressed him in the following words, "That as he had kept an equal hand of justice to the Roman Catholics, so he hoped his lordship would to the Protestants ¶." When this intolerant fanatic and his adherents were let loose against the Protestants, they were universally filled with dismay and consternation. They received every kind of insult and oppression from the Papists, who reviled them on account of their religion, and called them fanatic dogs and heretics **.

We shall now proceed to give our readers the observations of this excellent writer, on Mr. Plowden's statement of the reigns of king William and queen Anne.

"Let us pass on, then, to the reign of this 'foreign invader,' this 'revolutionary prince,' the great king William, of immortal memory; 'the

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* The bulwark of the Protestant religion.
† Chief Justice of the Common Pleas, and a Papist.
‡ Thus it appears that king James had given orders for that purpose.
§ Clarendon's Letters, Vol. i. p. 268, 269.
‖ Ibid. p. 276, 277.
¶ Secret Consults in State Tracts, Vol. iii. p. 637.
** Ibid. 637, 638.

* most illustrious benefactor of Europe; who, having been made Stadtholder of Holland for the salvation of his own country, was soon after made king of England for the deliverance of ours.'

"The only observations made in this chapter worth noticing, are, first, 'that it appears to have been the systematic policy of England, in this reign, to extinguish the very idea of an independent legislature in Ireland.' If that were the case, Mr. Plowden gives no very strong proof of the success of this object in pages 198, 200, where we find the Irish Houses of Parliament rejecting with indignation a money-bill, which had not originated with them, but had been transmitted from England. Upon this occasion, Mr. Molyneux published his famous book, which the Commons of England took up with so high an hand. I shall not now discuss the merits of this controversy, or advert to the subsequent struggles between the Parliaments of both countries, of which it laid the foundation. Mr. Molyneux was the first champion, for 'Irish independence;' that † independent dependency, that dream of power, 'that anomaly in politics,' the source of eternal jealousies between the two kingdoms, and containing the seeds of disunion, now happily destroyed by the incorporation of the legislatures.

"(P. 198.) 'In no one sense did the Revolution of 1688 open to Ireland any of those constitutional blessings which were expected,' &c. is Mr. Plowden's next observation. The revolution of 1688 delivered that kingdom from arbitrary power, and gave to its inhabitants all the civil privileges of our free constitution. That it ‡ 'shut the Catholics out of the field of politics,' as Mr. Plowden expresses it, is not to be wondered at, considering the temper of men's minds, both in England and Ireland, at that time, the violence of parties, and the use which the Irish Catholics had made of their short-lived power during the reign of James; nay, I am of opinion, that candid men may have reason to wonder at the moderation of the triumphant party in the latter kingdom §. (Appendix, No. ix. to second part.)

"Let

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* Mackintosh's defence of Peltier.

† Previous to 1782, the Irish Parliaments could do little more than register the acts of the British ministry. Since that period, were their powers except for local legislation, much more extensive?

‡ Hist. Review, p. 198. It deserves to be remarked, that whilst the Irish Catholics were shut out of *this field*, they never ventured into the field of battle.

§ The penal Acts of this reign against the Irish Catholics were, 'an Act to restrain foreign Education,' 7th William, chap. 4; 'an Act for better securing the Government, by disarming Papists,' 7th Will. chap. 5; 'an Act for *banishing* all Papists exercising any ecclesiastical Jurisdiction,' 9 Will. chap. 1.

(*N. B.* In King William's reign, seventh year, an act was passed, to take away the writ *de hæretico comburendo*, revived by the Catholic Parliament of James II, so that the Protestant Parliament of Ireland in this reign was content with *banishing priests* only. The Catholic Irish Parliament, which preceded, thought it the best policy to *burn all heretics!*)

"Let us proceed to the reign of queen Anne, the last monarch of that house of Stuart to which Mr. Plowden seems to have such a violent enmity. And here I must remark, that I cannot see either the prudence or the policy of giving so minute * a detail (accompanied by his own and Mr. Burke's severe animadversions) of the old code of penal laws against the Irish Catholics. If his object be to conciliate the present race of that persuasion, by an exaggerated picture of the sufferings of their ancestors, I apprehend he will be very unsuccessful. If, by informing them, that their *loyal* progenitors were dispossessed of their properties, for adhering to their *lawful* king, against *rebels*, headed by a 'foreign invador,' he hopes to persuade them not to attempt to disturb the present Protestant possessors of lands in Ireland, I fear he will not succeed. If he flatters himself, that by informing an irritable people, (p. 205,) 'that it has been the fate of their country to experience more harshness from the English government than any other part of the empire,' he has taken the best mode of reconciling them to the Union, 'which is the primary object of his publication;' how lamentable it is to reflect, that these excellent intentions are so likely to be disappointed!

"Why this perpetual recurrence to old grievances and disabilities long since removed? The gratitude which should be felt by the present generation of Roman Catholics at the repeal of the Popery laws, ought to have obliterated all remembrance of the pressure of them upon their forefathers.

"'The Penal laws,' said the late Lord Clare in his speech in the Irish House of Lords in 1793, 'enacted in this country to abridge the power and influence of the old Irish Catholics, was a code forced upon the Parliament of Ireland by hard necessity; a code, which was dictated by self-defence and self preservation, and has from time to time been relaxed with an open and unsuspecting liberality, which has been but ill requited by that body of men who have profited by it.—*A code* to which I do not scruple to say, Ireland stands indebted, in a great measure, for her internal tranquillity during the last century. Let modern philosophers and mathematicians, who exclaim against this code as subverting the immutable principles of sentiment and fraternity, and the imprescriptible rights of man, condescend to look at the situation of the protestant settlers in Ireland at the Revolution. They were a colony settled in an enemy's country, which had been reduced by the sword to a sullen and refractory allegiance. In numbers they did not make up one fourth of the inhabitants; the experience of a century had proved, that from an opposition of laws,

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tics!) 'an Act to prevent Protestant Heiresses marrying Papists,' the penalty, forfeiture of property to the next of kin, 9 Will. chap. 3; 'an Act to prevent papists being solicitors,' 10 Will. chap. 13.

In the ninth year of this reign, 'an Act passed for the Confirmation of the Articles of Limerick,' and to restore those to their lands who had been dispossessed contrary to them.

Contrast these Acts with those in our own Statute Book, passed in king William's reign, and not introduced into Ireland until the next reign, when the restless machinations of the Irish Catholics made them indispensable.

* Although he professes to avoid the subject.

customs,

customs, interest, and religion, the natives of the country had contracted a rooted and incurable aversion to them: they could not therefore stand their ground, unless by disarming the enemies who surrounded them, and by cultivating the confidence and affection of the British nation; when I talk of disarming their enemies, I do mean stripping them of offensive weapons; if permanent tranquillity was their object, it was essential to disarm the natives of Ireland of all political power *.'

"I shall not quote the remainder of this page in Lord Clare's Speech, because I do not presume, in any part of these 'Strictures,' to discuss the policy of admitting Roman Catholics to a fuller participation of the political powers of the state; I leave it to more practised politicians to determine whether any concessions, short of a domineering political influence, and the establishment of a splendid hierarchy, can fully satisfy all classes of that persuasion in Ireland. My object here, is to refute Mr. Plowden's erroneous positions, to correct his misstatements, *to supply his omissions*, and to give my readers the little information I have collected of the causes and the objects of the different rebellions in Ireland. To follow Mr. Plowden, page by page, through all his misstatements in his historical sketches of the following reigns, it would be necessary to write a work as voluminous and dull as his own; I must content myself with selecting the most prominent misrepresentations.

"I shall therefore dismiss the code of Irish penal laws by observing, that the disabilities imposed upon Roman Catholics, by the Parliaments of our country, during the reign of king William, were more extensive than those enacted against the people of that communion by the Parliaments of Ireland, where their numbers and intrigues made them so much more formidable; that the disabilities inflicted upon the Irish Catholics by the Irish legislature in queen Anne's reign, were imposed upon the English Catholics during king William's, the Parliaments of which period compelled them, in many instances, to pay *double taxes*, a measure never adopted in Ireland. I must also observe, that the Irish penal statutes are mostly transcripts of the English ones against the Catholics; and *let it also be remembered*, that the code of Irish penal laws of Anne's reign was not enacted in Ireland, until after her ministers had refused to listen to a proposition made by the Irish House of Lords, 'to promote such an union with England, as may qualify the states of Ireland to be represented there †.' Mr. Plowden, in his work, has thought proper to recite all these penal laws, and to give his readers his own reflections upon them, in the pages which precede the one in which he notices this unsuccessful proposition for an union, so attentive is he to chronological arrangement in his quartos."

We shall conclude this article with observing, that the British Parliament were under the necessity of enacting severe penal laws against the English Roman Catholics in Elizabeth's reign, and that none were

* Lord Clare's Speech on the second reading of the Bill for the relief of his Majesty's Roman Catholic subjects, March 13, 1793, p. 13.

† Journal of the House of Lords, Vol. ii. folio 29.

passed

passed in Ireland till after the Revolution, and most of them not till the reigns of Anne and George I; which is a complete refutation of Mr. Plowden's severe and sarcastic remark on the English government.

(To be continued.)

A Vindication of the Commentaries of Sir William Blackstone against the Strictures contained in Mr. Sedgwick's Critical and Miscellaneous Remarks. By William Henry Rowe, of Lincoln's Inn, Esq. 8vo. 7s. Clarke and Sons. 1806.

THE writer of the present "*Vindication*" is very far from being an able disputant, although he seems very anxious to sustain that character. The bulk of the volume is made up of quotations from Sir W. Blackstone's Commentaries and Mr. Sedgwick's Critical Remarks; and the petty spirit of cavil and captiousness that prevails throughout, manifests an equal want of judgment and of courtesy. The preface indeed contains an apology for this; but, as it betrays the writer's consciousness that it was necessary, it serves only to make him the more reprehensible. "If the following pages," says he, "shall be found to contain any observations which savour of petulance or sarcasm, it is due both to Mr. Sedgwick and the author himself to declare, that they have not proceeded from any want of respect for the very considerable talents which that gentleman undoubtedly possesses." But let them proceed from what cause they may, they are always illiberal.

The first specimen which occurs of this champion's vindication, will, we think, exonerate us from the necessity of entering very fully into the nature or merit of his critical animadversions. Montesquieu, in his chapter on the laws of nature, tells us, that in order to have a perfect knowledge of these laws, we must consider man *before the establishment of society;* the laws received in such a state would be those of nature. "But is it not obvious," says Mr. Sedgwick, "that the reception of laws, of whatever kind, *supposes the establishment of society*, and are the result of the very intercourse they regulate? If it is intended to affirm, that those motives, which should be observed to determine the actions of itinerant and solitary savages, would be the laws of nature, the assertion is inadmissible. The speculative moralist would be little aided in his inquiry into the principles of those laws, by ranging the waste, and becoming a spy on the conduct and economy of brutes; and *men in their uncivilized condition are all but quadrupeds.* As well might we expect to acquire an adequate conception of the power and attributes of the great Sovereign and Father of the universe, by exploring the systems of superstition that prevail in the darkest corners of the earth, as to trace out the elementary principles of ethics, in the pursuits of barbarians, acting from the caprice of the moment, guided by their appetites, and governed by their passions." This comment on the assertion of the French Philosopher, is, we think, equally striking and just.

But

But the present writer shows us what may be done in the way of objection. "There is one observation," says he, "which must not be suffered to pass uncontradicted. To assert of uncivilized man, that he is *all but a quadruped*, is a libel on human nature. Were the patriarchs, who, in the primitive ages, lived out of a state of civil society, distinguished from an horse or an ass only by their being bipeds? In no part of the known world is man in a state so degraded, as to be justly considered a mere brute; for he is endued with a faculty of acquiring knowledge, which a brute is not." Would not any school-boy on the first form smile at such criticism?

Discussing the subject of disinheriting children, Sir W. Blackstone remarks, that "every man has, or ought to have, a power over his own property; and, as Grotius very well distinguishes, natural right obliges us to give a necessary maintenance to children, but what is more than that, they have no other right to than as it is given them by the favour of their parents, or the positive constitutions of the municipal laws." On the doctrine as thus laid down, Mr. Sedgwick makes the following observations:—"With respect to the principle laid down by Grotius, that NATURAL RIGHT *obliges us to give a* NECESSARY *maintenance to children, and no more*, it must be remarked, that there are two kind of necessaries, the necessaries of *life*, and the necessaries of *our condition in life*. Natural right, or, more correctly speaking, natural duty, obliges every parent, in the first place, to bequeath such a provision to his children, as his own particular circumstances may admit; and, in the next place, to assort that provision to the mode in which they have been educated, to the circle in which they have been accustomed to move, and to the style of living to which they have been bred and habituated: regard should likewise be had to the profession in which they have been placed, the rank assigned to it in society, and the class of persons with whom it may lead, perhaps compel them, to associate. All these considerations should be combined before we can at all determine what constitutes a *necessary* allowance. If the expression is to be understood as implying no more than will keep its object above actual want, in this case the doctrine above delivered is exceptionable. Wantonly to subject to the stern discipline of a rigid and ungracious economy, a child that has been hitherto supplied with all the elegancies of life, is iniquitous as well as cruel. What is a necessary maintenance to a person in one situation, is by no means so to another bred to other views and higher expectations. On these discriminating and sensible observations, the present writer makes the following comment: "That parents ought to be guided in the disposal of their fortunes after their deaths by an attention to the matters and considerations which the gentleman hath mentioned, and that children may reasonably expect that such an attention will be paid, is admitted; but it cannot be allowed that the parent is under any *natural* obligation to make such a provision for his children: and the question is, What provision it is the *duty* of the parent to make and the child hath a *right* to by *nature*? Now, it is only under the laws of society, and not by virtue of any natural

ral right, that any man acquires a permanent exclusive right of property in those things in [*of*] which he has the power of disposing. It should seem then, that no child can have a *natural* right to such property, and that no *natural duty* would be unobserved, if the parent *should totally disinherit his child.*"

We would advise this gentleman to investigate the moral laws of society, and to make himself conversant with the principles of natural justice. His mind seems at present not properly prepared, by enlarged and liberal study, to make any figure in the field of controversy.

Short Remarks upon recent Political Occurrences; and particularly, on the New Plan of Finance. 8vo. Pp. 50. 2s. Hatchard. 1807.

THESE remarks are manifestly the production of a man of sense, observation, and judgment; who has marked, with a keen and discriminating eye, *the signs of the times*, and who has dispassionately considered the causes and effects of the leading measures of government. We are happy to find our own opinions, so frequently declared, on various important topics, supported and confirmed by so able and so temperate a judge. Our readers will recollect our comments on the *consistency* of ministers in so loudly declaiming against a *system of exclusion*, while they adopted the very system themselves, and carried it to a greater extent than it had ever been carried to before. On this subject, our author truly remarks:

"When the present ministers succeeded to the government of the country upon the irreparable loss of Mr. *Pitt*, and when (in defiance of the opinions which some of them had expressed against a system of exclusion,) they excluded from the new cabinet all who had been connected with him, it was reasonable to suppose, that the principles upon which he acted, and the measures which he adopted, were, by some, at least, of the new ministers, and their partisans, to become the subject of censure and condemnation.

"Pamphlets, apparently written for this purpose, were published, affecting to represent the real situation of the nation at that period; but so partial and unjust were the statements they contained, that the glorious victories which were achieved during the short period when Mr. Pitt was last in office, were not only deemed unworthy to make a prominent part in the general description of affairs, but were scarcely thought deserving of any notice at all.

"The state of our manufactures, our trade, our revenue, the general situation of our finance, were not referred to, as sources of consolation, much less as furnishing well-grounded hopes of future prosperity; the new ministers were represented as heirs to a most unprofitable succession; they were called upon to administer wasted treasures and dilapidated resources."

The wretched pamphleteer, who wrote "The State of the Nation," was

was not ashamed to cram these falsehoods down the throats of the public; and the minister was not ashamed to *reward* him with a place of trust and emolument, for a production, for which he ought to have received the thanks of Buonaparté himself, whose favourite objects it was well calculated to promote; while the citizen-nobleman, who assisted in compiling the misshapen mass, had nearly been appointed to the important situation of Secretary of State for the Foreign Department! This was an early but an apt specimen of the conduct to be expected from the new ministers; a *part of whom* are, at this moment, prepared to act upon the sentiments promulgated in the pamphlet alluded to. In Parliament, too, the same professions were sometimes heard; but ministers were prudent enough to refuse the challenge, repeatedly given them, to enter into a minute examination of the measures which they dared to condemn. It was a cunning policy, however, to exaggerate difficulties, as it supplied a convenient excuse for the failures of imbecility, and a specious pretext for over-rating the merits of casual success.

"From such a practice, even *the assemblage of all the talents in the country* (a compendious mode, by which the friends of the present administration continue, I believe, to describe them,) have not been exempt; no men were ever found so little disposed to under-rate their difficulties; and while, on the one hand, they were represented (extravagantly enough) as reposing on a bed of roses, they were, on the other hand, with equal extravagance, desirous to persuade the people, that the bed to which they had so recently succeeded, was a bed of thorns."

This is not the language of a *partisan*, but of a writer solely influenced by a regard for truth and justice. In the same spirit he admits, that our situation, on the accession of the new ministers, with reference to the Continent *alone*, was certainly gloomy; but who, except such men as the pamphleteer employed by Lord Holland and rewarded by Lord Grenville, could think, in estimating the real state of a country, of omitting every thing which could prove its internal prosperity, or its superiority over its enemies, whenever engaged singly against them, and of taking, as the ground of his estimate, the calamities of its allies, which it had no share in producing, and which was the result of circumstances, which it could neither foresee nor controul? We must say a word or two on the burden of the ministerial song, *the assemblage of all the talents in the country*; which is as much as to say, that we have a ministry of Sages, and a nation of Fools! It is difficult to decide which is most deserving of admiration, in this notable monopoly of talent, its *impudence*, or its *ignorance!* But it is much to be wished that these sapient panegyrists would have the candour to tell us what species of talent, that portion of the assemblage which is yclept *Lord Temple* possesses? His Lordship is a young nobleman whose pretensions and endowments are much on a par. The *talent* of hereditary rank and wealth is certainly his; but he knows enough of Latin to understand the remark of the Roman satyrist:

"Et

"Et genus, et proavos, et quæ non fecimus ipsi
Vix ea *nostra* voco;"

though, possibly, he may not know enough of *himself* to apply it. He probably derived his *humility* and *condescension* from his *uncle*; his *grace, eloquence*, and *wit*, from his *father*; and the *strength* and *sincerity* of his *attachment to the Church of England* from his *mother*. His *consistency* may be deduced from his memorable declaration, that the man who could rejoice in a Peace because it was glorious to the enemies of his country, was a man with whom he never would associate; and from his subsequent coalition with that very man; while his more recent exploits in Hampshire completely establish the purity of his *patriotism*, and the ardour of *his love for the British Constitution*. If this analysis were extended to the other ingredients of this motley assemblage of political ingredients, which have been cast, no one knows how, into the state-crucible, the result, it is apprehended, would be nearly the same. But we beg pardon of our readers for this involuntary digression, and return to the Tract before us.

"Upon the death of Mr. *Pitt*, a gloom indeed spread itself through the nation; it was not, however, a gloom which arose from a just estimation of the real situation of the country, but from a consideration that *he* was gone, who was thought, by many, most capable of relieving us from whatever there was in it of disaster."

"Aye, there's the rub!" It *was* the death of Mr. Pitt that spread the gloom which pervaded all ranks of people, except the violent *partisans* of Mr. Fox. Mr. Fox himself, we believe, partook of it; for in his nature, notwithstanding the violence and mischievous tendency of his political prejudices and passions, there was something too generous to let him rejoice in the death of an opponent, or even to refuse to do justice to his memory. Many, very many, believed *then* that the country had lost its best friend and most able minister; and *now*, we may say with confidence, such is the belief of a vast majority of the people.

"The victory of *Trafalgar* was obtained about three months before the present ministers came into office: that ever-memorable victory, which throughout the nation mingled the tears of sorrow with the shouts of triumph; which, among other immediate effects, blasted the arrogant hopes and pretensions so confidently expressed by *Buonaparté* on the heights of *Ulm*; and which, from the proudest fleet the enemy had yet been able to assemble during the course of two wars, reduced the maritime force of France and Spain to mere squadrons, incapable of uniting, or, if united, no longer formidable. But were the general consequences of this glorious event so transient? To what end do we boast of such victories, if the value of them is confined to the day on which they are obtained? It is not only because such memorable exploits evince intrepidity, heroism, and devotion to our country, that we glory in them; but also because, from the eminent display of these endowments, (the character-

characteristics of our countrymen,) we derive the most lasting and important benefits. It was among the advantages derived from this, the most brilliant in the splendid list of victories which the immortal Hero who acquired it had achieved, that our commerce, and all that flows from its uninterrupted pursuit, was secured, and the opportunity amply afforded, for extending and improving the great Sources of our national prosperity."

Such were *some* of the national *disasters* which the new assemblage of talent had to repair. The author's remarks on the mercantile interest of this country are perfectly just; and they will have more weight with the public, as they certainly do not come from a man engaged in commercial pursuits.

"It has been often remarked, that the mercantile interest is gaining too great an ascendancy in this country; and it is sometimes assailed with a fury that seems disposed to subvert it. In general, there is more good sense in making the best of our advantages as we find them, than in supposing we can work any great benefit by total change: and though I feel at all times, and particularly at the present moment, the indispensable duty imposed upon the Legislature, of watching any attempt to innovate upon our laudable, in favour of our commercial interests, and more especially when such attempts are accompanied with suggestions of yet more dangerous innovations; still I think we must be considered in a great degree as a commercial people. Such we have long been, and, in my opinion, when we cease to be so, we shall cease eminently to prosper. We owe, in a great measure, our strength to our industry, to the enterprizing spirit of our countrymen, and the extent to which we have carried our commerce. Whether it were desirable, originally, that it should have been pushed to this length, is not now the question: we have derived from commerce great riches: our wealth has been one main ingredient in constituting our power; and that power has enabled us to assume a high and commanding station among the nations of Europe; by those who would decry, or under-value every exertion, the effect of which is to maintain or improve our commercial system, it is said to be artificial. With this artificial system (as it is called) we have, however, grown up, and we cannot relinquish it. Our skill, perseverance, and enterprise, have displayed themselves in the remotest parts of the empire; our whole country, in a series of years, has undergone a change like that which we have ourselves observed (and not perhaps without feelings of regret) in some of its most beautiful scenery: the stream that hurried and foamed down its natural bed, now slowly winds along the side of the hill, in a navigable canal; an immense manufactory, disproportioned to every thing around it, blocks up the opening of the valley; the neighbouring hills, formerly covered with forests, are now spotted with cottages of artisans: instead of the wild notes of the wood, you hear the working of the loom, and the constant and unvaried din of the mill; all is steam, and smoke, and noise, and bustle! The picturesque is changed for the *useful;* and simplicity and nature, for *art, industry,* and *wealth.*"

Such is the actual state of the country; and, as the author justly observes, we are not now to consider, whether it would have been bet-

ter

ter, if it had been in a different state, but how we are to make the best of it as it is. It is certain, however, that commerce has been the parent of our power; and that when we cease to be commercial we shall cease to be independent. Still it will be necessary to watch with a jealous eye, the growth of the *commercial interest*, as it affects *Legislation* and *Government*, and as it tends to depress and overpower the *landed interest*.

"To this state of things," the author adds, "have we been progressively brought; and our commercial prosperity has been constantly maintained or advanced by the prowess of our arms, and particularly by our naval victories, during the administrations of Mr. *Pitt*. At the period of accession to office of the new Ministers, we were masters of the sea, not only without competition, but without the prospect, for years to come, of resistance from the enemy: our expeditions sailed wherever Ministers thought fit to send them, without interruption: our vessels traded from one end of the globe to the other, without fear of molestation: our colonies were regularly supplied and strengthened, while those of our enemies were either left destitute, or served only, by enticing them to attempt to give succours, to afford our gallant countrymen opportunities for new captures: the strength of our regular army, both in discipline and numbers, far exceeded that of any former period. Our commerce and our revenue flourished beyond example, and our maritime power, in relation to that of the enemy, was augmented beyond what the nation had witnessed at any former period.

"Such were among the advantages which Ministers possessed when they came into office; yet all seemed to be lost or overlooked, in contemplating the incapacity, or the treachery of General *Mack*, at *Ulm*, and the consequent disasters of the Austrian empire."

From this brief view of our naval successes and our commercial prosperity, the author turns to the financial state of the country, respecting which the gloomy predictions of the ministerial writers have been completely falsified by the recent declarations of the ministers themselves. The brief explanation here given of Lord Henry Petty's plan, is the most intelligible and satisfactory of any that has appeared in print; and it will convey a competent idea of it to such of our readers as have not studied the subject:

"I cannot better consider the general state of finance to which the present Ministers succeeded, than in examining the plan, so perspicuously and so ably opened to the House of Commons by Lord *Henry Petty*, on the 29th of January. That plan is founded upon the advantage to be derived from the two measures of the *Sinking Fund* and the *War Taxes*: measures which, it is well known, had their origin in the administration of Mr. *Pitt*.

"The plan proposed by Lord *H. Petty* is shortly as follows: that the war taxes shall not (as originally intended) cease with the war; but shall be extended, for a given number of years, in certain annual portions, to pay the interest of Loans to be borrowed upon the credit of them, and to create a Sinking Fund for the extinction of each Loan: that the amount

of

of these Loans is to be Twelve Millions* per year for the first three years; Fourteen Millions for the fourth year, and Sixteen Millions per year for the following sixteen years: that ten per cent upon each loan is the sum to be set apart from the war taxes for the interest and sinking fund, leaving, at the present price of the funds, about five per cent as a sinking fund, which, at compound interest, it is computed, will redeem the capital to which it is applied, in fourteen years from the creation of such capital: that the amount of this interest and sinking fund is to be raised by a separate supplementary loan, (with a sinking fund for itself of one per cent, as established in 1792,) to make good the deficiency created in the supply, by thus employing a portion of the war taxes: that for the interest and sinking fund of such supplementary loan, no taxes are to be laid for the next three years, because short annuities will fall in, which, in the course of that time, will amount to a larger sum than will be required both for the interest and sinking fund: that for the following seven years, the interest on the supplementary loans, to be provided for by taxes, will amount, on an average, to not more than 293,000*l.* per annum; and that for the succeeding ten years the charge of the supplementary loans is to be provided for by appropriating, annually, certain portions of the sinking fund, which, by an arbitrary distinction, are supposed to be available for this purpose: these assumed excesses are not to be taken till the sinking fund has risen to an amount equal to the interest of the whole unredeemed debt, and are not to be applied to a greater amount than so as to leave a sufficient sinking fund to redeem the debt which existed in 1802, (the period of the alteration of the sinking fund,) within forty-five years from that period, and to compensate the stockholder for fixing a *maximum* of the sinking fund, and thus taking the excesses above such maximum, the sinking fund of five per cent upon future principal loans is given, which, if the war continues to a certain time, it is said, will pay off as large a portion of debt, in a given time, as would be paid off by the uninterrupted operation of the present sinking fund.

"The whole of the war taxes are taken as yielding 21,000,000*l.* annually, and this amount is to be made good, in case of deficiency, by votes of Parliament; the permanent taxes are also calculated to yield to such an extent as to leave a surplus of the consolidated fund of 3,500,000*l.*; any deficiency of which is also to be made good in like manner. In the calculation of the sum to be borrowed in each year, the expenditure is supposed to be likely to exceed the amount of the annual ways and means by the sum of 32,000,000*l.*"

When this plan was first mentioned in the House of Commons, it was intended to repeal the property tax on the return of peace; but, on further consideration, the motion was so far given up, as to leave the question open to discussion, whenever that period may arrive. And the author is of opinion, that it will be better to continue a part of that tax, than some of the other war-taxes. Adverting to the taxes

* "This is in fact but eleven millions borrowed for the supply of the year; one million of the twelve being added to the loan, being a part of 1,200,000*l.* interest and sinking fund."

proposed

proposed last year by Lord Henry Petty, upon pig-iron, and private brewery; he tells us, "those taxes had been fully considered by Mr. Pitt, and abandoned, precisely on the grounds on which they were rejected by the House of Commons." We told his Lordship so at the time; but he chose rather to listen to those *disinterested* counsellors, Mr. Alderman Combe, and Lord Howick's brother-in-law, Mr. Whitbread; who persuaded him that a tax upon private brewing was the best tax that could be devised, as it would tend to augment the consumption of porter, and so give a double increase to the revenue. These members of the Whig-club thought it no infringement on the liberty of the subject, to give an exciseman free admission into the house of every private individual in the country, who brewed his own beer; for such was, unquestionably, the original proposition of his Lordship, though afterwards disavowed; nor did they think the precedent, which might, on the same principle, and with equal propriety, be extended to *private baking*, or to *private confectionary*, to *private made-wines*, and even to *private pumps*, as the least dangerous or improper! We will continue to assert, however, without fear of contradiction, that had Mr. *Pitt* proposed to carry such a tax into effect, every Whig, in Parliament and out of it, would have raised his voice against it, the table of the House would have been loaded with petitions, (if the House would have received them,) and it would have been stigmatised, in all the Whig-prints, as an act of high treason against "the sovereignty of the people."

Though the author contends that new taxes, and those of a productive nature, might easily have been devised, he approves that part of the new plan, which relieves the country from the farther pressure of taxation for three years. He differs, however, materially from the Chancellor of the Exchequer, as to the estimated amount both of the revenue and of the expenditure. As to the former, he justly calculates on a considerable diminution of the produce of the taxes on wine and spirits: if the present duties be continued, in time of peace, smuggling will take place to an enormous extent; and they ought to be lowered in order to prevent it. In either case, they will be much less productive than they are now. The duty on the tonnage of merchant vessels cannot be continued after the war without a direct breach of promise, and a palpable violation of good policy. The duties on sugar also must be lowered, or the French and Spaniards will undersell us in the continental markets, and our West India planters will be ruined. Our revenue, therefore, is evidently rated too high in Lord Henry Petty's plan; and, in the opinion of our author, and in our own too, the expenditure is rated as much too low. Indeed, it appears perfectly ridiculous to take a year, in which no foreign expeditions were undertaken, and in short nothing, in the way of hostility, performed, as the criterion of our war expenses; unless it were the intention of Ministers, in order to render their professions and their practice as opposite as the poles, to persevere in the same line of conduct, and to preserve the same inertness and apathy; then, and then only, could the expenses

penses be confined within the same limits. By such a partial view of the subject, we do not look our situation fairly in the face; but become the dupes of a voluntary delusion, either from unwillingness to encounter difficulties, or from inability to subdue them. The author objects to a system which is to bind the nation for so long a period as twenty years; and contends, that if a more simple plan of finance, extending only to five years, had been adopted, the result would have been, at once, more certain and more beneficial. He truly remarks, that the objections urged against the plan of borrowing upon the war taxes, namely, that it is borrowing upon *compound interest*, will apply equally to loans made upon any part of the supply. He then shortly states his own plan of finance, which is further explained by the tables which are subjoined to it.

"Upon the supposition stated by Lord *Henry Petty*, that a war loan of 11,000,000*l.* annually, is all that will be required, it will be seen that we may continue the war for five years without imposing any taxes for the next three years; without having recourse to them for the two following years, to a larger amount than 347,000*l.*; without pledging the war taxes beyond 3,666,000*l.*, and *without trenching in any degree upon the sinking fund*, or any of our remaining resources. It is not proposed to give a larger sinking fund on the new loans than one per cent, because it is not meant to avail ourselves of its excesses; and it will be seen by the tables*, that as large an amount of war taxes would be pledged in three years under Lord *Henry Petty*'s plan, as in five years under this suggestion.

"At the end of this period, the sinking fund would (upon the supposition of the tables) exceed the loan of 11,000,000*l.* by 880,000*l.* per annum†, and the state of the country would then lead us to determine what further measures it might be most expedient to adopt; we should then see what the war taxes had produced, what the permanent taxes; what progress the sinking fund had actually made; whether it were more advisable further to pledge the war taxes, the surplus of the consolidated fund, to anticipate the excesses of the sinking fund, or to impose new taxes. We should then see also what expenditure, the circumstances of the country had entailed upon us, and, from a review of all these, we should be enabled to judge what plan was best suited to our actual situation‡.

"Whether I may be prejudiced in favour of this proposal, because I had pre-conceived a measure of this sort before the new system was developed, I know not; but, upon reflection, I cannot avoid thinking, that so plain, and, at the same time, so encouraging a statement, would have given more satisfaction to the country than one which is in its nature very complicated, and which depends upon very uncertain data for its success. I admit that a plan confined to a period of five years might not have as much brilliancy in it as one which extends to twenty; but if, in a speech, it had not made so captivating and dazzling a display, in return for this disadvantage, it would, in practice, have been less liable to fail.

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* Vide Table B. † Vide Table N. ‡ Vide Statement annexed.

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The Effect of borrowing *Eleven Millions* Annually (the Amount of Loan supposed necessary by Lord Henry Petty) on the War Taxes for Five Years, *with the usual Sinking Fund of* 1 *per Cent.* The War Expenditure, independent of Annual Ways and Means of (*a*) £ 6,700,000 supposed to be 32,000,000 (3 per Cents at 60.)

1	2	3	4	5	6
Year.	War Loan.	Amount of Supplementary Loans to replace War Taxes pledged for Interest and Sinking Funds of War Loans in each Year.	War Taxes not pledged.	Total Amount of 3 preceding Columns, being supposed Charge of War Expenditure above Annual Supply.	Interest and Sinking Fund of Supplementary Loans.
1st....	11,000,000	*733,333	20,266,667	32,000,000	48,888
2d	11,000,000	1,466,666	19,533,334	32,000,000	97,777
3d	11,000,000	2,199,999	18,800,001	32,000,000	146,666
4th....	11,000,000	2,933,333	18,066,667	32,000,000	195,555
5th....	11,000,000	†3,666,666	17,333,334	32,000,000	244,444
				Deduct expiring Annuities;—in 1807	733,333
				15,515; in 1808, 370 000..	385,515
				Interest and Sinking Fund to be provided for in the two last of 5 Years by Taxes	347,818

The Effect of borrowing *Thirteen Millions* Annually upon the same Plan, (the amount of Loan which will more probably be required,) the War Expenditure, independent of Annual Ways and Means, supposed at 34,000,000.

Year.	War Loan.	Amount of Supplementary Loans to replace War Taxes, pledged for Interest and Sinking Funds of War Loans in each Year.	War Taxes not pledged.	Total Amount of 3 preceding Columns, being supposed Charge of War Expenditure above Annual Supply.	Interest and Sinking und of Supplementary Loans.
1st	13,000,000	866,666	20,133,334	34,000,000	57,777
2d	13,000,000	8,733,333	19.266,667	34,000,000	115,555
3d	13,000,000	2,599,999	18,400,001	34,000,000	173,333
4th....	13,000,000	3,466,666	17,533,334	34,000,000	231,111
5th....	13,000,000	‡4,333,333	16,666,667	§34,000,000	288,888
					866,666
				Expiring Annuities	385,515
				Taxes required in the two last of Five Years	§481,151

(*a*) Surplus of Consolidated Fund 3,500,000
Land and Malt.... 2,750,000
Lottery ..... 450,000——6,700,000

* Vide Tables laid before the House of Commons, K.

† Whole amount of War Taxes pledged in five Years, on the supposition of a Loan of Eleven Millions Annually.

‡ Whole Amount of War Taxes pledged in five Years, on the supposition of a Loan of Thirteen Millions Annually.

§ In order to provide for an Expenditure of 34,000,000 Annually on Lord Henry Petty's Plan in the Two last of these five Years, new Permanent Taxes of £1,010,000 must be imposed, instead of 481,151; and the amount of War Taxes pledged, would be £7,500,000, instead of 4,333,333; vide Table U.

The author then shows, that Lord Henry Petty's plan is open to the same objection, on the ground of its interference with the sinking fund, and of its consequent injury to the stockholder, which was urged by his Lordship against that of Lord Castlereagh; and as he evidently disapproves of all such interference, neither of the two plans meets his approbation; and he proceeds to expose another fallacy in the new system:

"There is also another fallacy with respect to the liquidation of debt. It may be true, that, in a given number of years, as large an amount of debt will be paid off by the operation of the proposed plan, as upon the present system; but then it must be also observed, that for the proposed plan to operate at all, a much larger debt must be created. It will be seen by the tables, that, if the present system were still to be acted upon, we should have, in the year 1826, a sinking fund of 27,115,000*l.* opposed to a debt of only 270,443,000*l.*, being about one-tenth part of that debt; whereas, upon the proposed plan, we should have a sinking fund of 26,901,000*l.** only, opposed to a debt of 455,537,000*l.*, being about one-seventeenth part; that the sinking fund in the first case, is progressively increasing, and the debt diminishing, while, in the second, the sinking fund is diminishing, and the debt increasing †.

"But further, the stockholder is told that the whole debt contracted before 1802, is to be paid off within forty-five years from that period; but this was neither the engagement entered into with him before *Mr. Addington's* act of 1802, nor is it the fulfilment of the compact made with him by that act; and the lender to the public since 1802, who, after the passing of that act, advanced his money upon the express faith of a one per cent sinking fund ‡, which (taking the three per cents at sixty,) would have redeemed his debt in less than thirty-two years from its creation, is to be considered in the common mass, and be satisfied with having his debt redeemed in forty-five years *from the period of taking the excesses*, and notwithstanding the care Lord *Henry Petty* professed to take of the public creditor: the new plan seems to assume, that Government have a right to take the excesses of the sinking fund at any time, not only beyond the interest of the debt, but beyond such a sum as would, at compound interest, redeem it in forty-five years. Those who refer to the tables § presented to the House of Commons, will not feel that the

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* "From this sum is also to be deducted 10,720,730*l.* excess of sinking fund above interest of war loans and excess of old sinking fund; the sum which is to be taken on the restoration of peace, to set free the property tax, leaving us on this supposition a sinking fund in 1826, of 16,200,000*l.* only, being only one twenty-eighth part of the then combined debt. Vide table R."

† "Vide Table N."

‡ "This was forcibly stated by *Mr. Huskisson* in the House of Commons. Vide Acts 32 Geo. III. cap. 55. s. 3 & 8, and 42 Geo. III. c. 71."

§ "Particularly Table P."

authors

authors of the present measure can very reasonably reproach others with a breach of faith to the stockholder."

This able writer is of opinion, that no regulation of the sinking fund, as to the application of its *excess* beyond a certain sum, should take place before a peace, when its effects would be more easily ascertained. And he maintains, that the fund should never be diverted from the purposes of its original institution, which was not, that it should operate solely to the extinction of debt; but that, after the produce (of the sinking fund of 1786) should be more than four millions, the surplus should be at the disposal of Parliament. "The object of this limitation was, that when it had gained to a certain extent upon the whole debt, the annual interest of the sum redeemed should be applied to such other purposes as might be thought advisable." But the first improper departure from this wise principle took place in 1802, during the administration of that state-empiric, Mr. Addington, as is explained in a table, which sets forth, in a clear point of view, the advantages which must have resulted from a rigid adherence to Mr. Pitt's original plan. The author's object in this discussion, and his general conclusions from the positions which he has established, and the arguments which are advanced, will be found in the following brief summary:

"But I am more anxious for pause and deliberation, than for the adoption of any of the plans which have been proposed. We are entering upon a system, differing in its principles most essentially from that which we have hitherto adopted with such success, and in many respects in opposition to it: let us proceed, therefore, with that circumspection and caution which are so necessary in the first trial of every new and complicated system, and not attempt to carry our theory into practice to the full extent at once. We may make laws, it is true; but do we perform the part of wise legislators, if we proceed upon such ground as will require us constantly to alter or amend the acts of our own legislation?

"What I contend for is, that, considering the probable fluctuation of events for the next twenty years, and particularly the uncertainty of peace or war, any plan formed for so long a period is so liable to change, and will unquestionably require it so often, that it is not a fit subject for legislation: that, though it may be upon the whole desirable to relax from taxation for a certain time, there is no necessity to couple with that determination any arrangement whatever respecting the sinking fund: that if it shall be thought fit to invigorate that fund, by adding to it a portion of the war taxes, it may be done at the end of the period to which my plan refers, or at any future time, as well as at the present, by transferring to that fund the same amount from the war taxes as would be accumulated according to Lord *Henry Petty's* plan: that the period at which it may be expedient to make arrangements respecting the sinking fund, is during peace, when its operation may have reduced the interest of the debt; but not during war, when we must inevitably add more debt every year than we can pay off: that it is highly objectionable

how to act upon a plan which proposes to take certain portions away from the sinking fund, at a *future and distant* time, because it may happen that the period at which these excesses will be *taken away from it*, may be that at which (from every just consideration of the interests of the country,) it would be most advisable to *add to it:* that if the new sinking fund of five per cent on the principal loans established by Lord *Henry Petty's* plan, is meant as a just equivalent to the public creditor for taking away portions of the old sinking fund hereafter, it is no such equivalent: that we are not therefore compelled to touch the sinking fund, and that, without a more pressing necessity, it is impolitic to have recourse to it: that, to render *some* of the war taxes permanent, and to make loans upon them, furnishes, upon the whole, the best resource which now presents itself for defraying our war expenditure; and that we may safely employ this resource even beyond the period to which my proposition extends."

The author has perfectly succeeded in proving the solidity of Mr. Pitt's financial plans, which alone justified the assertion from the throne, on the opening of the present session of Parliament, that "*the great sources of our prosperity and strength are unimpaired.*" But never surely was ministerial inconsistency, or chicane, (for we know not which to call it,) displayed in a stronger point of view, than in the declarations of the present Ministers on this subject.

"In this speech His Majesty laments '*the necessity of adding to the public burthens.*' Some of the Ministers also told their constituents, that '*they must prepare for great sacrifices;*' and yet in a paper circulated by the Government with the new plan, we are told that the war taxes imposed last year, *had reference to this system*, which is 'to combine the two apparently irreconcileable objects of *relieving the public from all future pressure of taxation*, and of exhibiting to the enemy resources by which we may defy his implacable hostility, to whatever period it may be prolonged.'"

Our extracts from this very able tract have already been long, but not more so than the importance of the subject required, in order to enable our readers to form an adequate notion of the author's views and intentions. Nor will they, we are persuaded, deem it any transgression of our duty, if we still add to their length, by quoting another passage, which contains a tribute of justice to the departed statesman whose loss we so deeply deplore.

"It has, however, been the practice of those who could not refuse the highest praise to Mr. Pitt, as a Minister of finance, to endeavour to confine all his merit to the management of financial measures. I have already observed, that in his administration, our naval glory was carried to its proudest height; but the firm resistance which both he and Lord *Grenville* opposed to the various mischiefs with which we were menaced by the French Revolution, will not soon be forgotten by a just and grateful country.

"In referring briefly to the circumstances of those times, I am fully aware that I should but faintly call to the recollection of the public the extent

extent of the dangers which impended; because it is impossible ever to impress the minds of men with the magnitude of the evils which they have escaped: yet, in the midst of war, we were at different periods threatened with national bankruptcy and with famine; and more than threatened with the most alarming mutiny and rebellion: how successfully these dangers were dissipated, though they may not now present themselves to us in all their terrors, will, I trust, long be remembered. If there were among us any men of leading talents and weight in the country, who, from party feelings, were induced to associate with traitors, and to enforce opinions favourable to their views, I fully believe that they were themselves deceived, and that their conduct was the effect not of evil design but of error; that error however might have been fatal to us, if we had not been governed by firm and able Ministers, alive to the dangers which presented themselves, and determined to resist and to subdue them. Lord *Grenville* may, I think, look back with self-approbation to the period when, in conjunction with Mr. *Pitt*, he called in the seasonable aid of new laws to repress treason and sedition; laws which were not brought forward till the emergency called for them, which did not proceed a step beyond what the danger of the moment required, and which yet completely and almost imperceptibly effected their purpose: I am sure he will remember with satisfaction his firm and patriotic exertions at the period to which I refer; exertions which, in spite of the powerful resistance he met with, were fortunately crowned with success, and to which we owe, in a great degree, the prosperity we now enjoy.

"There are many persons who think, and not without foundation, that there is a faction now rising in the country, proceeding more secretly, but not less directly to its purpose, than that of which I have just spoken: it is not difficult to perceive how steadily some of the adherents to this faction pursue their political objects, like the French Encyclopædists, through the medium and under the mask of literary discussion: when we recollect by what means the French monarchy was undermined before it was openly assailed, it becomes us to be upon our guard against these political philosophers; in referring to them, however, I speak rather of designs than of dangers: they are, at present, at least, much more the objects of vigilance than of coercion.

"To have contributed essentially to check the fatal progress of the principles of the French Revolution, was among the actions of Mr. *Pitt*'s life, in which he attained the object of that ambition which was only to be gratified when it was employed either in obtaining for his country some important benefit, or in rescuing it from some imminent danger. The eventful times in which he lived, gave him the opportunity of exerting, successfully, his transcendant talents for both purposes.

"It has been unjustly imputed to him that, in his general intercourse with men, his demeanour was haughty and unbending, and that he did not condescend to those civilities to individuals, which are so engaging in all, and particularly in eminent men. I would appeal particularly to those who have, at any time, transacted business with him, whether they were not received with the most marked attention; whether he did not enter into the most candid discussion of their concerns; whether he was not ready to receive every information offered, and to give the clearest and the fullest explanations; but, as a Minister, it is true, he trusted to his

his public services for public favour, and he sought support for his measures in their intrinsic merits; he was too sincere to employ affability for interested purposes; and the little arts of solicitation and canvass to which men in high stations have sometimes resorted, and that courteous condescension which seems to beg a vote for measures of government, on personal, rather than on public grounds, he held in the highest contempt.

"Others knew what he was as a Minister; few knew so well as myself, what he was as a man; others knew well his inflexible integrity, his pure disinterestedness, and his devotion to his country, but perhaps none had more opportunities, in the few moments of relaxation which he permitted himself to take from public duties, of observing upon the most interesting subjects, the views of his elevated and enlightened mind: those who had the same opportunities, will remember with satisfaction, the liberality with which he appreciated the talents of others, the candour with which he always treated the conduct of his political opponents, the readiness with which he forgave every personal injury, and the general kindness of his disposition; and they will have remarked, that a long lingering illness had as little affected the amiable complacency of that disposition, as it had weakened his exertions in the service of his country. I cannot help calling to the memory of his friends some of those rare qualities of his character which so deservedly rendered him the object of private affection; his public merits I leave without fear to the impartial historian: no person perhaps is less capable of tracing them, than one who cannot avoid mixing his own sorrows in every such consideration, and whose mind, in endeavouring to recollect what he was as a public man, dwells still more, with painful grief, on the affectionate friend whom he has lost."

This is the language of the heart, of an honest heart too, whose language is the language of *truth*. But the honourable pride of having enjoyed a friend of such transcendent qualities and endowments, while, on the one hand, it must aggravate his loss, cannot fail, on the other, to afford him the best consolation of which the nature of the case will admit. The tract closes with some brief, but just animadversions, on the late negociation for peace: on the policy of continuing the war, until the enemy be more pacifically disposed; and on the economy of our internal establishments. The little which the author has said on these subjects, makes us regret extremely, that he has not treated them more at large. The following instance of moral perfidy, which we have not yet seen noticed in print, should be generally known.

"On the 9th of July, M. *Talleyrand* promised M. *D'Oubril* and Lord *Yarmouth*, that if peace was made, the intended German arrangements should not take effect; *on the 17th the e arrangements were actually concluded*; and on the 20th, the treaty with M. *D'Oubril* was signed; one of the conditions of which was, that these very arrangements should *not* take place! Read Negotiation Papers, Nos. 19, 21, and 22."

And yet our Ministers could be so infatuated as to prolong the negotiation,

gotiation. But Mr. Fox's lust for peace was as insatiate as it was unnatural; and it has, unfortunately, descended to his nephew! The author speaks in terms of commendation of some parts of Mr. Whitbread's plan for reforming the poor laws; and informs us, that this subject had deeply interested the feelings, and engaged the attention of Mr. Pitt, who thought that no change could be beneficial which was not gradual. But our limits forbid to enter either on this topic, or on another which is connected with it, and which our author touches upon, *friendly societies*, the principle of which was undoubtedly good, though experience has proved them, in the metropolis and its vicinity, to be productive of very great evils. On these two subjects our sentiments must be reserved for some other occasion. We have only to add our firm conviction, that this tract will be read with pleasure and satisfaction by all real friends to the country, of whatever party or opinion.

Van Mildert's *Historical View of Infidelity.*

(Continued from P. 113.)

IN tracing the progress of Deism, the learned author presents us with a brief, but able, analysis of the tenets of one of its first and most successful champions, the celebrated *Lord Herbert of Cherbury.*

"This Author boasts of having discovered certain primary Articles of Religion, containing every thing requisite to be believed, and superseding the necessity of Divine Revelation. The existence of God; the worship that is due to him; the necessity of piety and virtue; the expiation of offences by repentance; and the belief of a future state of rewards and punishments; these constitute, according to his scheme, the *whole* of Religion, and are discoverable by the Light of Nature, without any communication of the Divine will. He pretends, that, in establishing this system, he does not overturn Christianity, but strengthens and confirms it; and he is not wanting in professions of respect for the Gospel, because, as he assures us, it coincides, as to these fundamental points, with his own opinions. Nevertheless, his contempt and even hatred of the Gospel, is, in many instances, apparent: and if (as the Apostle intimates) they who are '*without Christ*,' are to be considered as '*without God* in the world,' (Ephes. ii. 12.) it will not be easy to acquit this specious reasoner of the charge of Atheism itself.

"Among the tenets which he advances, to bring Christianity into discredit, is the maxim, that *universal consent is a necessary criterion of Truth*, so that nothing is to be admitted as an essential, or certain, article of belief, which is not thus attested; a maxim, according to which no one doctrine of the Christian Faith could be maintained; inasmuch as, from the first promulgation of the Gospel, to the present hour, numerous opponents have been found to call in question every position, every doctrine, nay, almost every fact, which it contains. This, therefore, must be

be considered as an intentional, though indirect, attack upon its credibility.

"It is another postulatum, in this author's system, that nothing can properly be admitted as true, which is not discoverable by our *natural* faculties, i. e. by reasoning from what the light of nature sets before us:—a position which sets aside all Revelation, as useless, and renders almost every Article of the Christian Faith incredible, because *not* discoverable by such a mode of investigation.—He protests, indeed, against any denial of the *possibility* of such a revelation being true; but he contends, at the same time, against the *certainty* of its being so, except to the person to whom it is *immediately* given; and he labours to prove, that all Belief which rests upon *historical* testimony, must be doubtful: nay, he insists, that supposing any Revelation to be true, it is true only as to *the person to whom it is revealed*, and that others, to whom it has not been so communicated, are under no obligation to believe it. From all which reasoning, the inference is unavoidable, that none but Prophets, Apostles, or those who are actually inspired, can rationally believe any thing which God has been pleased to reveal. Insinuations are, moreover, interspersed, that even inspired persons ought not to place any confidence in the Divine communications which are made to them, unless the truths so revealed be such as they might have discovered, without any such Revelation.

"These are among the *general* positions levelled by this author against the Christian Faith: besides which, many particular considerations are urged and detailed at great length, with a manifest design to cast suspicion, and contempt, upon the Sacred Writings; which, indeed, he scruples not occasionally to allude to, as deserving of no higher estimation than the Talmud, the Koran, or the Sybilline Oracles.

"Thus does this vain boaster endeavour to undermine Christianity, and to erect his favourite system of *Natural Religion* upon its ruins. Yet is it observable, that with all his labour and ingenuity, he is evidently at a loss for a solid *foundation*, whereon to rest his theory. Whether his own articles of Belief be really as incontestable as he would represent them to be, or whether they be sufficient for the attainment of Salvation, he hardly dares determine. His darling Idol, Natural Religion, fails him in his utmost need; and too clearly is it seen, that he is intent rather upon the destruction of Revelation, than upon establishing, in it's stead, any system on which he himself can confidently rely.

"It is also apparent, that in his *mode* of assailing Christianity, he is much indebted to its Pagan opponents, of old times. The trite and often refuted objections, that Christianity was a mere *innovation* upon the ancient and true Religion; that whatever it had of truth or utility was derived from the schools of Philosophy, of which it exhibited only a mutilated and imperfect transcript; that its mysteries were mere human inventions; that it was slowly, and with difficulty, received, for several ages after its promulgation; that the first Christians were obstinate, enthusiastic, and irrational; that the doctrines of Justification, Redemption, and Grace, are absurd and pernicious:—these and many other calumnies are revived from its Heathen adversaries, together with numberless attempts to disprove the accomplishment of the Scripture Prophecies, and to asperse the characters of the Prophets, the Apostles, and our Blessed Saviour himself;

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in all which but little claim can be laid to ingenuity or novelty. The same observations apply to his efforts to invalidate the testimony of the Scripture Miracles, by insidious comparisons of them with *false* Miracles, and by endeavours to show, that Miracles, of any kind, do not sufficiently prove the truth of the Doctrines which they are wrought to establish.

"From all this it is abundantly clear, that this Author's protestations of attachment to the Gospel are wholly insincere, and that he acts, throughout, the Hypocrite and Dissembler;—a charge which it will be impossible for his admirers to repel, so long as his writings attest, that while he panegyrizes Christianity, on the one hand, as a summary of religious perfection, he, on the other hand, omits no censures, no calumnies, no sophistry, no insinuations, which its avowed enemies have at any time urged against it; nor has he spared any pains to give them their full effect."

The next labourer in the vineyard of Infidelity was the notorious *Hobbes*, who pursued the same object as his noble predecessor, but sought to obtain it by different means. The commoner disdained to wear the mask of hypocrisy which the peer had deemed it expedient to assume; the slow operation of mining and sapping did not suit his bold and daring spirit; open, implacable hostility, was more pleasing to his aspiring mind. With a disposition truly satanic, he laboured to convince his fellow-creatures, that *faith* was a phantom, and duty to God a chimera. In short, that men were only born for themselves, and for each other, and that *human* authority was paramount to that of God. There was a great similarity between the tenets of these perverse, vain, and misguided men, and those of some of the Pagan philosophers; but it is horrible to think that such monstrous doctrines should have been listened to with patience in a Christian country, and in an advanced stage of Christianity. The *pious* purpose of subverting the Christian faith was farther promoted, on the Continent of Europe, by the indefatigable efforts of the apostate Jew, *Spinosa*, who, soaring into the highest regions of human extravagance, denied even the existence of God, such as the Scriptures describe him; confounding him incessantly with the *material universe*, and ascribing to him no attributes or powers but such as are not voluntarily, but necessarily, exerted. To a man who could *so* speak of the Deity, the superintendance of a wise and beneficent providence would, naturally enough, appear chimerical; and a future state of rewards and punishments, fantastical and superstitious. His sophistry, however, is exercised, with equal ingenuity and industry, in the vain attempt to reconcile the most glaring contradictions, to prove that his system is by no means hostile to Religion and virtue, nor yet to Christianity itself, though it denies all its fundamental doctrines! Mr. Van Mildert's observations on the productions and the characters of these *three great impostors*, as they have been emphatically called, are eminently just.

The author has taken for the text of his Tenth Sermon, the following words of the Apostle:—"*But evil men and seducers shall wax worse*

worse and worse, deceiving and being deceived." Words peculiarly adapted to the rapid progress of Infidelity in the Eighteenth Century; which gave birth to a Blount, a Toland, a Shaftesbury, a Collins, a Woolston, a Tindall, a Morgan, a Chubb, a Bolingbroke, *cum multis aliis ejusdem generis.* Of these perverters of the faith, and their licentious associates, who were absurdly denominated *Free-thinkers*, Mr. V. Mildert most truly observes, the term is most grossly misapplied, "if understood to denote a freedom from partiality and prejudice, since none, perhaps, ever proved themselves more slavishly addicted to a few favourite leaders, whom they suffered entirely to hoodwink their understandings, and to lead them, almost without inquiry or consideration, into the depths of error and delusion." These self-sufficient votaries of Infidelity, who continued to enlist the capricious goddess *Fashion* on their side, did incredible mischief, in debauching the minds of the rising generation, both at home and abroad. And when they returned from the field, other champions of still greater abilities stood forward in support of the same impious cause. The author's account of *Hume* and of *his works*, is too interesting to be omitted here.

"After the labours of most of the above-mentioned Infidels had ceased, and their authors had been called away, to give an account of them, at a more dreadful tribunal than that of human opinion; there arose a worthy successor to them in their undertaking; one of the most subtle and dangerous opponents, that Christianity ever met with in this country. This was the admired Historian, *Hume;* whose ambition to excel likewise as a Philosopher, led him to *Metaphysical* researches, which he prosecuted with extraordinary assiduity, and applied, with most mischievous effect, to his designs against Revealed Religion.

"Great was the admiration of Metaphysical learning early in the last Century: and so highly was it esteemed even by the friends of Revelation, as well as by its enemies, that few controversies were maintained, without an ostentatious display on either side, of proficiency in this branch of Science;—of Science 'falsely so called,' when applied to the subject of Religion, since it is incompetent to lead us to any of its fundamental truths, and seems more likely to 'engender strifes and doubtful disputations,' than to advance the cause of truth. Hence, we are the less surprized that Infidels should eagerly resort to it, as one of the readiest and most convenient weapons for the warfare in which they are engaged. That *Hume* was no inconsiderable adept in this species of polemics, will appear from a brief analysis of his principles and opinions. It will also be equally evident, that, in his rage for Scepticism, he sets at defiance principles the most firmly established, and most universally received.

"In his enquiries into the nature of that species of *Evidence*, by which matters of fact are to be proved, this Author denies that any certain inference can be drawn from the connection between cause and effect. Accordingly he labours to overthrow the argument for the existence of God, from the frame of the Universe. He endeavours also to prove, that no conclusive argument can justly be drawn from *experience*. He further asserts, that we can have no certainty of the truth of any thing, unless

unless we are able to explain the manner of it, or how it is: and in arguing against *Miracles*, he insists that there is an inviolable uniformity in nature, such as never is, and never can be, broken. Another of his favourite positions is, that we cannot reasonably conclude any thing respecting the Divine power or wisdom, in the formation of the Universe, because the subject lies entirely beyond the reach of human *experience*; and that Creation being a *singular effect*, we cannot infer its cause, i. e. in other words, we cannot infer that it had a Creator. With respect to *a future state*, he denies (with Bolingbroke) that we have any such evidence of the Divine attributes, as can lead us to expect it, much less to expect any other *rewards* or *punishments* than what this life affords: in the establishment of which point, he insists that we ought not to ascribe to the Supreme Being any attribute or perfection, unless we see it *fully* exerted in this present world, without any appearance of disorder or irregularity. Miracles, he endeavours to demonstrate, are incapable of being proved by any evidence whatsoever. *Experience* he, in this instance, assumes to be the only proper guide in matters of fact, though, according to his reasoning here and elsewhere, he regards experience itself as delusive. The course of nature, he observes, is uniform; therefore there is an *uniform experience* against miracles, and, consequently, a full and entire proof of their falsehood. With regard to human testimony, he argues, that when it is produced in attestation of a miracle, it is contrary to our experience of the course of nature, and therefore creates a contest of *two opposite experiences*, or *proof against proof*; of which the one destroys the other, supposing both to be equal; or of which, if unequal, the strongest must prevail. But as there is *uniform* experience against a miracle, there is full and direct proof against its existence; and consequently, no man can believe it, without renouncing his understanding. He allows, however, that we have nothing to oppose to such a cloud of witnesses, as have attested the miracles of the Gospel, except the absolute *impossibility*, or (which he regards as the same thing) the *miraculous nature* of the event. Next, he endeavours to prove, that, in point of *fact*, there never was a miraculous event, in any history, established upon evidence deserving of credit. He argues, that, considering the proneness of mankind to believe wonders, we ought to reject them even without examination; that the accounts of them abound most among barbarous and ignorant nations; and that opposite miracles are said to have been wrought in support of different Religions, so as to destroy one another. He also narrates several fictitious miracles, in order to discredit real ones. But in all this, it may be remarked, the author seems to admit, that if miracles were accompanied with their proper proofs, they might rationally be believed; notwithstanding his former position, that *no testimony whatever* can render them credible; which position, if it were valid, would render all farther argument superfluous. Lest, however, this favourite argument should fail of producing conviction, he has accumulated many trite and often-refuted objections respecting the characters and conduct of the Apostles; insinuating, that to be venerated as Prophets and inspired Messengers of God, was a great temptation to imposture; that the Gospel, in its infancy, was disregarded by the wise and learned; that afterwards the records necessary to disprove it, were either lost or destroyed; and that its preachers were men of no credit nor respectability. After various insignificant

nificant observations on the credulity of mankind, and the prevalence of false Religions in the world, he proceeds to cavil at the *morality* of the Gospel, scandalously traducing it, as having a tendency to stupify the understanding, to harden the heart, and to sour the tempers of mankind.

"Strangely incoherent and absurd as this system appears, it served to procure for its author an extensive, though disgraceful, reputation, both here and in foreign countries. Its very obscurity, perhaps, contributed to increase its reputation among the vain and ignorant: and many, it is probable, not only gave the author credit for extraordinary discernment, but implicitly adopted his opinions, from being as little able to *understand* his arguments, as to *refute* them. Happily, however, for the interests of true Philosophy, Morals, and Religion, his sophistry was fully exposed, and treated with the censure and ridicule which it deserved, by men of admirable talents, who furnished an effectual antidote to the poison he so insidiously administered."

But it was reserved for a higher name than that of *Hume* to plead the cause of Infidelity, on the Continent, as well by example as by precept; and, strange to say, Europe, in the Eighteenth Century, had her *Julian*.

"But that which principally contributed to the dissemination of Infidel principles throughout Europe, during the last Century, was the avowed patronage and active assistance of the most distinguished Prince of his age, FREDERIC the Second, King of Prussia; whose exertions, together with those of the most celebrated French Philosophers of his time, for the express purpose of overthrowing Christianity, have been so fully developed in publications of recent date *, that it is unnecessary to detail the proofs of them at large. Sufficient evidence indeed might be produced, from the posthumous works and correspondence of Frederic himself, that a systematic conspiracy of this kind was carried on under his auspices in almost every State in Europe. Like the Emperor Julian, this vain, ambitious, and artful Prince, conceived an early hatred to the Gospel, wrought into his mind by an unhappy intercourse with unprincipled Sophists, who availed themselves of the indiscipline and the inexperience of his youth, to instil into him sentiments the most profligate and licentious. Like Julian also, in his more advanced years, he became desirous of converting the whole civilized world into a seminary of Infidelity; with this only difference, that, instead of introducing the follies and fopperies of Paganism, his aim was to substitute for Christianity a dreary system of Atheism, or of a Deism so nearly approaching to Atheism, as to afford no better prospect to its deluded followers. For this purpose, the Philosophical Societies, in most of the European States, were put under the superintendence of men deeply infected with what was dignified by the appellation of Philosophical Unbelief. Correspondence was kept up between these Societies, and between individuals embarked in this great undertaking, however remote from each other. Literary journals were carried on, with the intent of giving celebrity and circulation to those works only, which should bear the marks of the Infidel Beast in their foreheads; and

* "Abbé Barruel's History of Jacobinism, and Robison's Proofs of a Conspiracy against all Religions.

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to stifle in the birth, if possible, every production hostile to their design. Statesmen and Courtiers were also busied in obtaining the favour and encouragement of their respective Sovereigns towards the ambitious and assuming Philosophists of the age; so that scarcely a department of any importance was filled, but by them, or their weak and servile dependents. Thus did they endeavour to compel religion to hide itself as a thing of nought, 'a despised and broken Idol,' fit only for the veneration of the illiterate and the vulgar."

In the Eleventh Sermon, from 2 Peter, iii, 3,—"*There shall come, in the last days, scoffers walking after their own lusts,*" the author proceeds to mark the causes and promoters of Infidelity, in the latter part of the last Century; which, in his opinion, produced more SCOFFERS, properly so called, than any preceding period. He then briefly adverts to the means employed by the French Philosophists for the eradication of every religious and moral principle from the minds of all classes of people; closing the disgusting view with the following *last finish* to that scene of profligacy and of horror.

"It was another most pernicious object of this formidable confederacy, to corrupt the *Female Sex*, and to render them active promoters of Infidelity. Well knowing the influence of Female conduct upon the manners, sentiments, and principles of mankind, it was the endeavour of these "children of Hell," to pervert the greatest blessing which God hath bestowed on man, in this lower world, into his greatest curse and misery. Instead of adorning herself 'with shamefacedness and sobriety,' (1 Tim. iii. 4.) and with that 'ornament of a meek and quiet spirit, which is in the sight of God of great price,' (1 Pet. iii. 4.) Woman was taught by these Sophisters, to become the agent of cunning, strife, disputation, voluptuousness, and rebellion against God and Man. Too successful were they in gaining over many of these as coadjutors in their cause: the effect of whose influence is but too evident in the records of modern times;—nay, is still but too severely felt, in our own as well as in other countries.

"All ranks and descriptions of persons being thus prepared and fitted, by every species of iniquity and delusion, for the designs of their execrable leaders, we may cease to be astonished at the tremendous catastrophe which ensued. The French revolution (dreadful as it must be deemed, by every one who retains a sentiment of religion or humanity) is but the practical Commentary on the pernicious principles in which it originated. To *these*, the destruction of the Altar, of the Throne, and of Society itself, is so clearly to be ascribed, that it is a vain attempt to trace it to any other source. Outrage upon outrage, horror upon horror, falsehood upon falsehood; the annihilation of truth, order, justice, decency, and humanity; were the bitter fruits of that Apostacy and Blasphemy, to disseminate which had been the unceasing object of the professed Adorers of Liberty and Reason."

Mr. Van Mildert then turns from the French Revolution to some of its most ardent admirers in this country.

"Foremost in the ranks, appeared the authors of '*the Age of Reason,*'

son,' and of the '*Enquiry into Political Justice*;' works now sinking fast (it is to be hoped) into oblivion, and consigned to just execration, by every friend of Truth and Social Order. Their effects, however, on thousands of weak, ignorant, and corrupt minds, can never be sufficiently deplored: and when we recollect the indefatigable zeal and industry, with which the former of these wo ks was circulated among the very dregs of the populace, (by whom it was devoured with an avidity which bespoke the innate depravity of their minds,) it is impossible not to tremble, even now, at the consequences which have ensued, and which may yet ensue, from so deep-rooted and wide-spreading an evil. Every year's experience brings us, indeed, fresh proofs of the baleful influence of these and other productions of Scoffers at Religion: and although they may not have effected so general and avowed an *Apostacy* from the Faith, as was intended yet it cannot be denied that a very general *taint* appears to have been given to the morals of the community at large, and of the lower orders in particular, by the dissemination of what have been termed *Jacobinical* principles; principles compounded of a hatred to God, and of hostility to all Institutions, political or religious, which tend to restrain the destructive passions and propensities of mankind. Thus it appears that even *this* favoured Country, in possession of the purest Faith and the mildest Government, that ever nation was blessed with, has not been without its "generation of vipers," who have made it the labour of their lives to forward the diabolical design of man's temporal and eternal destruction."

Unfortunately this "generation" is not yet extinguished; and their cause has been materially assisted by heretics, schismatics, and rational believers; all of whom have had a particular predilection for the writings of the Socinians, and especially of those of their great leader, Dr. Priestley.

"It is also deserving of remark; that Infidels have generally shown a peculiar tenderness towards another well-known Sect, (the followers of George Fox,) distinguished not only by their own *fanatical* pretensions to *Inspiration*, than which nothing can tend more to bring the *true* Inspiration of the *Scriptures* into contempt,) but also by their absolute rejection of the Christian *Sacraments* and the Christian *Priesthood*; which being (as the enemies of our Faith are well aware) essential to the preservation of the Gospel, it is no wonder that they are inclined to hail as brethren, those who treat them with irreverence and neglect."

Men who so *mutilate* the doctrines of Christianity, by robbing it of some of its greatest *essentials*, may be truly said to serve its enemies. But these *passive* servants of Infidelity rendered it much less service than its active Friend, Dr. Geddes, a minister of the Romish church.

"Of those, who, professing the Faith, have yet laboured to do it most essential injury, and whom charity itself can hardly exculpate from the charge of *wilfully* endeavouring to bring it into contempt, none, perhaps, appears in a more disgraceful light, than a distinguished Divine of the Romish Church, (Dr. Geddes,) patronized, in this Country, by some persons little aware of his designs. This Writer applied the whole weight of his learning and talents to an artful attack upon the Divine authority

thority of the Scriptures. Through the medium of a new Translation of the Bible, he strives to show, that these Scriptures are entitled to no other respect or veneration than what is due to them, as curious remains of antiquity. To impress this persuasion upon his readers, he has recourse to the most bitter satire and ridicule; endeavouring to exhibit them as utterly unworthy of being considered as the word of God. Trite infidel objections, gleaned from various sources, are plentifully interspersed; and, under a show of more satisfactorily *illustrating* the Sacred Code, and reconciling it to the prejudices of Philosophical Unbelievers, (a favourite apology, or a plausible pretext, with many, for r ndering the word of God subservient to human opinions,) the most unwarrantable liberties are taken with the Text, evidently for the purpose of misrepresenting some of the most important facts and doctrines of Holy Writ. It is difficult to conceive a more artful mode than this of assailing its Divine authority: and had the Writer lived to compleat his design, it is impossible to say how much Revealed Religion might have suffered. But, happily, his efforts (highly as they have been extolled, by Critics of similar principles with his own) have not obtained a very extensive circulation; and as it has pleased God to remove him, before his labours were nearly compleated, we may trust that not all the unmerited commendations of his infidel encomiasts, will be able to rescue his work from speedy oblivion."

We may congratulate ourselves, on having endeavoured to counteract the pernicious effect of the unprincipled efforts of the schismatical critics to give circulation and currency to the mischievous principles of this Romish Priest, who was patronized by one of the *richest* laymen of that persuasion; but whose writings, we had hoped, would have been ably answered by Mr. Joseph Berrington, Dr. Milner, or some other of the able writers among the Romish Divines, in this country, who cannot suffer the sacred authority of the Scriptures to be attacked, without exposing the very foundations of their own faith to destruction.

In his Twelfth Discourse, the author briefly recapitulates the substance of his preceding arguments, demonstrates the importance of similar inquiries, and concludes with solemn warnings of surrounding dangers, and with impressive admonitions to oppose the tempter with piety and zeal. With one extract from that part of the Sermon, which relates to the *use* of such discussions, where the subject is most ably treated, we shall close our account of the *First* volume of these valuable Lectures.

"But, what (it may be asked) is the practical use to be made of this view of Infidelity? or how can it promote the cause of True Religion, thus to represent it as the object of continual opposition and hatred? Nay, does not such a representation of the powerful influence of the Evil Spirit, and of the success of his agents in counteracting God's gracious purposes, rather tend to countenance the impious Manichean notion of two opposite principles, good and evil, by whom the world is distracted? Does it not, at least, give encouragement to Unbelievers, to boast of the effect

effect of their endeavours, and to despise the Faith as not sufficiently well-grounded to command the assent and veneration of mankind?

"To these questions, some brief reply may be deemed necessary.

"First, then, with respect to the practical use of such a view of Infidelity, it may be observed, that the very existence of the Gospel, at this advanced age of the world, after such continued hostility, such a combination of efforts to destroy it, affords a strong presumptive proof of its Divine origin. It seems incredible, that a system so much at unity in itself, should have been successfully carried on, under the Patriarchal, Mosaic, and Christian Dispensations, notwithstanding the repeated attacks that were made upon it, in every age, by Apostates and Unbelievers, unless it had been supported by aid from above.

"This argument, from the peculiar antiquity and uninterrupted continuance of the Christian scheme, is (as we shall hereafter have occasion more fully to show) of irresistible force. No other instance of the kind can be produced. No other Religion has pretensions so ancient, has a *genealogy* (if we may so call it) transmitted in so clear and unbroken a line, as that for which we contend. *Paganism* could not trace back its origin to so remote a date: and Paganism has been for ages destroyed. *Judaism* yields to it in antiquity; and has long since lost its distinctive claims to Divine authority. *Mahometanism* is a religion of yesterday, compared with either of these, and has subsisted only by the power of the Sword, or the implicit credulity of its followers. *Philosophical Unbelief*, to whatever antiquity it may pretend, can boast of no priority to Revealed Religion, by its opposition to which it is chiefly distinguished; having no clearly-defined or authoritative system of its own. *The Gospel* alone had its birth in the first age of man; hath in some mode or other, been ever since preserved to him, for his light and consolation; hath at no one period of time left itself without witness of its power and truth; and still rears its head, dauntless and confident of victory, though 'pierced through with many sorrows,' and, like its Divine Author, 'despised and rejected' of multitudes, to whom it holds out the gracious offer of pardon and salvation.

"But farther; in the very opposition which has been made to the Gospel we behold a striking fulfilment of many Scripture Prophecies. Foremost among these, stands the very remarkable prediction, accompanying the first promise of the Redeemer; which has this peculiar importance attached to it, that its accomplishment is continually going on, through all ages of the world. In after times, many prophecies relating to the posterity of Ham, and the descendants of Ishmael; to the overthrow of Babylon, Tyre, and Egypt; to the calamitous dispersion of the Jews, and the destruction of Jerusalem; bore a manifest reference to the idolatries and apostacies of the respective nations to whom they were applied, and received their accomplishment in events which were brought upon those nations, as just judgments of God, for their departure from his Faith and Worship. In the New Testament also, and in the Prophet Daniel, are Prophecies descriptive of Antichrist, in the latter times. More particularly in the Apocalypse, are predicted the rise, growth, and downfall of the Papal and Mahometan powers, and (according to some interpreters of eminence) not a few remarkable characteristics of the Atheistical Infidelity of the present age. The developement of any of these portions of

of History must tend to confirm our belief in Holy Writ, and strengthen the proofs of its Divine authority. We are hereby enabled to produce a growing evidence for the truth of Revelation, drawn from facts, to which all History bears record.

"It is also deserving of remark, (as giving additional force to this particular species of evidence in favour of Christianity,) that in every different kind of Apostacy or Infidelity, we may perceive some appropriate character, which marks its connection with that particular Dispensation of Revealed Religion, under which it took place. Hence it is that counterfeit Religion bears testimony to the True. Paganism throws light on the Patriarchal and Jewish institutions. Mahometanism attests the authority of Moses and of Christ. Infidel Philosophy, when it aspires to instruct us in Theological subjects, betrays its obligations to the Sacred Oracles of God, for whatever it can produce that bears the semblance of Truth; insomuch, that the difference between the various systems of what is called Natural Theology, before and since the coming of Christ, is evidently the difference between a knowledge of Divine Truths derived from an obscured tradition, or an imperfect acquaintance with the Jewish Scriptures, and that more full and accurate knowledge of them, which has since been spread among mankind by the publication of the Gospel.

"This might be further illustrated, by considering the periods of time at which the several systems of False Religion have appeared; and by showing how inexplicable and unaccountable they would be, were we to invert or misplace the order of their appearance. What, for instance, could be more inconceivable, than that such a system as the ancient *Paganism*, should spring up anew, and prevail, *in the present day*, in any nation upon earth? And why so, but because it is inconceivable, that any such system should be constructed, without *materials* wherewith to frame it, similar to those which the Heathens of old borrowed from Patriarchal and Jewish rites? What progress, again, can we suppose that the Religion of *Mahomet* would have made, had it come forth in the zenith of Grecian or Roman Power? or how would it *now* adapt itself, as a new system, to the state of civilization and knowledge in Christian countries? Precisely at the time when it arose, and at that time only, was it calculated to succeed, from a concurrence of events, political and religious, favourable in all respects to the views of its Founders. In like manner, it might not be difficult to show, that, in all ages of the world, the progressive variations in error and falsehood have run parallel with the progressive state of True Religion; so as clearly to indicate the constant operation of a Deceiving Spirit, prosecuting one invariable purpose, that of frustrating God's gracious designs towards fallen man, and under every Dispensation of the Divine Will, suggesting new modes of delusion, according to the peculiar circumstances and condition of mankind."

(To be continued.)

Collection of interesting and important Reports and Papers on the Navigation and Trade of Great Britain, Ireland, and the British Colonies in the West Indies and America, with Tables of Tonnage,

and of Exports and Imports, &c. &c. &c. Printed by Order of the Society of Ship-owners of Great Britain. 8vo. Pp. 480. 14s. Stockdale. 1807.

THIS Volume is, with the greatest propriety, dedicated to Lord Sheffield, a nobleman who has made the Trade and Navigation of the Country the objects of his particular attention; and who, from having acquired a full knowledge of their nature and importance, has suffered no opportunity of promoting their interests to escape him. If the admonitions of this sage monitor had been duly attended to, the Ship-owners would not have had to lament those evils, which the rash hand of innovation has inflicted, and which they now have so much reason to deplore. During the whole progress of the discussions on the American Intercourse Bill, we warned Ministers of the curse which they were about to entail on their country; we called upon Parliament most earnestly, to refer to the wise conduct of their ancestors, to make that their polar star; and not to shake the foundation-stone of England's wealth, greatness, and independence. But they were deaf to admonition, and callous to advice; with the most pertinacious adherence to their own pre-conceived opinions, and to the mode of action which they had chalked out for themselves; they utterly disregarded arguments the most powerful, and which carried irresistible conviction to the mind of every impartial man, who heard or who read them. The facts and deductions of the author of *War in Disguise*, of Lord *Sheffield*, of Mr. *Alley*, and others, were such as could not possibly be confuted; and so far Ministers acted wisely, for they did not attempt to confute them. But, confident in the *number* of their parliamentary supporters, they hurried the bill, with indecent precipitation, and without allowing time for that investigation which the serious importance of the subject most imperatively required, through both houses, and passed it into a law. Indeed their whole conduct, in respect of the United States of America, has been marked with the most abject servility, as well as by an unwarrantable neglect of the best interests of their country. While, by this most impolitic law, they enabled the Americans to extend their carrying trade at the expense of his Majesty's subjects, the American legislature passed an act to prohibit the importation of British Goods; an act, which at any other period would have been considered, and justly too, as a declaration of war. Instead of resenting this unparalleled measure, the ministers appointed persons to *negociate* with the American envoys a new treaty; not even requiring, as a necessary preliminary, the immediate repeal of the hostile *act;* and who were these persons so appointed? The very men who brought in and seconded the Intercourse-bill; and who, in all the arguments which they condescended to use on the subject, arguments at direct variance with the recorded sentiments of one of the parties, had shown a disposition to make every possible concession to America. In short, through the whole of this disgraceful business, Ministers seemed to labour

bour under some dreadful infatuation, which rendered them deaf, not only to the most obvious dictates of a wise policy, but even to the plainest principles of self-preservation.

To the reports and papers which are given in this useful and interesting Collection, a sensible and well-written Introduction is prefixed; the author of which truly remarks, that the Reports drawn up by the Earl of Liverpool afford the fullest confirmation of the justice of the arguments used by the Ship-owners, in opposition to the Intercourse-bill; which arguments, indeed, were further confirmed by his Majesty's Ministers themselves, who admitted, last summer, that the mother-country and its dependencies were adequate to all the necessary supplies for the Colonies, in British ships, *in time of peace*. An appropriate extract is given, from a masterly production of that "learned and elegant writer," Mr. Reeves, who places the vital importance of our Navigation laws in that clear and strong point of view, in which he places every subject which he undertakes to discuss. Still, however, the most impolitic suspensions of those admirable laws have occasionally taken place, and have, from time to time, formed the subject of well-grounded complaint; but never, till the present moment, was an attempt made to systematize such suspensions, and to sanction by one law the breach of another.

"The Act of the 23d George 3, c. 39, was for a *limited* period, and was then *tolerated* only from the peculiar situation in which *Great Britain* was placed by the final separation of the *American* States from *Great Britain* by the Peace then concluded. It will appear, by reference to the Reports of the Board of Trade in 1784 and 1791, that the same with the continuations were intended, as a *temporary* expedient, *not* warranted even by the *then actual* situation of the Navigation and Trade of the Mother Country; that Act therefore could not fairly be adduced as an authority for the *enormous extension* of the *suspending* powers by the Intercourse Bill of last Session, which was to authorize the King and his Successors, with the advice of his and their Privy Council, to suspend, during the *present* or *any future* War, all the provisions of the *Act of Navigation* in the *British* settlements in the West Indies and South America, both as to exports and imports; which in effect places the whole of the *Colonial* trade, in all its branches, in the hands of the King's Ministers, and thereby renders the *Shipping* and *Mercantile* interests of the Nation entirely *dependant* on the will and pleasure of the officers of the Crown. On that, as well as on *constitutional* grounds, the Bill appeared to the Ship-owners to be highly objectionable, they therefore felt no common degree of surprize, that, in so *early* a period of *their* Administration, such rapid strides should have been made towards *narrowing* the *legislative* functions of *Parliament*. Indeed the Bill was truly described by some of the friends of the *present* Ministers, to be an attempt to increase the power of the Privy Council, although the ostensible and avowed object of it was alledged to be merely for the purpose of securing at all times a regular, steady, and cheap supply of provisions and lumber for the inhabitants of the *British West India Islands*. The various clauses

of petitioners against the Bill, with a degree of moderation highly commendable at all times, but especially under the present critical and alarming situation of the Navigation and Trade of the Empire, urged the necessity of *an inquiry* on the subject before a Committee of the House of Commons; but all their entreaties in that respect were unavailing; and the promoters of that ruinous measure *denied to them* that, which had hitherto, in all *other branches of Trade*, been considered *a matter of course*, if not *of Right*, namely, the appointment of a Committee to inquire into the nature and true merits of their respective cases."

Such is the attention which *Whigs in power* pay to those RIGHTS about which they are so clamorous when *out of power!* The consequence of the suspensions of the Navigation act has been a rapid decrease of the quantity and value of British shipping; and all the ships formerly employed in the circuitous trade from England to America, and thence to the West Indies, have been entirely driven out of it; and the trade is now monopolized by *neutrals!*

"On a firm reliance that the *maritime* principles of the country, established by the Act of Navigation, would always be *religiously adhered to*, the great body of *British* Ship-owners embarked their property; the *frequent relaxations* of the provisions of that statute have been considered as *so many instances of violated faith*, that it may be difficult to persuade them such impolitic and temporary expedients will *not again* be resorted to, so as to induce them *extensively* again to venture their Capitals in such *hazardous property*: it is, in truth, of the utmost consequence to persons in trade, independent of the common contingencies attached to it, that *legislative* regulations on the subject should be permanent, and not temporary or fluctuating, otherwise no person can with prudence enter into it with a rational prospect of success, which result ought always to be held out to him as an inducement to risk his money, not only with respect to his individual advantage, but also to the ultimate general benefit which the country must derive from its Trade and Commerce when prosperously carried on.

"The *alarm* which has justly gone forth, excited by the Sentiments of his Majesty's *present* Ministers, expressed in the course of the debates on the *American* Intercourse Bill, cannot be wondered at, especially under the Circumstances in which the Ship-owners of *Great Britain*, and the Merchants trading to and residing in the *British* American Colonies, are now placed, from the injurious consequences which they have felt under the relaxations of the Navigation Laws: It would therefore be the extreme of *injustice* to impute to the Ship-owners *party motives*, to which every one of them was utterly a stranger in the cause for which they contended; they felt that the question involved not only their *particular* interest, but the *future existence of the Maritime Power of Great Britain.* The only possible ground, indeed, on which such motives could be suspected, would not be *discreditable* to them, namely, that the *late* Administration had given the strongest assurances of an intention *to confine* the suspensions of the provisions of the Navigation Act as to *Europe*, to the transit of *those articles necessary in our Manufactures* which can only be procured from the Enemies' Countries, and considerably to *narrow*

row the *deviations* from the Rule of 1756, as to the *Colonies* of the *Enemy*.

That under these circumstances, the Ship-owners should be alarmed, is much less wonderful, than that the alarm should not extend to all persons who have the interest of their country at heart. Twenty years ago, all *arguments* in defence of our Navigation laws, and in support of a rigid adherence to them, would have been regarded as *superfluous;* they would have been considered in the light of a laboured attempt to *prove* a *self-evident* proposition. And the author of the American Intercourse bill would have been the first so to consider them. But, tempora mutantur, et *nos* mutamur in illis! The Shipping interest made repeated applications to Mr. Addington, during his administration, on this subject; but they were treated with neglect by that *sapient* statesman, who only adopted CONCESSION as the principle of his conduct with the *enemies* of the country, and observed a different rule with her *friends*. In truth, Mr. Addington was influenced by one or two of the same advisers who influence Lord Henry Petty, and whose notions of *Colonial Policy* are somewhat like Dr. Last's notions of curing the tooth-ache.

"The Shipping interest was thus circumstanced on Mr. PITT's return to Power, in the Summer of 1804. The Ship-owners in *London* and at the *Out Ports* then lost no time in renewing their applications *for Relief*, and several interviews took place; after which the expectation was held out, which has already been alluded to, with respect to the *European* and *Colonial* Trade: very little doubt indeed could be entertained of such an intention on the part of the *then* Administration, as Mr. PITT expressed HIS CONVICTION of the necessity of some alteration being *gradually* made in the *Relaxations* which had taken place in the Navigation and Colonial system of Great Britain. The Ship-owners had indeed good grounds for confidence in that intention, from the measures * *actually* taken by the *then* Ministers, on the recommendation from the *Committee for Trade*, for *confining*, as far as circumstances would immediately permit, to *British* Bottoms the *whole of the Colonial Trade*, and of *reclaiming* that most salutary principle, that all *Supplies*, from whatever country they came, should be conveyed to the West India Settlements in *British* Ships, as well as from HIS AVOWED INTENTION to *except* the bringing brandies + and other spirits from the general importation in *Neutral* Vessels *direct* from *Enemies' Countries*, which would not only have materially relieved the British West India *Planters*, but have considerably

* "See Earl Camden's Letters, in September 1804 and January 1805, to the Governors of the West India Islands, and Lord Castlereagh's Letter in September 1805, and various Minutes of the Board of Trade."

+ "See a Letter on this subject, dated London, April 1806, in Yorke's Political Review, Vol. i. p. 917. Also other Letters and Essays in that work."

benefited

benefited British *Ship-owners* without any loss to the revenue, which surely may be much more effectually secured and protected whilst Trade is carried on in *British* than in *Foreign* Bottoms. This acknowledgment is an act of mere Justice due to the Public Merits of the *most transcendant* STATESMAN that ever adorned the Councils of this Nation, not more conspicuous for his talents, inflexible integrity, and firmness, than for HIS CANDOUR *in retracing* HIS OWN MEASURES, when it appeared to him to be necessary to do so."

Had it pleased Providence to prolong the life of this genuine patriot, the country would not now have to deplore the existence of the Intercourse bill, nor of the many other deviations from the wise system of policy pursued by our ancestors, which have marked the conduct of his successors. Just tributes of commendation we also paid to Lord Sheffield, and to Mr. Stephens, the author of that most able tract "War in Disguise," for their strenuous exertions to open the eyes of the Government and of the nation, to the true interests of the country; and most earnestly do we hope that the efforts of all, who feel as Britons ought to feel, will be united to wean Ministers from their present destructive system of *gratuitous concession*; and, "if possible, *before it is too late*, to impress on the *public mind*, the absolute necessity of endeavouring to *prevent*, by every constitutional means, the *confirmation* of these *concessions*, which it is rumoured are *now* unhappily *contemplated*."

One other statement advanced by the intelligent author of this *Introduction* is highly important.

"It will be seen by the comparative * Statement of the expenses incurred in the outfit of Ships, extracted from Accounts of *actual* disbursements and receipts in the years 1780, 1795, and 1805, being *periods of war*, that Provisions of all kinds have, on an average, *advanced* £84. 8*s*. 2*d*. per cent; that Materials and Stores of all kinds have *advanced* in like manner £122. 10*s*. 2*d*. per cent; and that Seamen's Wages have, on an average of the different classes of Seamen, *advanced* £39. 7*s*. 1*d*. per cent; whilst *the Rates of Freight* have, on an average, *decreased* £6. 10*s*. 4*d*. per cent †.

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* "*Vide post*, Supplement, page clxxviii.

† "*Vide post*, ibid. page lxvii. for a *similar* statement in periods of *peace*. These, and the other Statements in the Supplement, show the *Loss actually sustained* on capital embarked in *British* Shipping. It is with great concern the Ship-owners *understand* it is *contemplated* by his Majesty's *present* Ministers to make the Duties on the *Tonnage* of Shipping PERPETUAL, although it was expressly stated in *Lord Sidmouth's* Administration, when *first* proposed, that it should be a WAR TAX, and *cease* with it: *Vide post*, Supplement, xci, and the Debates in Parliament in 1802 and 1803: indeed, it was declared, at that time, by the *then* Administration, to be a *Tax of Experiment*; and an Assurance was even held out, that if the Ship-owners could prove that the Payment of the Tonnage

"The Society of Ship-owners pledge themselves to substantiate these statements, and also the various other accounts adduced by them, in order to show the *inadequacy* of the employment of *British* Shipping, arising *principally* from the *increased* competition of *Foreign* Vessels, by the impolitic admission of them into the Trade of this Country, and the ultimate depression it will produce on the *naval* power of Great Britain."

Is it thus that *Lord Sidmouth* performs the promises of *Mr. Addington?* Or is his Lordship merely a cipher in the present Cabinet? If so, he should surely disavow in his place in the house such measures as, if he be consistent with himself, he must condemn; indeed, a regard for his own character renders such a disavowal necessary.

This volume contains a number of curious papers and documents, all tending to prove the rapid decrease of shipping, and the impolicy of those regulations by which it has been occasioned. It appears, by these, that from December 1802 to May 1806, including those actually building at this last period, there were only 42 vessels of all sizes (of which eleven were for the King's service) built in the river Thames; and that one half of the Ship-builders did not build a single ship during that period. In May 1806, there were no less than seventy-seven ships *broomed* and for sale, in the port of London alone! Meanwhile the mercantile navy of the United States of America has increased in a wonderful degree; and, if the same impolitic measures be persisted in by this country, they will nearly monopolize the carrying trade. In short, a more dismal picture has seldom been exhibited to public view! May it make a deep and salutary impression!

The opposite policy of the Governments of the two countries is fully illustrated in the following note:

"That the government of *America* is particularly attentive to its *carrying trade*, and feelingly alive to future advantages which it may derive, is obvious from the following passage in Mr. *President Jefferson's* address to Congress on the 15th December, 1802:—'We find in some parts of Europe, monopolizing discriminations, which, in the form of duties, tend effectually to prohibit the carrying thither our own produce in our own vessels. From existing amities, and a spirit of justice, it is hoped that friendly discussion will produce a fair and adequate reciprocity. But should false calculation of interest defeat our hope, it rests with the legislature to decide whether they will meet inequalities abroad with countervailing inequalities at home, or provide for the evil in any other way.

"'It is with satisfaction I lay before you an act of the British parlia-

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Tonnage Duty was *adding* to their *Losses*, instead of *taking* from their *Gains*, the Tax should be abandoned. This fact can be proved by testimony the most credible, and which must be within the Recollection of many of the eminent Persons, who supported, at that time, the Shipping Interest."

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ment, *anticipating* this subject, so far as to authorise a mutual abolition of the duties and countervailing duties, permitted under the treaty of 1794. It shows on their part a spirit of justice and friendly accommodation, which it is our duty and *our interest* to cultivate with *all nations*. *Whether this will produce a due equality in the navigation between the two countries, is a subject for your consideration.*'

"It is evident from the *subsequent* concessions made to the government of the United States by Great Britain, that those in 1802 were deemed insufficient; and not finding the *yielding* system which pervaded Lord Sidmouth's administration adopted by the *late British* government, the Non-importation act passed the Congress, and it is to be *apprehended* it has produced on our *present ministry* the effect intended: and although Lord Auckland and Lord Holland were only appointed commissioners to negociate with the American ministers in September last, yet it appears from Lord Howick's letter to the Lord-mayor, that the differences between the two countries have been adjusted within a period of less than *four* months. It will of course afford *great* exultation and triumph to Mr. *President* Jefferson, though he may be *surprised* at the *facility* with which the claims of his country have been acceded to by Great Britain, as it is evident, by the following message to Congress, he did not expect the differences between the two countries would have been so *speedily* adjusted.

"SPECIAL MESSAGE FROM THE PRESIDENT TO THE CONGRESS.

"*To the Senate and House of Representation of the United States of America.*

"'I have the satisfaction to inform you that the negotiation depending between the United States and the government of Great Britain is proceeding in the spirit of friendship and accommodation, which promises a result of mutual advantages. Delays, indeed, have taken place, occasioned by the long illness and subsequent death of the British minister charged with that duty. But *the commissioners* appointed by that government to resume the negotiation *show every disposition* to hasten its progress; *it is however a work of time*, as many arrangements are necessary to place *our future harmony* on stable grounds. In the mean time, we find by the communication of our plenipotentiaries, that a *temporary* suspension of the act of the last session, prohibiting certain importations, would, as a mark of candid disposition on our part, and of confidence in the temper and views with which they have been met, have a happy effect on its course. A step so friendly would afford farther evidence that all the proceedings have flown from views of justice and conciliation, and that we give them willingly, that which may best meet corresponding dispositions.

"'Add to this, that the same motives which produced the postponement of the act till the 15th November last, are in favour of its further suspension. And *as we have reason* to hope that it may soon yield to arrangements of mutual concert and convenience, justice seems to require *that the same measures may be dealt out* to the few cases which may fall within its short course, as to all others preceding and following it. I cannot, therefore, but recommend the suspension of this act for a reasonable time, on considerations of justice, amity, and the public interests.

"'Dec. 3, 1806. (Signed) "'THOS. JEFFERSON.'"

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It is clear from all these proceedings, that the Americans have literally *bullied* our Ministers, until they have rendered them perfectly subservient to their views. We are happy, however, to find that the Ship-owners are resolved not to remain passive spectators of their own ruin, and their country's degradation; but to petition Parliament for a repeal of the American Intercourse bill; and if Ministers have really been so weak, and so forgetful of the best interests of the nation, as to have made still further concessions to America, in the treaty recently signed, we trust that the Ship-owners will be joined by every commercial body in the United Kingdom, and by every other description of men, in the adoption of all lawful means for preventing the parliamentary ratification of a treaty pregnant with disgrace, and full-fraught with the most ruinous consequences.

Hours of Leisure; or Essays and Characteristics. By George Brewer. Dedicated, by Permission, to Lumley St. George Skeffington, Esq. 12mo. Pp. 352. Hatchard. 1806.

MR. Brewer represents himself as a man who had an early propensity to read; who has visited three quarters of the globe, and who has studied men and manners in different climates and countries. A better means of acquiring useful knowledge, and the ability to impart amusement and instruction to others, cannot easily be conceived. It is not, therefore, surprising, that Mr. Brewer should be an able monitor, and an entertaining companion, to whom a reader may listen with advantage, and with whom he may pass a leisure hour, without dread of fatigue, and without the danger of being either offended or disgusted.

The Essays are twenty-four in number, which, with a Fragment, and Six Characters, complete the volume. Of these the Essays are the best, and the Fragment is the worst. The latter is an imitation of Sterne, but by no means a successful imitation. The French sentences, too, with which it is interspersed, are frequently incorrect; for instance, "*Je vous prie* [de] *m'en donner*;" "*vous avez* [un] *pere?*" *bien obligé*," is used to signify, "I am much obliged to you;" whereas it means "no, thank you." No foreigner should attempt to *write* French, without knowing the *idiom* of the language, as well as the literal meaning of each particular word.

Many of the essays possess considerable merit; they display no small portion of humour, and an ample stock of good sense and of good principles. The subject of the *second* essay is the propensity of mankind, in every class, to *rise above their station*, forgetful of the Divine denunciation: "He that exalteth himself shall be abased." This propensity has its source in vanity, and, where it is not carried beyond the limits of folly, is a fair subject for ridicule. Our author, considering

sidering it in this light, determined, in search of food for truth, to take a trip to Margate in the Hoy, which he thus describes:

"I arose one fine summer's morning in the month of July, full of gaiety and good-humour, directed my steps to Billingsgate, went in a wherry on board the Margate-pacquet, and took my place among the other passengers.

"The first object that attracted my notice in the vessel was, naturally enough, the man at the helm, whose hard inflexible features set the whole science of physiognomy at defiance. Next to the helmsman, in the place of pre-eminence, was seated a little genteel woman, reading the tale of Paul and Virginia; and on her right hand a corpulent dame, in whose round red face you might discover ignorance and happiness blended together to great advantage. On the opposite seat was a lady of a very different description, who assumed an air of infinite superiority over the rest; she was dressed in white muslin, and seldom deigned to look at the people round her; and for her, the beauty of the rising sun, and the delightful landscape of the Kentish hills, had no charms. She was going to Margate to see the fine people, and to say that she had been there. A thin pale-faced gentleman, with a well-powdered head, and most unmeaning face, was placed next her, who I afterwards found was her husband. The rest of the company consisted of a young man of important air, dressed in a green coat and hussar boots; a little bustling gentleman in black, who had his share of consequence also; and a Lieutenant in the navy; who, together with a plain-dressed old man, that took no notice of any body, made up the group.

"As soon as I stepped upon deck, I made my *debût*, by entreating the ladies to take care of *the lines* and *pullies;* which caution obtained me, exactly what I expected, a contemptuous sneer from the boatman, and a broad satirical grin from the Lieutenant. I was, however, determined to establish in their minds the opinion that I justly conceived they had formed, by saying I should go *down stairs*, for fear I should catch cold from the morning air.

"At my return on deck, I seated myself next the fat lady with the good-humoured face, who, by-the-by, was the only one that gave me the least encouragement. I told her, I was afraid that I should be sea-sick, and recommended her to taste a drop of brandy, which I produced in a small bottle from my pocket. I next offered the inspiring fluid to the lady opposite, who rejected it with a look of ineffable scorn. By this time, however, the fat lady's tongue went, as seamen call it, at the rate of eleven knots an hour. She told me about her son Jacky, who was gone abroad, and who she was afraid *she should never see no more;* that she had been very bad with the *rheumatise;* that it was a terrible thing, for that all the *sinners* were drawn up, and that she was going to Margate to bathe. My good-tempered companion then enquired the names of the sails, yards, and rigging, on all which points I answered with appropriate ignorance. I now completed my character, by desiring the master to stop the ship for a boat that I saw making towards us, and by calling a West Indiaman laying at Long Reach a seventy-four gun man of war. This effectually answered my design: the Lieutenant whispered

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the boatman, that I was some lubber of a man-milliner; and asked me, significantly, how long it was since I had last weathered the point off Bond-street.

"The company had now descended, to partake of the refreshment they had respectively provided; and here I was admitted by producing some cold ham and chicken. I now addressed myself particularly to the lady in the white muslin, by observing, that I shouldn't like to be a sailor; and that I thought it a much pleasanter thing to be serving customers behind a counter, than in a storm at sea. The *counter* proposition answered completely; the lady shrunk like the sensitive plant, turned up her nose, muttered some indistinct syllables, and scornfully averted her head. The important gentleman in the green coat joined conversation with the other important gentleman in black; and my last attempt was with the sentimental lady, of whom I inquired, whether she had ever read Jack the Giant Killer?

"I now began to find, that I had got to low-water mark, and resolved in my own mind to turn the tide of opinion. Luckily, as soon as we had re-ascended the deck, an opportunity offered: the fat lady happened to ask the name of the main-sheet, which works the main-boom, to the great annoyance of the genteel passengers of a hoy. I answered, with an appearance of great sagacity, that it was the *jigger-tackle*. I had intended to raise myself up *by degrees* into estimation, but the *jigger-tackle* did the business at once; the boatman gave me a leer and a wink; the Lieutenant, after consulting my face with some attention, took me by the hand, 'I say, shipmate, none of your tricks upon old travellers. I say, what ship?' To this I answered, 'The Merrydon of Dover, the largest man of war in the service. Don't you remember that a frigate sailed into one of her port-holes at Torbay, and was kicked overboard by Tom Tightfoot the boatswain, who happened at the time to be dancing a hornpipe?' This joke was a good trap for applause; the Lieutenant handed me some bottled porter, and the boatman honoured me with a grin of approbation.

"We had got some way beyond Gravesend, when I discovered a new character in the hoy; this was a tall thin man, in a black coat and tie wig, stooping over the side of the vessel, drawing up buckets of sea water one after another, and industriously examining the contents with a microscope. I thought this a good opportunity, and putting on a learned face, inquired if he was not seeking for animalculi? to which he politely replied, 'Yes;' and that it was a question among the learned, whether the luminous appearance of sea water at night was occasioned by numerous animalculi, or the viscous spawn of fish. In this conversation the gentleman in the plain coat joined, whom I found to be a very intelligent man. One subject introduced another, and we discoursed successively upon natural philosophy, ethics, jurisprudence, and theology; in the course of which investigation, I took care to introduce some passages from the ancient authors. The sentimental lady stared with astonishment; the consequential lady ventured a look, but (I imagine, upon summing up my dress, the counter, and other circumstances) relapsed into her former reserve: her husband, however, ventured to speak, and, upon my mentioning Tully, asked whether I did not mean Mr. Tully, the cheesemonger in Carnaby-market?

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"We had now arrived at the Pier of Margate, when an old acquaintance came on board, and welcomed my arrival, in the hearing of the consequential lady, in the following way: 'My dear George, your old friends Colonel Morgan and Lady Maxwell are here; they have just sat down to dinner, and we will join them.' His servant was ordered to take my trunk, and a blush of conscious shame overspread the cheek of the lady in the white muslin. By this time, I had discovered the different conditions in life of my fellow passengers:

"Mr. Vacant, a grocer near the Haymarket.

"Mrs. Vacant, the lady in the white muslin.

"Miss Williams, the sentimental lady, a teacher at a school.

"Lieutenant Windlass, a navy officer.

"Mrs. Pumpkin, the fat lady, a market gardener's wife.

"Mr. Frizzle, the important gentleman in green, a hair-dresser.

"Dr. Vitriol, the searcher for animalculi, a great naturalist, chemist, philosopher, and author.

"The important gentleman in black, an attorney.

"The gentleman in brown, *non descript.*

"Being about to take my leave, Dr. Vitriol gave me a card to attend his lectures on chemistry; the Lieutenant shook me by the hand; the boatman styled me, 'Your Honour;' the gardener's wife gave me a low courtsey; and the lady in the white muslin favoured me with a most graceful bow; upon which I addressed them nearly as follows: 'My good friends, don't be displeased if I have amused myself a little at your expense. I would have you know, that wherever we travel we should endeavour to be pleased with one another. All have not the same endowments of mind or fortune; but what is wanting of one quality is perhaps supplied by another; and reciprocal advantages and comforts are created from the variety of characters and conditions which Providence has thrown together in life. In a hoy, therefore, as well as any where else, we should bring forward our best talents and dispositions, be they what they may, like our provisions, into the common stock; there would then be something to please all palates; by which means we should make our passage pleasant, and our meeting together a feast of good-humour and instruction.'"

Expatiating, in the twelfth Essay, on the malignity of those libellists who rob a man of his fair fame: and on the value of a really good character, the author adverts to those fictitious characters which, unhappily, abound in the world.

"A good character is not so often obtained by good actions and upright intentions, as from accidental circumstances, which place a man in an advantageous position, frequently above his desert, and [sometimes] beyond his expectations. Thus one who pays his debts, for his personal convenience only, is said to be honest; the general who obtains a victory by mere chance, [aye or an *admiral* who gains a victory by the skill and gallantry of another, acting in disobedience to his orders,] is called a great officer; and many, from ostentatious gifts and promises, are pronounced to be extremely generous; though, when unmasked, fraud would be conspicuous in the character of the first, ignorance in the second, and the

the meanest parsimony in the last. The world, who [which] is but a poor logician, bestows a bad or good character according to the report [which] it receives. It is too indolent to inquire into facts, and frequently too censorious to show a willingness to become acquainted with them."

The thirteenth and fourteenth essays, the first on a superintending Providence, and the last on Conversation, considered as the daughter of Reasoning, are very good. But we have not room for more than two other extracts: the first of which exhibits a very well-drawn character of an *absent man*.

"There is left for our contemplation a still more thoughtless, though not so bad a character as the last; and that is, the man whose mind is inundated with ideas, with good sense and nonsense, business and pleasure; who is always about something, and yet doing nothing; always going out, and yet might as well stay at home; who is always in the wrong place, and always just too late. Such a one was Dick Scamper: Dick was one of the most pleasant fellows living, full of wit and anecdote; but he was a performer on the stage of the world who never attended rehearsals, and was never perfect in his part; his vices were the mere effects of chance, and his virtues the impulse of the moment. Dick had not any one established principle but good humour; and with the help of that he got out of his scrapes, or did not care a fig about them. Dick was always in haste when there was no necessity for it, and obstinately deliberate when promptitude only was required; he was constantly *remembering* that he had forgotten; innumerable were the difficulties that he created for himself, and the mistakes that he made every day, from forgetfulness. Dick has an appointment in the city; goes to the Jerusalem coffee-house to meet a gentleman who was to be at Lloyd's; sends an apology, with an appointment to meet the next day at the Jerusalem, and attends very punctually at Lloyd's. Dick orders his man to be with his horse at Mile End Turnpike, exactly at four o'clock; quite forgets it, takes the stage, discovers his mistake just as he gets a mile beyond Stratford, stops the coach, gets out, and walks all the way to town; finds his man waiting in the cold with his horse, mounts it, and rides home as if nothing had happened. Thieves are heard in his house; he gets up, dresses himself completely in his shooting jacket, and very leisurely walks down with his double-barrelled pistol to shoot them, just as they have made off with whatever of his property they could lay their hands on. Dick is in dreadful anxiety how to make up a large bill which he expects to become due the next day; runs all over the city; with great difficulty raises the amount; is quite delighted; the bills not presented; wonders very much; runs away to the indorser's and to the banker's; finds to his astonishment that it has a month longer to run: is heartily *vexed* at being so *lucky*. Dick is told that there is some news; is frantic to hear it, puts on his servant's laced cocked hat, by mistake, instead of his own, and sallies into the street; boys take him for the beadle of the parish, and run away from their marbles; takes no notice of them, walks into a coffee-house, sits down; is reproved by the waiter, who tells him, that it is not decent for livery servants to sit down among gentlemen; stares

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with astonishment; begins wondering; has half a mind to be in a passion; pulls off his hat to wipe his face; finds it laced, sneaks away, and sets off as hard as he can: falls in with the boys again, who run before him all the way he goes.

"Dick loses his pocket book with several bank notes; runs about to all the bill-printers and bill-stickers, newspaper offices and criers in town; don't hear any thing of it for a week; a fine day, puts on his green coat, puts his hand in the pocket, discovers his pocket-book; 'Well! who would have thought it?' runs immediately with an advertisement for all the papers, stating, that the public need not give themselves any more trouble about his pocket-book, as it was [is] found; don't know what to do with the money he had offered for a reward; gives it away to an old maimed sailor. Dick stops one day to read at a book-stall, is very much entertained with an odd volume; an old friend passing by, Dick claps the book in his pocket and runs after him, while he himself is run after by the bookseller, who calls out 'Stop thief!' a mob is presently collected, and poor Dick, in spite of his protestations, hurried away to Bow-street; meets in his way another friend, a man of high rank, catches hold of him by the coat: 'My dear Lord! if ever I had occasion for a great man, it is now. Do you know, I am taken up for stealing an odd volume of Peregrine Pickle, though you know I have a set of the best edition at home. The nobleman, who happened to know the eccentricities of his friend, and the harmlessness of his character, accompanies him to the office, and speaks in his favour to the magistrates, who ask his name. The fact, however, is proved, and the book produced, and handed up to the Justice, who very gravely admonishes him for his fault, and inquires how he could have the audacity to write his name on the title-page; Dick is still more amazed, asks to look at it; finds his own crest inside the cover, and the book to be one of his own set; abuses the bookseller, who now runs off in his turn, leaving Dick in quiet possession of his *odd* volume of Peregrine Pickle; Dick laughs, puts the book in his pocket, and is very glad to come off so well."

There is a good deal of whim, humour, and imagination, in the delineation of this character. Our last extract we shall take from the *seventeenth* essay, the subject of which is the stage.

"Happening a few evenings since to occupy a seat in the corner of a box at a tavern, where three remarkable personages were apparently holding a court to decide on the merits or defects of the present state of the drama, I was engaged to listen very attentively to a discourse in which I felt myself extremely interested, having entertained some, no doubt, highly improper notions of the judgment and taste of the town. I was presently gratified by an oracle, drest in black, with a hard-featured sour-looking face, smoking a pipe of tobacco; who, out of one corner of his mouth, breathed the accents of discontent as follows: 'The vitiated taste and manners of the present age (said he very gravely) are in a state of constant warfare with the mind and opinions of a man of sense, who shrinks back at the reigning absurdities, and disdains to pay his visits at the court which Folly keeps; and in nothing is this open rebellion against common sense more apparent than in the present system of the

the drama, by which managers, authors, and performers, with a mean submission, lower and debase its functions for the momentary plaudits of audiences without taste or discrimination; who come chiefly to display their well-dressed figures in the lobby, talk to the ladies of pleasure, or retire from the third bottle of wine to the play-house for the convenience of a nap in a side-box. These wretched and vitiated manners (continued he) spread their unwholesome contagions from the greater to the lesser circles, till the disease of folly becomes an epidemic, differing only from others in one respect, that here the complaint in the natural way is the slightest, and that which fashion inoculates is the worst sort.'—'Ever *finding* fault; ever setting things to rights;' replied a thin man with a long face, that carried a constant kind of smile, which I could not, by all the rules of physiognomy, comprehend; 'it is yourself, Mr. Acid, who have wrong notions of things; you are of the old school, and not sensible of the improvements we have made in authorship and the art of acting. Let me explain the science, and you will own yourself in the wrong.' 'You may say what you please, Mr. Snipe (returned the Oracle); but you must admit the present deplorable state of the drama, though you are a player.'

"'Not a bit of it' (answered the comedian, contracting his buccinatory muscles.) 'Listen to me while I state three propositions (cried a man in the opposite corner with a commanding severity of countenance): the first is, that the morals and manners of the present age are vitiated and depraved; the second is derived from the first, that the depravity tends to depreciate literature and the drama; and the third is, that the managers and performers are infected with the reigning malady.'—'I deny the major of each (retorted the player,) and will, if you will allow me, prove the negative proposition: and first, I will undertake to establish the position, that the morals and manners of the present age are not vitiated nor depraved; and to do this, let us examine whether there is not in the present day an uncommon share of understanding among the great? Are there not more nobility, and of *course more refinement? Is there not a great deal of public virtue, and so small a share of secret venality, that the people are actually obliged to advertise for seats in a great assembly, owing to the immense difficulty of* treating *for them in the usual way?* Is there any such thing now as party? and do our great people, possessing the *great* minds that they do, own any aid but that of truth and reason? And then for judgment and taste, look at the fetes, entertainments, and private masquerades among them: what a deal of novelty and wit! 'You don't know me.' 'I think I know you.' 'Who am I?' 'Who are you?' 'Is it possible not to be entertained with such agreeable and pointed repartee? If you are convinced, Mr. Acid, (continued the theatrical philosopher and politician,) I will go on to another proposition, derived from the first, that the same refinement of morals and manners tends to encourage merit, and to serve the interests of literature and the drama; and first for literature: Have we not new systems of philosophy, new systems of surgery, and new lectures on midwifery, wherein each author discovers that every body before him was in the wrong, and that his system is most right because it is most new? *How careful and industrious are our great people to reward merit! don't they liberally encourage the authors and inventors of patent candlesticks and snuffers;*

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wine coolers and water-closets? Don't they make the fortunes of those deserving people who, by their skill in medicine, can cure every thing; and take by the hand those ingenious artists who understand *tricks upon cards* and other deceptions? Don't the great turn players, and players get very great; that is, in every thing but their parts? And now to analyse the merits of the modern authors: Can any thing be more gratifying? In former days, a plot, design, character, wit, and humour, were thought necessary to the success of a piece. Lord love ye, Mr. Acid, experience shows the contrary every day; the author of the present hour is quite a different sort of being; he has nothing to do but to cram his play with incident, pantomime, spectacle, ghosts, and spectres, to produce numerous stage effects, and innumerable *claptraps* in every scene, with handsome and appropriate compliments to high personages; his piece will be licensed, so as it be not offensive to government or the *morals*. We have no occasion for a licenser to refuse nonsense, as the place would be almost a sinecure in a nation of so much sense. And now for my last proposition, which is, that the managers and performers are influenced by this refinement of taste. Don't the manager refuse any thing, however good, that won't do? and can any body blame him? and don't the performer, like a clever tailor, take measure of the taste and judgment of his audiences, and *mum* the business of the speaking pantomime with infinite address? don't he reiterate ejaculations and grimaces to obtain reiterated bursts of applause from those inimitable judges of the scenic art; while he, master of human nature and its varieties of character, is so *marked* with excellence, that the moment he enters every body cries out 'That's Snipe!' for you must know a judicious alteration is made in the work of the drama: formerly the players had to study new characters, which was infinite labour; but now the author writes his character to fit the character of the performer, which makes it easy to both parties, and thus Snipe does not perform Scrub, but Scrub Snipe; which pleases the town very much, for they are fond of Snipe: and if an author wishes his farce to succeed, he must have me in it. But if you desire another example, look at that celebrated Tragedian. How excellent! true to nature as clock-work: observe, he enters O P, at the third plank he folds his arms, he advances at the sixth, he starts at the seventh, and at the tenth he commences his soliloquy; then enter two more performers, who range themselves at certain distances and in certain attitudes: this is what we call *forming* the stage; but which you, who are not acquainted with the *Ruse de Theatre*, would perhaps call *deforming* the stage. Now the hero is to put on his gloves, and now he is to take one off; at the appointed spot he pulls out his handkerchief from his pocket, and unfurls it like an ensign before the line. He leaves nothing to the directions of nature working in the scene, because he has got all his actions with his part; and indeed it would save some trouble if the copyist were to make marginal notes of this species of drill exercise. The player knows now what he is to do, and so do the audience as well as he.

"'A good observer could mark out to a mathematical certainty the map of his journey on the boards, which in some great performers varies not an inch through a whole season.'—'And this is what you call dramatic excellence, Mr. Snipe, (returned the Oracle).. Let me tell you, Sir, that the actor should be involved in the business of the scene; studied action

action is like studied sentiment, forced and lame; the sentiment of the author, to be felt, should appear to come from the heart, the action of the player from the subject of the scene, and not from the Prompter's book.'—'Ay, this might do formerly (returned the comedian); but are we not supported, in our present system, by the authority of the German drama? for instance now: Enter Bloodungus P S. in a thoughtful attitude, his arms folded; he disengages them, and lays the fore-finger of his right hand on the fore-finger of his left. Enter Whiskemia the spectre O P. Bloodungus starts and runs off: Whiskemia runs after him. Enter Bertherina and her little child; they are met by Count Bullisham, who embraces them both, when they hold up the pretty little boy between them like a cupid in a vignette, and down drops the curtain.'—'So (cried the old gentleman in the opposite corner of the box,) this is what you call playing; it may be so; there's one comfort, it is not playing upon our feelings. Did ever any body see a father and a mother holding up their child between them like the tumblers at Sadler's Wells, or the sculptured figures in a monument in Westminster Abbey? I have an utter aversion to these posture-masters.'

There is much truth in these observations on the present degraded state of the drama, both in respect of authors and of actors. But "the man in the opposite corner" mistakes the effect for the cause. Dramatic writers first deprave the taste of the town, by their unseasonable productions, and then affect to make that depravity which they have themselves engendered, an excuse for the poverty of their own wit, and their consequent substitution of trick, mummery, and nonsense, for humour, satire, and sense. We cannot agree, however, with Mr. B. in the unqualified approbation which he bestows upon Cooke, who has always appeared to us as much a *mannerist* as any man that ever trod the stage. In Kitely, in Richard, in Iago, in Shylock, in his Archy-Macsarcasm, *Cooke* is always *Cooke*. In the second of these characters, too, he sometimes misconceives the author's meaning; and even the nature of the character itself; particularly where, in speaking of his own deformity, he *utters the language of exultation* in a tone of *sorrow*. Kemble is certainly the most learned and the most scientific actor on the stage. He is indebted but little to nature, but much to study. And his artificial acquirements, if they may so be called, enable him frequently to subdue his natural defects. His greatest demerit arises from his pedantry, which has given him a rage for *new readings*, which sometimes set common sense at defiance; and a licentiousness of pronunciation, which utterly destroys the *jus et forma loquendi*, to which the less enlightened part of mankind pay proper respect.

We can safely recommend this volume, as containing much that is amusing, and not a little that is instructive.

POLITICS.

Plain Letter to His Royal Highness the Prince of Wales, upon his Plain Duties to himself, his Wife, his Child, and to the Nation, as such Duties arise out of the late Investigation of the Conduct of the Princess of Wales. Second Edition. 8vo. Pp. 36. 2s. Colburn, Conduit-street.

IN this revolutionary age, of which the assertion of imaginary *rights* constitutes the prominent feature, the few honest and independent writers, whose pens are employed in the inculcation of real *duties*, are entitled to particular praise. Such a writer is the author of the letter before us. He has been an attentive observer of those passing events to which his inquiry refers; he has duly appreciated their immediate and remote consequences; he has had the sense to discover the *truth*, and the resolution to speak it. Respecting the charges preferred against Her *Royal Highness the Princess of Wales*, we have entertained and declared one uniform opinion; that they were groundless, malevolent, and wicked. We have constantly believed her innocence to be unspotted; and have always thought, that in that peculiar situation in which the law considers deviations from virtue so far pardonable, as to refuse to an offended husband not only pecuniary damages for his insulted honour, but even the privilege of a divorce, her conduct has been such as to ensure the respect and esteem of every upright and honest man. Impressed with this conviction, we have watched, with anxious solicitude, the progress of that inquiry which, for some time, has excited the curiosity, fixed the attention, and alarmed the fears of the public. We have strongly deprecated the mystery in which it has been involved; and have loudly insisted on the necessity of publishing every document connected with it, and all the proceedings relating to it. *We know, that the illustrious object of this inquiry has called for such publication; we know that she has solicited as a favour what she might have commanded as a right; we know that she wished to submit her conduct to the test of public opinion; to be publicly censured if guilty; and to be publicly absolved if innocent; we know that she has demanded justice upon her accusers; we farther know, that the officer principally referred to in this most iniquitous business, received an anonymous letter, containing offers of rapid promotion to the highest rank in the service, if he would render himself subservient to the purpose of this base prosecution; we know that he had too high a sense of honour to listen, for a moment, to so infamous a proposition; and we know, too, that he has been deprived of his ship, and is about to seek employment in a foreign service!!!* With the author, we say;

"I do not believe that there is an Englishman with a heart so callous, an understanding so depraved, or a mind so indifferent to the legitimate and constitutional succession to the throne of this my country, as not to have felt the deepest emotions of sorrow and sympathy, for the forlorn, neglected, and unhappy condition of the Princess of Wales; the true and acknowledged wife of your Royal Highness."

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If the parasites of the prince would perform their duty, they would carry these truths to their master. By opening his eyes to a sense of his real situation; by convincing him of the force, direction, and uniformity of public opinion, as it respects himself; by indicating the certain consequences of a perseverance in that line of conduct which has formed and fixed that opinion; his advisers and counsellors would be entitled not less to the gratitude of their patron, than to the thanks of the nation. It has, we know, been said, that the Personage in question is so little desirous of hearing the truth, that he will not hear it from his physician; and that he even turns his eyes from a newspaper, lest, vain apprehension! he should chance to meet it there! But this must be "a weak invention of the enemy;" a paltry excuse for the neglect of an important duty. The Prince has sense, talents, and information, and will not receive as an insult what is respectfully tendered as a service.

The author refers to the expectations of the public on the approaching nuptials of the Heir Apparent; and among the happy consequences expected from it, "by the moral and decorous part of the community," the termination of "open and undisguised intercourse [which] you then had with the wife of a neighbouring Earl, your neighbour; and the prevention of a renewal of the long-continued, notorious, and dangerous intimacy, with a lady whose season of life, and religious tenets, did not the better qualify her for your Royal Highness's bosom friend." He then traces this last connection to its origin, and adverts to that mysterious marriage, which Mr. Horne Tooke proclaimed to the world, at that time, and, with an eccentricity peculiar to himself, professed to *justify*.

"I use the word, because it is generally believed, though I hope without foundation, that she did, by the form of marriage, affect to satisfy the uneasiness of her conscience, at the alarming thought of sexual intercourse, until it was sanctioned by a due solemnization of matrimony; and it was very confidently asserted, that she maintained her resolution until the form of a mock-marriage had taken place, which she knew to be contrary to law, a mere nullity as applied to herself, and a most fatal privation to the other actor in the farce; at present it deserves no other name; how seriously it may ultimately be, I will not presume to hint, but I have in my heart enough of regard for the infatuated husband, to caution him against one in his own family. I do not believe there is one that would make the subject on any occasion, not "a delicate investigation," for although there may be peace between two of the brothers, it is without a radical reconciliation. I hope the Priest who officiated is pensioned, and dismissed the land. I trust there was not a witness, and that there is neither record nor document to be procured to prove the marriage. I pity the husband in this instance; he was young, enamoured, and his passion inflamed by resistance; for the lady knew how to play all the game, and practised all she knew.

"Youth did not precipitate her into an heedless engagement; nor was she influenced by any passion, except ambition and avarice; she made herself despicable by her motives. Had she loved the man, she had waved a marriage, and not insisted on a ceremony which subjected him to a forfeiture of his birth-right: I could have then pardoned that act which I must now condemn; it was a vile, unfeeling, bargain, made

under the mask of conscientiousness and feminine delicacy, when, in reality, she looked only to the gratification of her pride; while she secured to herself the accomplishment of any wish, however inordinate, by pleasing her husband, with such unfair dexterity, completely within her power; for she well understood the pains, penalties, and disabilities, which hung *in terrorem* over him, if ever proclamation of this marriage should be made. These penalties may excite in his mind apprehensions which may account for his unremitted attentions to the lady."

This is the true state of the case; the "widow *bewitching*," not *bewitched*, practised a common artifice well known to every country girl, "by keeping men off you lead them on." Love had as little to do with this inauspicious connection, as honour, decency, religion, or law. The following picture of our gracious Sovereign, which, we hope and believe, is drawn for the purpose of supplying *a faithful likeness*, and not for the pleasure of exhibiting *a striking contrast*, will place the discriminating powers of the author in a most favourable point of view.

"Our gracious King, a being in whom the nation most implicitly relies; in him we behold an affectionate and attached husband, diligently and tenderly performing all the duties of that character. The friend, the protector of his wife, and the defender of her honour; upright in his conduct, and moral in his actions; temperate in his living, and just and honest in his dealings; exact in his payments, a fond and indulgent father, pious without hypocrisy, and attentive to the forms of religion without parade or ostentation. Such His Majesty appears to his people, such are the moral qualities of your father; few sons have had the happiness and advantage of such an example; and few examples have been honoured with so close an imitation. The King has never polluted his bed by promiscuous intercourse, or rank and barefaced adultery; he has never degraded his dignity by mixing with the lowest men, with blacklegs and profligates; he has never outraged nature and society by enormous gluttony and public brutal intoxication; we have not seen him, by a wild career of profusion and of expense, reduced to such mortifying distress as to excite pity and contempt; there is no instance in which he has descended to borrow money of a tradesman to pay his debts to a mistress; nor, indeed, can any objection be alledged against His Majesty for not fully and rigidly discharging every moral relation, as a husband, a father, and a man. With this conviction upon my mind, your Royal Highness will readily understand it is only on account of your Royal Father's virtues, that I deprecate his demise and your succession, in which I am sure your filial affection most fervently joins me, and the whole nation."

The author might have added to that long list of positive and negative virtues, that we have a King, who will not be bullied into a surrender of his rights, or a violation of his conscience, by any combination of talents, influence, or wealth; by the daring temerity of any aristocratic jacobin, however potent, and however desperate. And having such a King, let us duly value the transcendent blessing, and exclaim, in the appropriate language of scriptural supplication, "LONG LIVE THE KING! MAY THE KING LIVE FOR EVER!"

Alluding to the Prince's attachment to a Lady "*well stricken in years*," at a time of life when "the hey-day of the blood is over," he endeavours

endeavours to show, that as there could be no excuse, so was there no pretext for it.

"Your Royal Highness wanted not domestic advice, nor any worldly admonition; Mr. Sheridan was always ready; in his wisdom, honesty, morality, and his punctilious exactness, your Royal Highness, and the whole world, might confide, I doubt not, as those who have confided in him best can tell you; besides which, he loved strong liquors, and could pass night after night in destroying his health, impairing his faculties, or in any other intemperance: for counsel, therefore, *you need not have gone to this lady.*"

A pretty privy-counsellor truly is this for the *Heir Apparent* of the British Throne! The author proceeds to show, that every other kind of aid, which His Royal Highness could need, was at hand; and then adds, "your Royal Highness will excuse me, but you remind me of a man, who wept on his wedding-night, because he was told he must sleep from his mother; for in no other way can I account for your return *to the faded beauties of this Roman antiquity.*"

Most truly does this writer contend, that it was the duty of the Prince to take a leading part in that inquiry, the object of which was to establish the guilt or the innocence of his wife; it was his duty as a *husband;* it was still more imperatively his duty, as *Heir Apparent*, when the guilt or innocence of her who was destined to give a future Sovereign to these realms, was at stake; and yet the venal prints of the day *complimented the delicacy* of His Royal Highness, in abstaining from all interference whatever with this most important business! Such is the prostituted press of the country at this critical moment of our fate! What ground for compliment such writers will find, when they learn that His Royal Highness has interfered to procure a revision of the proceedings, a thing unheard of in criminal processes, it would puzzle even the inventive ingenuity of a Sheridan to conjecture. The author presses this point with ability, and with great force of argument; and he proves, to the satisfaction of every unbiassed reader, that the anxiety which the public feel for the publication of these proceedings, can only arise from an earnest desire "to preserve the illustrious race of His Majesty in its pure, unmixed, and royal descent; to guard against the possibility of a disputed title, the horrors of a civil war, or the renewal of the bloody contests in the houses of York and Lancaster, by the representatives of the houses of Brunswick and Hanover." This certainly was the ground of our anxiety on the subject; and it was for this object, that we have so strenuously contended for the absolute necessity of laying the whole of these proceedings before the public. The *right* of the public to be acquainted with them is the next point which the author labours to establish; and he has successfully established it to the conviction of every mind, which is open to conviction. It was probably thought, that the very nature of the inquiry would preclude all public discussion of the subject; though how it could be supposed, that a subject involving, possibly, the future succession to the throne, and certainly affecting the dearest and most important rights of Englishmen, could be suffered to be enveloped in mystery, could be passed over in silence, it is not very easy to imagine. If, however, such a supposition were really entertained, the vanity of

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it has been sufficiently proved; for, in the letter before us, the nature of the charges preferred against the unhappy, deserted, and persecuted Princess, is explained too clearly to be misunderstood by the dullest capacity. And in confirmation of the author's statement, we add, and we pledge our credit with the public for the accuracy of the assertion, that THE CHARGES GO EVEN FARTHER THAN HIS ACCOUNT OF THEM; AND THAT THE CASE TO WHICH HE REFERS AS POSSIBLE, IS CHARGED AS HAVING ACTUALLY OCCURRED. Is this, then, a time for *silence?* Is this, then, a topic on which His Majesty's loyal and faithful subjects, who would sacrifice their lives in defence of his throne, and in support of his *lawful* successors, are to be kept in the dark? Is this, lastly, we ask, a matter in respect of which the full right of the public to receive every possible information and elucidation, can possibly be questioned? If there be men bold enough, weak enough, or wicked enough, to contend for the affirmative of these propositions, then, indeed, may these be called revolutionary times, for they will infallibly prove to be times pregnant with great, awful, and portentous changes! But, we trust, no such men are to be found, and that no farther delay will take place, in adopting those means which are alone adequate to tranquillize, or, at least, to satisfy the public mind.

"That your Royal Highness possessed great sensibility about children, the public had lately seen, in the case of the Hon. Miss Seymour. The Countess of Yarmouth has been doubly blessed with two rich rivals, both claiming the honour of providing for her: Miss Seymour is not less fortunate, in the contest between the Marquis of Hertford and Mrs. Fitzherbert for guardianship of the child: nor can too much praise be offered to your Royal Highness, for the active and benevolent part you took. The affidavit you made, proved your kind exertions for the happiness of the child; and as to the testimony of the physicians, that pretty prescription of scruples, that odd mixture of a delicate frame and health, with the child's most unalterable attachment to Mrs. Fitzherbert, it showed either, that the child, or Mrs. Fitzherbert, was in her *dotage*; but that, in any event, Mrs. Fitzherbert's attractions were irresistible. Yet, after all, that sermonizing, doubt-starting, straw-weighing, old Chancellor, made what he thought a legal decree, somewhat disappointing the wish of the parties: Pitt died soon after; the old Northumbrian went out, and a gentleman farther north came in. The decree must now be reversed: new men in power, and the Marquis of Hertford felt the change; for the fond Marquis, whose heart had so lately glowed with the warmest affection for Miss Seymour, now consents to a compromise. The rising sun of the new administration extinguished the ardour of the would and the would-not-be a guardian. Who first suggested the tranquillizing and confirming thought of sending a Protestant Bishop to the house of an old Romanist, to examine little Miss upon her faith, and her religious education, I know not—but the holy man went; he found her a pretty Protestant, and reported her fairly to the grave and high assembly. All were satisfied, and the decree was reversed; but the pious man did not say whether he had converted Mrs. Fitzherbert, or she him; and I do not remember whether Lord Eldon expressed any doubt on the question of the conversion."

It was, indeed, a *novel* sight, to see an English Prelate lending himself to such a purpose; it was the first, and, we trust, the *last* instance of the kind.

kind. As to the question of conversion, that is easily decided. Certainly the Bishop did not convert the *Lady*; and we know that the Romanists still consider her as the best friend of their cause, and as promoting their interests, *silently* but *surely*. Will the good Prelate inform the public what ideas Miss had of the doctrine of *transubstantiation*, *auricular confession*, the *intercession of saints*, and the *worship of images*? Did he question her at all on these subjects? and, if he did not, what were the grounds of his satisfaction, respecting her faith?

We shall not transcribe the observations which follow the last extract; they are strong, pointed, and true. The author is a bold man, and certainly an able man. He pleads the cause of justice and of truth, with great talents, and without fear. But before we close this article, we must express an ardent hope that His Royal Highness the Prince of Wales will retrace his footsteps; that, yielding to a strong sense of duty, he will acknowledge his errors, and hasten to repair them; let him break off, for ever, all those connections which excite equal disgust and alarm in the public mind; let him take his wife to his bosom, and exhibit to the world *another* brilliant example of domestic harmony and comfort in the Royal Family; let him do this, and he may *yet* acquire that popularity, which virtue and good conduct in eminent stations seldom fail to obtain; and which it must be the ardent wish of every good subject to see him possess. The report which has prevailed, since the first part of this article was written, induces us to hope that our wish on this subject may be speedily fulfilled. It is confidently said, that His Royal Highness has acted (as both duty and interest should lead him *always* to act) in concert with his truly patriotic Father, the genuine DEFENDER OF THE FAITH, the *Friend*, the *Father*, of His people, on this momentous question of extending to the Romanists still greater privileges than they at present enjoy; in other words, of converting *toleration* into *encouragement*; and so treading the same paths which led to the Revolution of 1688. If this be the fact, as we most fervently hope it is, it certainly shows a great diminution, if not an annihilation, of that influence which is supposed to have long produced a very pernicious effect on the sentiments and conduct of the Prince. We shall only say, in conclusion, 'tis a consummation devoutly to be wished.

A Second Plain Letter to His Royal Highness, wherein his Plain Duties to himself, his Wife, his Child, and to the Country, are more pleasantly shown than in the First; also, that His Royal Highness is an accomplished Gentleman, a virtuous Man, a good Christian, and a sound Philosopher. With Remarks on the Correspondence upon his Claim for Military Rank and Employment; which likewise prove the Duke of York to be a great Author, a good Swimmer, and an able General. The Second Edition. 8vo. Pp. 40. 2s. Wilson.

THIS Letter, by the same writer as the first, is written with the same spirit and ability; but, as indeed may be naturally supposed from the subjects of discussion, in a strain of pointed irony. As for the additional animadversions and remarks on the charges preferred against the Princess of Wales, and on the conduct of the Prince, in respect of such charges,

go, we fully agree with the author. But we see no good that can possibly arise from the revival of facts, which occurred many years ago, and which ought, in our estimation, to be consigned to oblivion. The only legitimate purposes of discussions of this nature are, to produce repentance for the past, and reformation for the future. And in that particular discussion, relating to the Princess, every British subject has an interest; and, therefore, has a right (and, indeed, it is a duty,) to press it on the attention of the public; in the hope that what is just, right, and proper to do, may, in consequence of such discussions, be still done.

1. *Letters concerning the Abolition of the Slave Trade, and other West India Affairs.* By Mercator. 18mo. Pp. 32.

2. *Third Letter on the Abolition of the Slave Trade, and other West India Affairs.* By Mercator. 18mo. Pp. 22.

3. *A Letter addressed to Mercator, in reply to his Letters on the Abolition of the Slave Trade.* By a Planter. 8vo. Pp. 22. Ridgeway. 1807.

THE two first of these articles appeared in *Yorke's Weekly Review*, during the discussions on the Slave Trade in Parliament, on which they threw considerable light. They are written with considerable ability, and with great knowledge of the subject. And hence it was, no doubt, that they were re-printed, and circulated in their present form. But whoever did this, should have taken care to print them *wholly;* for by neglecting so to do, they have exposed the sensible author to the charge of contradicting himself. The Planter's answer to him charges him with having "actually admitted all which he attempts to deny;" that is, with admitting the injustice of the trade while he argues in favour of it. Whereas the fact is, that Mercator never defends the *principle* of the trade, but only combats the abolition on the grounds of inexpediency, policy, and implied breach of faith, and consequent injustice to proprietors. He shows this very clearly in his *third* Letter, written in reply to the Planter. But that Third Letter is mutilated, by the omission of the following passages; in which the writer defends himself against the charge of defending the *principle* of the Slave Trade.

"But though many and great evils exist, both in the natural and moral world, which the Creator in His wisdom has thought proper, for a certain period, to permit, and for which the wisdom of man has hitherto been able to provide no remedy, we are not exempted from the duty of persevering in our exertions to remove them; and, therefore, I did not use this argument to justify the Slave Trade, but only to repress that intolerant spirit, which has been so inhumanly exercised in this discussion, by those who profess themselves the advocates for humanity."

In the other passage omitted in the pamphlet, the author declares his disapprobation of the principle of the Trade in the most unequivocal manner.

"No man deprecates the Slave Trade more sincerely than I do: but, as I said in a former letter, it has involved us in a choice of difficulties; in avoiding

avoiding Charybdis we fall upon Scylla; and I most sincerely and conscientiously believe, that it cannot be abolished at all, without the general concurrence of the other European powers; and that it cannot be abolished with any good effect, even to the inhabitants of Africa themselves, unless their minds are previously enlightened, and the present ferocity of their manners is civilized. I think farther, that this measure, whenever adopted, should be accompanied with some plan for a gradual emancipation; as the only means of repressing that spirit of revolt among the negroes in the West India Colonies, which it must otherwise, in the nature of things, be expected to excite.

"These are the deliberate sentiments of my mind upon the best consideration that I have been able to give the subject. I now sincerely hope, that my opinions may prove erroneous, and my apprehensions groundless; for I consider the question on abolition as almost decided, and that what principally remains to be seen is, whether the Justice and Humanity of the Legislature is to be totally exhausted on the blacks, or reserved, in a due proportion, for those fellow-subjects of their own colour, resident in, or connected with, the West Indies, whose lives or fortunes may be sacrificed at the altar of misguided philanthropy."

For our part, we hesitate not to express our conviction, that his sentiments are *not* erroneous, and his apprehensions *not* groundless. As to the arguments of his opponent, the Planter, never was sophistry so flimsy. It is perfectly clear, that he has an estate on an old island already overstocked with negroes, of which he hopes to dispose to advantage. An island where there is not a sufficiency; and indeed he gives a pretty plain and modest hint, that the new lands in Trinidad ought to be granted only to men who have negroes to stock them. Disinterested Patriot! As to his deduction from the surplus of the existing supply above the existing demand, it is most fallacious and inconclusive; and if pursued to its full extent, would prove a great deal more than the Planter wishes to prove. We cannot stop to contend the point with him, that *Abolition* leads to *Emancipation*; and that if *Justice* and *Humanity* require the former, they must as imperatively command the latter. Absurd as this inference appears to him; no one proposition is more demonstrable. But we must reserve this discussion for another opportunity.

EDUCATION.

Elements of useful Knowledge in Geography, History, and other Sciences; drawn up for the Use of Children, in Questions and Answers. By J. Allbut, Master of Bromsgrove Lickey School. *The Eighth Edition.* Ten Parts. 18mo. Pp. 120. 4s.; or 4d. each Part. Henley, printed. Button and Son, London; Wilson and Co., York; Knott and Lloyd, Birmingham. 1806.

TO simplify the Elementary principles of the sciences, and to divest them of their technical terms, in order to facilitate the acquisiton of the knowledge

knowledge of them to children, is the object proposed by Mr. Allbut, in this useful little book. The form of question and answer is judiciously observed, as it is best calculated to assist the memory, and to impress the minds of children. The author has executed his task with ability and judgment, and the remarks which are interspersed in his book, prove him to be a pious man of sound principles.

Tales from Shakspeare; designed for the Use of Young Persons. By Charles Lamb. *Embellished with Copper Plates.* 2 Vols. 12mo. Pr. 500. 8s. Hodgkins. 1807.

WHEN Shakspeare founded some of his dramatic pieces on the popular tales of preceding times, he little imagined, that, in a subsequent age, any one would attempt to turn them into tales again. This, however, is no objection to the attempt; but we are not of opinion, that the tales of Shakspeare, though told, as they are by Mr. Lamb, as decently as possible, are very proper studies for female children. And we certainly object to the language of the preface, where girls are told, that there are parts in Shakspeare *improper* for them to read at one age, though they may be allowed to read them at another. This only serves as a stimulus to juvenile curiosity, which requires a *bridle* rather than a *spur*. The prints are neatly executed.

Select Exercises, containing a great Variety of Questions in the different Parts of Science; intended chiefly for the higher Classes of Young Gentlemen in Boarding Schools and Academies; and for young Students in the Mathematics. By Thomas Whiting, Keppel-House, Brompton. Pr. 135. 12mo. Longman & Co.

THIS title-page does not convey any adequate idea of the nature of this little volume, which consists of all Clare's arithmetical questions, amounting to 372: to these the Editor has added from various other writers, including some original, 239, forming a collection of 611 of the most useful questions for the instruction of youth in some of the more complex operations of Arithmetic. No answers are given with these questions, and thus this volume is of no value out of the author's school, unless accompanied with his Key, which however contains solutions only of Clare's questions, and not of those which he has selected from other sources. It required but a little common sense to perceive the glaring defect of such a plan. A very short Introduction to Plane Trigonometry, with its application to heights and distances, is appended to these questions. The importance of this branch of Mathematics must be self-evident, as every gentleman who travels beyond the smoke of London should be able to tell the height of the spire of a church or a hill, by the simple operation of trigonometry. The author however certainly deceives himself, when he supposes that the proposal for measuring inaccessible heights by taking two angles, is original; there is not perhaps a master or commander of a line of battle ship in our Navy, who is wholly ignorant of this method. Mr. Whiting indeed deserves praise for having rendered it more familiar to youth.

MISCELLANEOUS.

LETTER III.

TO THE RIGHT HON. JOHN SULLIVAN.

SIR,

I REALLY am charmed with the prospect of the advantages which the public is likely to derive from our correspondence. It has already served to illustrate one of the most admirable precepts of ancient philosophy; it will now serve to expound one of the most abstruse passages in Holy Writ. Yes, Sir, what had escaped the researches of all the learned and laborious foreign commentators on the Sacred Writings; what had baffled the united efforts of the General Assembly of our own Divines, convened by order of good Queen Bess, and the individual exertions of all their successors, you have enabled me to accomplish; and, I trust, that in the next edition of the Critici Sacri, my new reading will be adopted, and our names be handed down together to an admiring and grateful posterity.

The passage to which I allude, is that earnest and pathetic exclamation of Job, "O that mine adversary had written a book!" All the Annotators consider this wish as arising from his conviction, that the charges against him, when clearly stated, and duly investigated, would appear false and malicious *. Now, on the contrary, I consider Job's object to have been, not to vindicate himself, for he had declared that he was satisfied in his own innocency, but to criminate his accusers. He was aware, that a hypocritical or bad man could not write a book in his own vindication, without furnishing the means of his own conviction; that the rays of truth would shine in through some unguarded opening; that an overeagerness to prove his innocence, might establish facts against him of which he was never before even suspected; and that total silence is the only refuge in which guilt can hope to escape from detection.

If you, Sir, had never published those extracts from your narrative of attested facts, respecting your transactions with the French ship Eliza-

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* Testimonium ferit pro me, contestabitur que innocentiam meam, etiamsi adversarii mei librum contra me scripserint, querelis et accusationibus plenum; calumniæ erunt et mendaciæ. CRITICI SACRI.

Should not this book of his accusations be a praise and commendation to me? BISHOP'S BIBLE.

Signum autem alterum innocentiæ meæ, erit liber, ut respondeat ad rationes meas quas pro innocentia mea affero. POLI SYNOPSIS.

Job would be glad to see the libel, to have a copy of his indictment. HENRY'S EXPOSITION.

As this learned Annotator has discovered that there were libels in Job's days, perhaps there were criminal informations too: and his wish might originate, in the hope of being able to spring one of those legal mines upon his adversary, at which my Right Hon. correspondent is so expert an engineer. NOTE BY THE AUTHOR.

beth,

beth, your conduct in that affair would have appeared in a much more venial light; and I am persuaded that you adopt, from the very bottom of your soul, my reading of Job's exclamation: what other cause can have prevented your work, which was announced as actually reprinted, from being given to the public? Is it that you say with Horace, "Odi profanum vulgus, et arceo;" and reserve your justification for the higher circles? Though I did at first indulge, I have since retracted that opinion; for on addressing my researches, after this precious morceau, to those quarters where I imagined you would be most solicitous to circulate your defence, among gentlemen high in public official situations, and Directors of the East India Company, not a trace of it could be found. I therefore conclude, that you have very prudently suppressed the whole of that work, the best selected extracts from which have already made what before was bad, appear much worse.

Though disappointed in my hope of any farther information on that topic, I may say of you as Cicero said of Pompey, "In speaking the praises of this great man, my difficulty is where to end, not where to begin; and my complaint is not of the scarcity, but of the redundancy of my materials *." Indeed, since I have exercised the office of your biographer my work has accumulated upon my hands; for while I was intent on the old oriental covey, fresh game sprang up almost under my feet, and involuntarily led my eyes into a quite different direction, from *East* to *West*; where, in the ship Fortitude, they were struck with the very counterpart of the ship Elizabeth. The affinity between the history of these two vessels is so great, illicit trade being the polar star which guided them both in their course, that I cannot refrain from addressing you a Third Letter; trusting that my narrative of this voyage will prove neither uninteresting, nor unentertaining in the perusal.

Among the many sapient projects which distinguished the Addingtonian administration, that of settling and cultivating Trinidad without the importation of slaves from Africa, so as to render that new acquisition, at once the emporium of arts, industry, freedom, and happiness, as well as of commerce, was not the least remarkable. In the prosecution of this plan, the bold and singular idea was conceived, of transporting the natives of China to people the Antilles; and the first cargo of them has been happily landed from this ship Fortitude, at their place of destination. The Governor having received no previous advice of this intended valuable acquisition to the population of the Colony under his command, and of course no arrangements having been made for the reception of these grotesque strangers, who appeared there as unexpectedly as if they had dropped from the moon, convened his council to deliberate in what manner they were to be disposed of; and it was at length determined to divide them into small parties and hire them out by the month. The planters taking it for granted that all inhabitants of the torrid zone were accustomed to eat their bread in the sweat of their brow, readily engaged

* Dicendum est enim de Cn. Pompeji singulari eximiaque virtute: hujus autem orationis difficilius est exitum, quam principium invenire, ita mihi non tam copia, quam modus in dicendo quærendus est.

ORATIO PRO L. MANILIA.

them

them as labourers; and were not a little surprized, to see these oriental gentlemen stand in their cane fields, in the attitude in which we see them delineated on china ware, or antique India paper hangings, holding umbrellas over their heads, to protect them from the rays of the vertical sun. Their surprize at the absurdity of this importation soon however ceased, when they found that the speculation in agriculture had served as a cover to another speculation of a much more promising description, this same ship being loaded with India goods, to an immense amount, imported contrary to law, and by some unlucky mischance, having since, together with her cargo, been seized by one of his Majesty's officers, who, when the last advices left the island, was proceeding to bring her to adjudication.

My motive for addressing you, Sir, on this topic, is to tell you in confidence, that Mr. M'Queen, the supercargo, is said to complain very loudly of this seizure; and to *alledge, that nothing has been done, but with the sanction and authority of persons high in his Majesty's government.* He is said farther to state, that *the cargo is not his property*, that he was only employed to sell it on commission. On revolving these matters in my mind, it occurred to me, that Lord Buckinghamshire had declared in the House of Peers, that the shipment of these China men, (for no provision was made for perpetuating the benefits of this experiment by assorting the cargo with women,) had taken place in consequence of a letter written while he presided in the Colonial department. His Lordship did not say, in consequence of a letter which *he* had written; but, which *had been written.* You, Sir, were at that time under-secretary of state in the same department, and frequently wrote official letters, to which as much respect was paid, as if they had been written by his Lordship himself; and from the tenour of his declaration, this letter may possibly be thought to claim you for its author. His Lordship and yourself having both been in India, were competent judges of the habits and manners of these people; and no other person in that office, I believe, possessed the same knowledge, nor certainly the same authority. The plan therefore may be presumed to have originated either with him, or yourself; and he did not claim the merit of it, as I before observed. Now, Sir, putting all these facts together, considering it as no improbable surmise, that whoever ordered this ship to carry the passengers might know something about the cargo also; more particularly when adverting to Mr. M'Queen's declaration, that it *did not belong to him, and that nothing had been done but what had the sanction and authority of persons high in his Majesty's government;* considering farther the probability, at the period when that letter was written, that your friend, Mr. Fullarton, would have continued as first commissioner in the government of Trinidad, in which situation he might have afforded great facility to speculations of gentlemen with whom he had a good understanding; I say, Sir, considering all these things, I fear that you may not altogether escape suspicion in this unlucky business: for if you could be supposed capable of engaging in any illicit scheme, the time, the place, the circumstances, seem all so opportune, the means so admirably adapted to the end, that you might have exclaimed with Hotspur, "By the Lord, our plot is as good a plot as ever was laid, our friends true and constant; a good plot, good friends, and full of expectation!"

In drawing their conclusions from these premises, men of reflecting minds

minds may recollect that characteristic encomium paid you by Lord Macartney, for which I shall ever honour his Lordship's memory, and consider him as having been a most intelligent observer of men and manners, that "your mind is awake to every object within its reach or within its view." Men who are in the habit of comparing facts, may revert to the old story of the Elizabeth, and perhaps imagine that they can trace a resemblance in the features of the two cases, similar to that between the hand-writing of the same person on two different sheets of paper. Nor does any thing appear in your account of the result of the business of the Elizabeth, that should by any means deter you from engaging in such another adventure; for after all was over, you say, "you had the gratification of receiving the most satisfactory proof that you had not suffered in the favourable opinion of the Directors, a majority of them having separately assured you of their support, if you succeeded in an application to the minister with a view to obtaining the government of Madras." It might seem to common minds, that promoting a man to such high advancement, whom they had fined 4000*l.* for having violated the trust reposed in him when in an interior situation, was inverting the example held out for our imitation in the evangelical parable, "Well done, thou good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things:" and very censorious persons, reasoning by analogy, might observe, that such conduct in the Directors towards you was just as preposterous as if a convocation of the clergy were to recommend Tom Payne to be made Metropolitan of the Church, as a reward for writing "The Age of Reason."

Though it must be admitted, that there is something revolting to probability, in the story of these assurances having been given you by the Directors, yet it is utterly impossible to doubt the veracity of your assertion; and being aware that "tout cequi est vrain'est pas vraisemblable;" and as a man of rather a philosophical turn, feeling a great propensity to inquire into causes, I have taken some pains to reconcile your statement with my own belief, and with what, in moral philosophy, is termed the fitness of things. After considerable investigation, I do flatter myself, that I have at length succeeded in finding a clue which will effectually extricate us out of this puzzling labyrinth. You have told the public in your vindication, that the illicit trade in which you engaged, "originated in a necessity which the exigency of the Company's affairs had imposed upon all their servants." This necessity certainly could not be of a pecuniary nature; indeed, the very reverse, for the object of those to whom the word is applied, was to empty their overflowing coffers by remittances to Europe. You must therefore mean that necessity in the philosophical sense of the term, by which mankind are impelled to certain actions. I wish you would undertake to illustrate these doctrines of moral necessity and free will, which you seem to understand so perfectly, and in which I confess myself not very profoundly versed. Pecuniary necessity, indeed, I unfortunately understand but too well; and this circumstance, though certainly a great plea in mitigation, has never yet been considered as amounting to a justification of any crime: but this moral necessity in which you are such an adept, and which you state to be so imposing, as to have been irresistible in its effect upon all the Company's servants in India, it would be a task worthy of your talents, and of your reputation too, to elucidate; for if the

the position you have laid down can be clearly established, it was the height of injustice to punish you at all, for conduct to which you were inevitably impelled by an overruling power*. I recollect some strong authorities on your side of the question. Mr. Locke says, "that the will is always determined by the *most pressing uneasiness*, not by the appearance of the *greatest good* †." Simonides defines internal necessity, "that which obliges all beings to act according to their nature‡." But the most applicable justification that I have been able to find of that necessity, which you say compelled your illicit recourse to foreigners, is in Aristotle, who expressly states, "that is *necessitated* which arises from a *foreign principle* §." Leaving this subject to your abler pen, I return to the point which I undertook to explain.—In my last letter, I observed, that a great proportion of the gentlemen who were in the Direction when sentence was passed upon you, had previously been servants of the Company in India. Now if you possessed the means of bringing the same crime home to them, for which you had been punished yourself, (and you would hardly have given such reason to draw this inference, as you have done, without being able to prove the fact,) it accounts not only for the lenity of their sentence, but for their subsequent assurances of supporting your appointment to the government of Madras, which at first appeared so extraordinary; as men thus circumstanced, were too much in your power to refuse you anything.

However, what may be thought or said of the past, as of much less consequence than what may take place in future. Permit me therefore to suggest, whether some precautionary measures respecting this ship Fortitude, at once to quash suspicion by anticipation, might not, under the existing circumstances, be well timed. I am in hopes, that Mr. M'Queen, when the trial comes on, in order to save the ship, and her very valuable cargo, from condemnation, may explain the authority under which this contraband speculation was made; and that in so doing, while he exculpates you, he will acquaint the public with the name of those persons, high in his Majesty's government, who, according to his declaration, have availed themselves of their official situations, to sanction and authorize so gross a violation of law. This will be ascertained by the next advices from Trinidad: in the mean time I offer this expedient to your consideration, but knowing your partiality to narratives of attested facts, I feel myself also bound candidly to submit to your better judgment, some doubts which have lately arisen in my mind, as to the propriety or utility of resorting to oaths on such occasions.

A modern dramatic writer of well merited celebrity, makes one of his

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* The Stoics maintained this doctrine of necessity. A slave belonging to Zeno, who was detected in a theft, justified himself on his master's principles. "It was ordained by fate," said he, "that I should commit this crime."—"And it was also ordained by fate," replied Zeno, "that you should be punished for this crime." DIOG. LAERT. VIT. ZEN.

† Essay on Human Understanding. B. ii. C. 21. §. 31.

‡ Comment. in Epictet. C. 1.

§ Eth. ad Nicom. L. iii. C. 1.

characters

characters say, "I almost trust thee, for thou dost not swear*." As fiction is the soul of poetry, I laid but little stress on this sentiment; but I acknowledge that my faith in affidavits has been considerably shaken by the authority of Cicero, who says in plain prose, in one of his orations, which I happened to read a few evenings since, that an oath is entitled to no more weight than a bare assertion. I have considered however on the other hand, that a lawyer, while pleading, is apt to say any thing that suits the purposes of his client. Besides, notwithstanding his philippic against affidavits, they still have a much more commanding weight than bare assertions, in the minds of the majority of the public, who know very little about either Cicero, or his writings. After these observations, it is but just to let the Orator speak for himself, as well as the Poet; premising, that the passage quoted, to be justly applicable to the present case, should have related to true oaths and true assertions, not to false oaths and false assertions: but I shall introduce it, not only on account of the striking beauty and force of the language, but because any position may be elucidated by reasoning upon contrast, as well as by reasoning upon comparison: indeed, Mr. Burke has observed, that truth is best discovered by the former mode of considering a subject †. With the extract in question, therefore, which, in this qualified sense, merits your grave consideration, and with which you will have both sides of the argument fairly before you, I shall conclude this epistle. "At quid interest inter perjurum et mendacem? Qui mentiri solet, pejerare consuevit quem ego ut mentiatur inducere possum, ut pejerit exorare facile potero. Nam qui semel a veritate deflexit, hic non majore religione ad perjuriam, quam ad mendacium perduci consuevit, quis enim deprecatione Deorum, non conscientiæ fide commovetur? Propterea quæ pœna a diis immortalibus perjuro, hæc eadem mendaci constituta est. Non enim ex pactione verborum quibus jusjurandum comprehenditur, sed ex perfidia et malitia per quam insidiæ tenduntur alicui dii immortales hominibus irasci et succensere consuerunt ‡."

March 10, 1807 VALERIUS PUBLICOLA.

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* Curfew, Act ii. Scene 1.

† Preface to Treatise on the Sublime and Beautiful.

‡ Where is the difference between perjury and lying? He who will lie, will forswear himself: the man whom I can induce to do the one, I never can be at a loss to lead on to the other; for he who has once swerved from truth, will no more scruple perjury than falsehood. The fear of the Gods will never restrain him, over whom conscience has no power; and heaven punishes both crimes alike, because it is not that breach of a verbal compact constituting perjury, but the malice and treachery which lay snares for others, that excite the vengeance of the immortal Gods against mankind.

ORATION FOR ROSCIUS THE COMEDIAN.

DEFENCE OF MR. SULLIVAN.

TO THE EDITOR OF THE ANTI-JACOBIN REVIEW.

SIR,

THE Editor of a publication is the person on whom the public have a right to call, to answer for the contents of the Work given to the World, under his direction. Whilst your Review was restricted to objects merely literary, it was sufficiently conspicuous for its *Uncharitable Intolerance*, its *Inferiority* of *Powers*, and *Turgidity* of *Composition*. Long had *Empty declamation* occupied the place of *Reason* and *Argument*, and *Hardy assertion* the seat of *Learning* and of *Knowledge*. Satis Loquentiæ, Sapientiæ parum. But *Venality* is not easily satisfied; and not contented with suffering your Publication to become the *vehicle* of *Literary Calumny*, you have now *prostituted* it to *Party Spirit*, *Individual Rancour*, and *Illiberal Malignity*. Could you not fill your coffers with sufficient speed to gratify your avaricious cravings, but you must have recourse to the *detestable meanness* of receiving the *wages* of *Personal Defamation?* Are you not ashamed to suffer your pages to be *polluted* with the *Acrimonious* (the *Impotent*) *Exuberances* of a Valerius Publicola? Was your Review at such an *Extremity*, that you were obliged to admit *his malevolent Aspersions* to save it from utter *annihilation?* Get money; honestly if you can, but at all events get money; is that your maxim, Mr. Editor? *Charitable Defender* of the *Religion* of *Christ*, could you find *no precept* that would *teach* you to *prefer Honesty* to *Gain?* Go, and study that Religion you *pretend* to maintain, and see whether it *authorizes defamation* of *Character*, for *Hire*. But, *base Pander* of *Iniquity*, both *your Labour*, and that of the *Arch-Calumniator*, will be *lost*; and the *Character* of Mr. Sullivan will *blaze forth* with *redoubled Splendour*. His *Integrity* and *Reputation* are *established* on a *Rock*, which will defy the *puny blast* of his *Insignificant Enemy*, though aided by the *Christian-like Benevolence* of the Anti-Jacobin Reviewers. You will not surely pretend to say that *you* are not the Defamers. Has not your Review been always open to the slanderer? Have you not published *his Virulent Invectives*, his *unmanly* and *ungentlemanly Insinuations* against the *Fame* and *Honour* of Mr. Sullivan? Have you not heretofore endeavoured to give *currency* to, and gain belief for, *His* shameful calumnies? Have you not assisted and abetted the dishonest libellers, as far as your own feeble abilities would permit you? And will you dare to assert you are not the Defamers? You well know you are; you are paid for it; you are at this moment receiving the price of your *Wickedness*. It was said in that most *Arrogant*, *Illiberal*, and *Bombastical* Pamphlet, the Address to the Public, that the Fullarton party had employed every *Dirty Engine* to *corrupt* the public mind. Talk of *Dirty Works*, and *Dirty Engines*; what are the enemies of Mr. Sullivan now doing, to *corrupt* the public mind against him? If the proof be wanting, look at your own late Numbers. Pro Pudore, pro Abstinentia, pro Virtute, Audacia largitio, Avaritia vigebant. As to the letter under the feigned signature of Valerius Publicola, as well as those written by the Officer in Winter Quarters, their style and composition evince beyond a doubt their author.

The same weakness of argument, the same inflated turgid style, the same

same frothy rant, the same passionate and feeble declamation, the same perversion of truth, and the same spirit of rancour and inveteracy of heart, characterize and demonstrate the second and third edition of malice. But see the shifts to which venomous hatred and malignant rage are reduced. They must make a *retrospection* of 24 *years* to find a subject, which even sharp sighted malevolence can pervert so as to cause even a *suspicion* to fall on the character of Mr. Sullivan. But the letter is too *impotent* to give a moment's uneasiness. Nay, it will be of Service to Mr. Sullivan, since it will show to the world the *disposition* of his enemies. Let any one but read that passage in the *upright* and *ingenuous* Valerius's letter, in which he introduces an extract from the character which my Lord M'Cartney has given of Mr. Sullivan, with the application of Valerius, and then let him ask his own conscience, if *any thing such* a *man* says, *can* or *ought* to *obtain an instant's belief?* Surely it is not uncharitable to suppose, of a man capable of such rancour, Huic ab adolescentia bella intestina, cades, rapinæ, discordia civilis grata fuere; for he who will not hesitate *so* to argue to destroy the reputation of another, may be suspected of any thing. But the source of greatest disquietude to Valerius, is the affidavit which Mr. Sullivan has made, in contradiction to that of Dr. Lynch. Mr. Sullivan's oath is however not to be believed. One of the two must have perjured himself, and that must be Mr. Sullivan. Why, forsooth? Because Mr. Sullivan had more to gain by perjury than Dr. Lynch. So says Valerius, and he *hopes*, and perhaps *thinks*, the world will believe him. But I must be permitted to tell the world *another* story. I shall not here enter into any discussion on the folly and futility of the argument, that he who has the most to lose must be the perjurer; it would be both a waste of time and of words to endeavour to controvert it, it stands self-refuted. It was, however, and is, necessary for Valerius and his partizans, that the affidavit of Mr. Sullivan should not be believed, and for this simple reason: *Because the whole fabric* of *calumny having* been *erected on the basis of Dr. Lynch's affidavit*, if *that* be *destroyed*, the whole *superstructure must inevitably fall to the ground*, and the *fabricators must appear* to the *world* in all their *real deformity*. *Destroy* that, and the *bubble* bursts; the *eyes* of *mankind* are *opened*, and the *honour* and *honesty* of his accusers become conspicuous before the face of day. *Self-preservation*, therefore, now urges them to exert all their powers to undermine the validity of Mr. Sullivan's affidavit, and they seem to be perfectly *indifferent* as to the *means* they employ. Dr. Lynch, too, it seems, according to Valerius, could have no motive for perjury. The *spirit* of *party*, we must *unconditionally* suppose, has *no influence*. Yet, strange to tell, we have in this country seen it act with no common power. 'Twill sometimes go *great lengths*. 'Twill go so far as to *ruin* an *innocent man*, *if it can*; and that is as much as it can be expected to do, since it is the *extremity* of *sin*. Let us admit, however, to please the impartial Valerius, that the *mere* spirit of party had, in this instance, no effect, and then let us see if any other motive or motives can be discovered. Dr. Lynch was, and is, a speculative adventurer in the island of Trinidad. Friends are necessary to a medical man. They must be procured. General Picton's friends were, and I believe are still, either in the absolute possession of power, or have the greatest share of influence in that island. In the mind of a good

good man these would have no power; we know not, however, how they may affect that of a man of a different description. If Valerius is angry with this, let him turn to his own letter. He will there find the precedent. Qui alterum accusat probri, &c. But the fact is, that the unprejudiced, impartial, unimpassioned, honest Valerius and his coadjutors are in *despair;* they are driven to an *extremity;* for since Mr. Sullivan has made his affidavit, *no man* of *any principle* or *integrity* has entertained any doubt, or had any difficulty *who* to believe. Every really honest man believes in his heart that Mr. Sullivan is *entirely innocent* of the *ignoble conduct* his enemies wish to attribute to him. The nation feels satisfied, that it is *impossible a man* of *Mr. Sullivan's disposition* and *character* could *deliberately* come forward to *forswear himself.* Of this Valerius and his colleagues seem perfectly *aware;* now, therefore, *that high reputation* and *character*, which has stampt his affidavit with *conviction*, must, if possible, be impeached; his fair and honest fame must be *undermined.* The word is given, the blood hounds are let loose, the search is begun, and every year, every day, every circumstance of his life, is traced back, and *every speck* within the *orb* of the *sun* of his *reputation is displayed* to the world, with all the *magnifying powers* of *misrepresentation*, *malevolence*, and *untruth.* I will do Valerius and his myrmidons the justice to say, that they have bestowed very considerable labour to vilify the character of Mr. Sullivan; but unluckily for them the *labour* is in *vain.* The *disposition* to *mischief* is equally *good*, but the *powers* are *insufficient;* and their virulent intemperance only proves the malevolence of their own hearts. 'Tis they who *will suffer*, and *do suffer*, not Mr. Sullivan. As to Valerius himself, the *motives* of his *actions* are too apparent, to blind simplicity or even credulity itself. The dispassionate and impartial see this, the shameless iniquity of his conduct, and he has his reward, *he* is *despised* and *abhorred.* The viper has hissed, but his pestiferous breath is innoxious except to itself. In the *fertility* of *rancorous hatred*, Valerius says, he did not expect to find any very *great integrity* allied to Mr. Fullarton. How, if it should so happen, that the world was *disposed to say*, Mutato nomine de te fabula narretur? Valerius will, perhaps, be surprised at this; still I can *promise* him there is much *truth* in the *insinuation.* But let us examine a little the characters of the accused and the accuser. The one known to the world, as having spent his *whole life*, and that not a short one, in the *honest* and *faithful discharge* of *high public duties.* The other, known merely as *pursuing* the *creditable employment* of an *insidious libeller. Most reputable character!* Will the comparison hold? 'As well as I to Hercules. 'Tis Hyperion to a Satyr. I am, however, wandering; my business is not here with Valerius. He says he has *accumulated venom* in store. Be it so. He cannot *hope* or *suppose*, that it will be allowed to pass with *impunity.* I can tell him the *thunder* is even *now* rumbling over his head, and the lightning may burst forth, when he least expects it, from an unknown and unsuspected quarter. He has *himself* collected the storm; he must, therefore, stand its consequences. *He* has shown *no mercy*, and *he* can *expect none.* Hic mihi quisquam mansuetudinem et misericordiam nominat? But this is mere talking. One word, however, to the officer in winter quarters, and I have done with this *gang.* He says, that the conduct of Mr. Sullivan is the constant subject of his conversation.

I wish it may be my fate to hear him; I promise him its duration shall not be long. I shall now take my leave for the present of Valerius and his honourable companions. But I have something more to say to you, Mr. Editor. Your impartiality and integrity will no doubt induce you to withhold this letter from publication. I expect as much: however, whether you do, or do not publish it, a main object of mine will be obtained. Should it appear, it will most probably make its entry well dished up, with empty fustian, and inflated phraseology, abundance of words, but scarcity of sense. As to what you may say, I care not; you are beneath my notice; you are hired to write, and must earn your wages. But remember, Mr. Editor, the hand which now strikes you, can repeat the blow; and rest assured it will lash you heartily if you recur to your *dirty work*. As to what the leaders of malevolence may think proper to say, they may depend upon it, that whatever silence may exist at the moment, *their* remarks will *not* be *forgotten*, *they* will be *repaid* with *interest*. But I am tired with the miserable prospect of malignity, and will illuminate the gloom with the rays of honour and truth. It is an extract from the elegant and learned author of the Pursuits of Literature; a man of *somewhat* greater ability and judgment than Valerius; and contains a just and concise character of Mr. Sullivan. "If this were the place," says he, "and if India were the theme, I might make *honourable mention* of the *works* and *excellence* of *John Sullivan, Esq.*" I shall now conclude this letter, Mr. Editor, with hoping that that Christianity which you *profess* to believe in, may teach you to bear this *deserved* chastisement with patience and humility, and that you will not, by your folly, merit a repetition of it*. So for the present adieu.

PRÆCURSOR.

P. S. As Valerius and his friends will, no doubt, accuse Mr. Sullivan of having instigated the writing of this letter, I here declare, that Mr. Sullivan has not the most distant knowledge, that such a letter is in agitation; neither has he the slightest suspicion who is its author.

True to our principle of—Audi alteram partem—we should have inserted the preceding letter without a comment, had it not contained a *most infamous falsehood*. There are some men so radically base themselves, so utterly incapable of being actuated by any good or honourable motive, that they cannot be brought to believe in the existence of integrity in the breast of another. Hence, no doubt, it is, that this scurrilous writer accuses us of being *hired* to admit attacks on the conduct of *Mr. Sullivan*. To the man who can make such an assertion we will only condescend to say, *mentiris impudentissime*. Leaving to *Valerius* himself the defence of his own writing, and of his own conduct, and contenting ourselves with the simple expression of our sovereign contempt for the opinion, the censure, the invectives, or the slander of *Præcursor*, despising his threats, and reminding him, that *veritas odium parit*, we

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* We have omitted the Greek quotations, merely to save the expense of printing them; leaving to Præcursor the whole advantage of this confession; whence he will, no doubt, deduce our love of money, and so wonderfully strengthen his *proofs* of our *corruption*. EDITOR.

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take leave of him with his own admonition, *Qui alterum accusat probri ipsum inculpat.*

SCHISM AND SCHISMATICS.

TO THE MOST REV. THE ARCHBISHOP OF CANTERBURY.

MAY IT PLEASE YOUR GRACE!

In Page 89 of the Anti-Jacobin Review, for January last, I observed, that the attention of your Grace has been already called to schism and schismatics. With the ingenious author of "Hints for the Security of the Established Church," (which were addressed to your Grace,) I have long thought, that the licensing of religious teachers and preachers required some regulation. I am by no means, my Lord, so rigid an advocate for the Νομος Πλανης, in matters of religion, as to exclude liberty of conscience. But, has not this liberty, under the cloak of toleration, swoln into licentiousness? Are there not swarms of preachers, armed in the panoply of heresy and schism, who issue forth the avowed enemies of "this our Sion?" Do they not bellow forth their fanatical harangues, to attract the attention of the ignorant and the unwary, even at the very gates of the church? As the author of the "Hints," &c. judiciously observes, the preacher no longer grows out of the congregation, but generally starts up an insulated individual, or else is sent forth by what is called the "Dissenting Interest," to draw to himself, or to his party, a congregation from the bosom of some Parish, which, before his appearance, was, as to religion, in unity in itself. No sooner is this accomplished, than he blazons forth his exploits as the illuminator of dark villages where one ray of the Gospel had never shone. Then do his colleagues in this *charitable work* trumpet his praises through the whole fraternity; his labours are ranked with those of the primitive Apostles; he is represented as bursting all the ties and endearments of domestic life; as scorning alike the fury of the elements and the ferocity of uncivilized Barbarians, in order to carry the cross of Christ, and to preach the Gospel to the untutored savage, whose ears were never before greeted with the welcome sound of the Gospel. But strip off this hyperbolic dress, measure him and his labours by the standard of truth, and he will be found to be, in general, some illiterate mechanic, whose impudence or fanaticism, or both, have rendered him a fit instrument in the hands of designing men, for sowing religious dissentions in some Parish, and establishing a Methodist Meeting in a country village, where one never before existed.

I am not ignorant, my Lord, that it is the opinion of some men, and those high in the church, that the ministers of Christ have nothing to do but to follow the ordinary tract of duty, and that the Lord will not fail to protect that church which he has planted. But, let your Grace cast an eye at the situation of the church at this present moment, not only surrounded by enemies of various descriptions, but harbouring in its very bosom a deadly foe; and see if these extraordinary times of danger and difficulty do not require extraordinary exertions? Is not every circumstance of life a state of trial, to which both individuals and societies must adapt their conduct? Has not our Blessed Lord himself told

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us, that "*while men slept* an enemy came, and sowed tares among the wheat?" Does not God, since the cessation of miracles more particularly, make human powers the means both of raising and depressing the church? My Lord, as a Christian, I have heartfelt joy in the belief that the gates of Hell will not ultimately prevail against the Church: but that they may do it partially and for a season, both Scripture and the History of the Church warrant us in believing. I need not, on your Grace's account, advert to the Seven Churches of Asia. The Church of Laodicea was discarded in the strongest terms of reprobation for being "neither hot nor cold." "These things saith the Son of God unto the angel of the Church of Thyatira, write, I know thy works and charity, and service, and faith, and thy patience," &c. "notwithstanding, I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, *to teach and to seduce my servants.*" I beseech your Grace, I beseech all who are concerned in the welfare of Sion, let us not, through supineness, be induced to slumber in senseless security; let us hold fast that which we have, lest "our candlestick be moved out of its place."

Should our Church be destroyed, the Sectaries will, in all probability, be the ostensible instruments. Nor could they from thence argue their superior virtue, or the truth of their cause. Many of the sects differ more from each other than they do from the Established Church. Therefore, as truth is but one, the rest must be in error. Besides, we may learn both from the Bible and from profane history, ancient and modern, that when a nation, or a community, is punished for its sins, it is not always by the instrumentality of a people more virtuous than they; frequently the reverse.

The wicked and the designing, who, it is to be feared, ever form the majority, will shelter themselves under that sect which may best suit their convenience. The truly pious, of every denomination, cannot, however, feel aggrieved at any steps which the Church may take to prevent, defeat, or remedy the effects produced by the machinations of its enemies; more especially, if, in the regulations it may be necessary to adopt, dissenting teachers be subjected to no severer laws than what are imposed upon the regular Clergy. To prove that enemies to the Establishment do really exist, the language of that Pontifex Maximus of Schism, Dr. Priestley himself, would abundantly suffice. But every reflecting individual may, from his own observations and experience, furnish to himself ample proof.

The author of the "Hints, &c." having already occupied a part of the ground I meant to have taken, I have little to say on the subject of the Toleration Act. Though it is highly necessary that every dissenting society of Christians should, for conscience sake, have a teacher of their own persuasion; yet surely every cobler cannot plead, or at least ought not to be allowed to plead the same excuse of conscience, for demanding a licence to preach what he may call Gospel, but what is, in fact, little better than a farrago of nonsense, to speak of it in the mildest terms. Surely, then, my Lord, the congregation should petition for the licence, and not the individual for himself: "and he should be licensed to, and confined to, his own appropriate registered place of worship." Some such regulation would of itself work wonders; more especially if a scheme of the religious tenets of the society petitioning for a teacher were to be exhibited for approbation;

probation, to persons appointed to inspect them (to laymen certainly) together, and with ample testimonials of the moral character of the preacher. But who shall bring forward a motion for regulating these things? Should such a circumstance ever take place, *the zealous friends of humanity* in the House of Commons will, my Lord, be the foremost to give it a decided negative.

Every candidate for holy orders is obliged to deliver in testimonials of character, and also to be provided with a cure, before he can be ordained by the Bishop. I am not lawyer enough to decide if it would be agreeable to the spirit of our constitution to oblige the society petitioning for a preacher to allow him a certain sum; or, at least, to authorize the teacher to demand it, if he think proper. But it is presumption in me to point out laws, when there are so many in the kingdom better qualified for the task, would they exert their abilities. All that I mean is, to lift up my warning voice, weak though it be, to rouze the true friends of the Church to united exertions in its defence; to imitate, in their zeal and perseverance at least, the advocates for the abolition of the slave trade, Catholic emancipation, &c.; and never to lose sight of our object, until we have placed the Church in a state of security. We are told that ours is the Church "by law established." But when we consider the present situation of that Church; when we consider what numbers are every year licensed by that law, who, from a fatal mistake somewhere, use that licence as a protection for carrying on almost open hostilities against the Church; when we consider that its Ministers, who have, during the whole of this tremendous contention in which we have been engaged, behaved with the most unshaken fidelity—have used their influence, both within and without the walls of the Church, to keep the people in subjection to the laws—have not only (to a man, I might almost say,) preached loyalty, but, where they have been permitted, taken the field with their brave countrymen; —when, my Lord, we consider, that although money can be found for the advancement of Popery, no signal, *though costless*, *mark* of public approbation has been bestowed upon this praise-worthy body of men; may we not conclude that the law in some measure ceases to be the nursing Father of the Church!!! That what I have here advanced is but the mere repetition of what may have been frequently laid before the public, your Grace cannot be more sensible than I myself am. But the safety of the Establishment is a subject on which the public mind should not be suffered to cool. The object should be perpetually held before their eyes until it be attained. That these attempts may induce abler heads, though not sounder hearts, to step forward in this great cause, is the fervent wish of

Your Grace's most obedient servant,

T——ll, near Wolverhampton. FREDERIC DE COURCEY.

REMARKS ON A ROMAN CATHOLIC SCHOOL IN SOMER'S TOWN FOR THE EDUCATION OF PROTESTANT CHILDREN.

MR. EDITOR,

IT was my intention, some time since, to address you on the subject of the present letter; but I waited until I should be put in possession of those facts, which being now before me, render silence not only unnecessary, but criminal. In this town then, Sir, there is a popish seminary established,

established, in which the *Children of Protestant Parents are educated free of expense*, and regularly attend public worship! The number of children, both Catholic and Protestant, already amount to nearly one hundred. And notwithstanding the establishment of this School forms the common theme of the sensible and well informed inhabitants, yet no person amongst us has hitherto had sufficient resolution to oppose it. The magistrates, I understand, have been apprized of it—the Clergy of the Establishment have been apprized of it; but still this nuisance, this impudent violation of the law, is suffered to stare us in the face—is permitted to stink under our very noses; and created too by those very persons, whom gratitude and honour toward a *protecting people*, should at least have enjoined them to respect the laws of that people. As some of the encouragers of this seminary may, perhaps, be ignorant of the Law of England on the subject, I take the liberty of selecting for *their* information a few of its wise provisions, by which they will be enabled to appreciate the justness of my assertion, that *this* Popish School is a daring and flagrant violation of the Law of this Country.

By the 31 Geo. 3, c. 32, which has been denominated by a modern legal writer, "the toleration act of the Roman Catholics," the adherents to the See of Rome in this Country, it is true, were relieved from a number of legal disabilities, under which they laboured previous to the passing of that Statute: but at the same time be it remembered, that clauses of exemption are introduced into this very act, against every *Roman Catholic Schoolmaster, who shall receive into his School the child of any Protestant Father.* The same Statute further provides, that no religious order is to be established; and every endowment of a *School* or College by a Roman Catholic shall still be *superstitious and unlawful.* Before the passing of the 31st Geo. 3, the punishment inflicted for these offences was extremely severe; consequently, as they are still considered in the same light, and in an eminent degree too, the whole force of the old penalty, no less, I believe, than that of a Præmunire, still attaches upon those Roman Catholic Schoolmasters who may be guilty of receiving into their Schools the children of Protestant parents. The parents themselves are also liable to severe punishment. So much for the law of England. Upon the necessity of that law, I have only briefly to remark, that any relaxation of it, more especially at the present moment, when the shoots of Popery are budding forth in every direction, will be a virtual encouragement to the growth of a religion at deadly enmity with the Establishment of the Church of England.

I trust, Mr. Editor, that these few hints will produce the desired effect of warning the principals and encouragers of the Roman Catholic School in Somer's Town, for the education *of Protestant Children*, from a perseverance in their illegal and dangerous conduct: a conduct which, as I have already stated, is contrary to the law of that very people, who in the hour of revolutionary *intolerance*, *tolerated* them, gave them an asylum, gave them bread!

If, Sir, these cautionary hints, and as such only they are meant, do not produce the effect, which I most sincerely hope they will do, I purpose speedily resuming the subject at considerable length; and shall, to the best of my abilities, point out the dangerous consequences which will certainly be produced by the truly alarming increase in England of Popish Colleges and

and Popish Seminaries, especially Popish Seminaries for the education of *Protestant Children.*

Your most obedient Servant,

Somer's Town, March 9, 1807. JUVENIS.

ON EARL PERCY'S PROPOSAL FOR EMANCIPATING SLAVES IN EMBRYO.

Redeunt Saturnia Regna.

SIR,

I READ with infinite pleasure, the notice given by Earl Percy in the House of Commons, that he intended shortly to bring forward a motion, for enfranchising all the children of the Slaves in our West India colonies, that should be born after a certain period; and cannot but congratulate my country on the high expectations which she may confidently form, from the rising talents of this promising young nobleman, who evinces so early and so ardent an attachment to the cause of Freedom. My enthusiastic imagination already carries me forward to the blissful æra, when the golden age shall again return, and bless those distant regions; when the groaning noise of the sugar-mill shall be heard no more; when the hoe shall rust in disuse; when the jocund sound of the tambour, and the chorus of the joyous dancing train, shall fill the air; when the mules shall no longer stagger under their burthens of canes, but range at ease in their native pastures; when the cattle shall neither be subjected to the yoke by the tyranny of man, nor emasculated by his cruelty, but enjoy both the will and the power to propagate their species in unrestrained licence; when pleasure shall succeed to labour with every created being, and liberty and equality diffuse their blessings; or if maturer counsel should induce the happy natives to prefer the regal to the republican form of government, their happiness under the auspicious reign of some beloved chieftain, the founder of a new dynasty, shall rival that enjoyed by the subjects of the Emperors Dessalines or Christophe, in the peaceable and enviable empire of Hayti.

Some trifling objections to the happy change which his Lordship contemplates, have indeed suggested themselves to my mind; which I shall mention, only to obviate. It has been urged against the West India Planters, that influenced by a sordid and base spirit, a calculation of pounds, shillings, and pence, they prefer buying Slaves to rearing them. If this be true, they must find it cheaper to purchase a full grown Negro fit for work, than to maintain a child till it is of an age to be useful. The value of a new Negro is about 80l. We may therefore estimate the expense of bringing up a child at 100l. Now, I would beg leave to ask his Lordship, whether he thinks that it would much encourage population, to impose so heavy a tax on the Planter for each child reared on his estate; for such would be the effect of requiring him to bring it up, if it is to be enfranchised afterwards? If they are such an avaricious and cruel set of men as they have been represented, I fear that under this system few or no children would be brought up, to reap the benefit of his Lordship's benevolent project; but for this difficulty I have provided a remedy.

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Our West India colonies contain a population of about 450,000 Slaves. A generation of mankind is changed in about the time that is requisite to bring the sexes to the age of puberty, which in that genial climate is not more than fourteen years. If then, in order to secure the accomplishment of this pious work, we pay the Planters for bringing up the whole of the next generation, it will only cost us 45 Millions: and if these sons and daughters of freedom should then like better to play than to work, and by refusing to cultivate the estates of their former masters for hire, render their lands and buildings useless, it will only cost us about as much more, to indemnify the Planters for this loss too, and thus we shall do away every possible objection on their part, to our establishing the great interests of justice and humanity on an everlasting foundation.

But the advantages of this plan will not end here. Virtue is ever its own reward; and in giving the blessings of Freedom to the Negroes, we shall at the same time avert a great impending national calamity from ourselves. Another young nobleman of very high promise, Lord Henry Petty, with that provident insight into futurity, which characterises the great Statesman, has lately warned us of the danger to which we shall shortly be exposed, from a too sudden extinction of the national debt; an evil, which his Lordship says, is almost as much to be deprecated as a National Bankruptcy. I observe, that according to his Lordship's admirable new system of finance, the present National Debt is to be paid off in twenty years; and that every New Loan is to redeem itself within fourteen years. Unless, therefore, we are blessed with a continuation of the present war to an indefinite period, or can find out some other mode of increasing the public expenditure, we shall inevitably be ruined by our own riches; or, to use his Lordship's more appropriate and emphatic words, by the destruction of an immense capital. Now it most fortunately happens, that this mischief may be averted by my plan: for these 40,000 children will have been brought up, and the value of them become payable to the Planters, just about the time when our old national debt will nearly be liquidated, and when our new loans will begin to extinguish themselves. This demand for the public money will fall in just as opportunely, to prevent that dire calamity, the apprehension of which so fills his Lordship's mind, as the annuities fall in during the present and the two succeeding years, to prevent the necessity of his imposing any additional taxes on the public.

Another circumstance to be adverted to, and provided for, is the situation of these young gentlemen and ladies, after we shall have brought them up to freedom and independence. Smollet has said, and I believe we all feel the force of the observation, that idleness is natural to man. If it be so in these temperate latitudes, how much more must it be so in the Torrid Zone, beneath the scorching rays of a vertical sun, where the climate conspires with nature to strengthen this aversion to labour? I can vouch for the consequences of emancipation, from a matter of fact, which I shall relate for the information of your readers. After the Peace of Amiens, between three and four hundred men were discharged from the different Black West India regiments; and the Legislatures of all the other islands refusing

to

to recognize them as Free Men, they were sent to Trinidad, where a small pension was allowed them, which they received every two or three months from the Governor. They were mostly stout, able, young men: but as soon as they thus became their own Masters, instead of exercising their industry, and continuing their habits of regularity, they sunk into sloth, and plunged into debauchery. While they were in health, they would not work; when they were sick, which soon happened, as the natural consequence of their excesses, they could not work; and strange, though true it is, that in that Colony, where labour is so dear, and provisions are so cheap, that the industry of a day would maintain them a week, before the expiration of a single year the greater part of them had actually perished for want. This will certainly be the case with the generation about to be enfranchised, unless the bounty of the Legislature either sends out provisions for their maintenance from this country, or appoints Commissioners in the islands to purchase stores for them from America, and draw bills upon the Treasury for the amount; which expenditure will puts till farther off the evil day, so strongly apprehended from the too rapid extinction of our national debt.

Having thus fully provided for the comfort of the negroes, whose prior claim to justice and humanity has been universally admitted by our legislature, I shall now turn my attention homewards, for I cannot think that Earl Percy means to stop short in his noble career; no, Sir, his great soul aspires to emulate the fame of Lycurgus and Gracchus. He will restore the present artificial and unjust state of society to its primitive simplicity and purity: abolish that inequality of property, which nature never intended should exist among the human race; make us all henceforth eat our black broth together, like the Spartans of old in the proudest days of their glory; and live as brethren having all things in common. The moment that his Lordship has carried his motion, for the emancipation of the future race of negroes in the West Indies, and has made the Slaves as happy as their Masters, he will extend the blessings of his system to all around him, and declare that the estates of the noble house of Percy, at the expiration of their present leases, shall be equally divided among the labourers by whom they now are cultivated. The rest of our nobility, when they see this exalted youth, like another Cincinnatus, following his own plough; or, like another Fabricius, boiling his own turnips; or, like another Dionysius, preferring the useful honour of raising the first cabbages, to all the idle pageantry that rank could give; will be fired with his glorious example. Commoners will vie with peers, who shall be foremost in this race of glory; and an Agrarian law be passed with as much unanimity and acclamation as the bill for abolishing the slave trade. The noble enthusiasm will be contagious; the great in every other nation, scorning to be outdone in virtue, will renounce those advantages which they see that we despise: justice and humanity, liberty and equality, will reign with universal sway; every man will sit under the shade of his own vine, and of his own fig-tree, and all the nations of the earth be blessed. The millennium, so long expected, will then surely be at hand. Each of us shall enjoy a thousand years, on earth, in peace, innocence, and love; and thus be prepared by a life of happiness here, for a more perfect and glorious state of happiness hereafter. ARCESILAS.

POETRY.

POETRY.

THE UTI POSSIDETIS, AND STATUS QUO.

YE Ministers of Britain's State
Form'd of *all talent*, good and great,
Like Grotius vers'd in treaties,
What though *abroad* ye marr'd the scene,
Tell us what 'tis *at home* you mean
By th' Uti possidetis?

Is it that you possess the store
Of merit that you had before
You took the public duty?
If that be all the praise you want,
The Opposition Bench will grant
Your possidetis uti.

But if we judge by what is past,
Say how your merit's to be class'd,
Where worth's, where wisdom's seat is
Made up of strange discordant parts,
None, "but the Searcher of all hearts,"
Can tell quid possidetis.

Was patriot Virtue erst your guide,
Or did ye list on Faction's side,
And plead her cause?—siletis!
Maidstone's and Newgate's Rolls have nam'd
The patriot Whigs for whom ye claim'd
The uti possidetis.

United now in Friendship's bands,
What Principle connects your hands?
Your Union's basis show:
Is it the Treasury's Rosy Bed?
Or is it—that ye view with dread
Your wretched Status quo?

If on Finance you build your fame,
To Pitt's account transfer your claim,
To him—its state debetis:
Last year—a woeful tale ye feign'd
Of "Wasted funds, resources drain'd,
A bankrupt possidetis."

Courted by Fox in language sweet,
Could Benevent refuse to treat?
Politeness would compel him:
'Tis strange that Peace should look so queerly
On men who fraterniz'd so dearly
At Paris ante Bellum.

Though

Though favour'd Yarmouth might be coax'd,
Fox was too cunning to be hoax'd,
Maitland a Scot discreet is:
From such Negociators say
How could your Basis slip away,
Your uti possidetis?

When PITT's good genius bless'd the land,
No fond regard for Talleyrand
Mix'd with his country's duty;
He—for his Sovereign and the Nation
Reserv'd his high consideration,
Nor would have left—*to Implication*
Our possidetis uti.

Allied to Pitt in early day,
Grenville! the People mark'd your way,
And deem'd you—his Achates;
With him your patriot ardour fled,
But left *one* Maxim in its stead,
The uti possidetis.

To you, (their Treasury Baal,) now
Whigs neutraliz'd with Tories bow,
And crowd to touch your shoe-tye:
O'Connor's Friends shall praise your name,
And future Paines and Hardys claim
Their possidetis uti.

The *Brissotine* your hand shall kiss,
Spirit of Chatham! know'st thou this?
Ye Pittites! quid ridetis?
Grenvilles and Temples long ago
To *British Worthies* gave at Stow
The uti possidetis.

Grenville! though in your State array
You number Wyndham, Petty, Grey,
Will none of them play booty?
These Whigs are difficult to tame,
They must oppose, and scout your claim
To th' possidetis uti.

Though pure your heart, and clean your hands,
And high your rate of merit stands,
Nil valet quod meretis,
Some Brewer in rude but licens'd speech,
Sans proof—that Merit shall impeach,
And quash your possidetis.

Grey, tutor'd long in Fox's school,
By mild St. Vincent taught to rule,
A loftier Port will show,
Haply your Cabinet divide,
Nor deign to leave your Tory side
Their half o' th' Status quo.

Yet

Yet Howick! if thou'rt still the same,
As e're this *alias* grac'd thy name,
What are thy merits? tell 'em.
Sea-Statesman thou *aground* would'st be,
Land-Statesman thou art now *at Sea*,
Hoc Statu geris Bellum.

Nurtur'd in Malagrida's lap,
Imbibing Politics with pap,
Petty!—thy worth we know:
As Solon sage in earliest youth,
A Tully, e'er you shed a tooth,
This was your status quo.

What are your state acquirements now?
The nimble step,—or graceful bow,
To dancing nymphs a treat is;
Ye tellers of the Exchequer's score!
Count on *one Petty-tally* more
Dum Petty possidetis.

Wyndham! thy talents who can class?
Shall I detail 'em, or en masse
With thy new levies rate 'em?
Though France *kill off* our veteran force,
Thy Bills provide a second course
To feed our Belli-statum.

Thy weather gauge is mov'd by squalls,
With *Ins* and *Outs* ascends and falls:
Now at the dog-star's heat 'tis;
Thy schemes in quick rotation twirl'd,
Would change the poles, nor leave the world
Their uti possidetis.

With Crawfurd for thy bully-back,
What Windmills will ye next attack?
What *pastry* overthrow?
Pitt's quota men, and volunteers,
Stript of their jackets, hang their ears,
And take their Status quo.

Cadmus sow'd serpents' teeth of old,
Arm'd men sprung up, and were so bold,
No constable could quell 'em;
Try this, Red-coats like prawns or shrimps
Arm'd at all points, shall show thy crimps
The status ante bellum.

Now should Napoleon's angry Host
In Boulogne's Flota brave our coast,
No matter where our Fleet is:
A fig for gun boats and corvettes,
Martella towers and martinets
In posse possidetis.

Puro

Pure as the fount from which it rose,
Britain! thy stream of justice flows,
Ye vallies!—nunc cantetis.
Should party feuds pollute its source,
Or Faction interrupt its course,
Nil tanti possidetis.

Ye Bacons, Coke, and Hardwicke, say
(Juris periti of your day,
Astute in points and cases)
Was it on frothy declamation,
Or deep and close investigation,
You form'd your legal Basis?

When Keeper Hatton held the Seals,
Though he was tripping with his heels
And light fantastic toe,
Bess knew, before she gave the mace,
That Loyalty, not less than grace,
Compos'd his Status quo.

Had Maidstone's patriot sought his aid,
He would as soon have vouch'd for Cade,
Erskine and Co.—tacetis:
'Tis strange—(to judge him by the sequel)
You e'er should think his worth could equal
Your uti possidetis.

When Pitt the British Senate grac'd,
Erskine thy judgment was unbrac'd,
Thy tongue forgot its duty;
Now Solomon must yield to thee,
And Seymour's friend will guarantee
Your possidetis uti.

Since Amien's farce amus'd the land,
Doctor, hast thou improv'd thy hand
At making war or treaties?
With brother Hiley at thy back,
Which is the Statesman, which the quack,
Quid ambo possidetis?

With these, and ministers like these,
England! canst thou be "ill at ease?"
Vain are thy fears, dispell 'em.
With all the Talent of the nation
Focuss'd in Cabinet concentration,
Secure geris bellum.

And you,—ye Pilots of the realm!
Trim well your sails and mind the helm,
Your charge—a proud first rate is;
But should you wreck the nation's hope,
O! may her anchor lend a rope,
Quod vos possideatis.

Feb. 5, 1807. OCCASIONAL

OCCASIONAL ADDRESS,

On the representation of Henry the Fifth; or the Conquest of France, at the Theatre Royal, Hay-market, in the year 1803, the full profits of which were generously contributed by Mr. Colman to the Patriotic Fund, so nobly instituted in this Metropolis, and so gloriously supported by the Public.

Dedicated to the Gentlemen of *Lloyd's* Coffee House.

YE LOYAL TRAIN, who patronize this night,
To aid the suff'rers for a Nation's right,
While thus your hearts with patriot feelings glow,
How must your zeal depress the vaunting foe!
He aims destruction on our Isle to bring,
You to protect your Country and your King.
He boasts of FREEDOM, while her land he braves,
And hopes to conquer her with goaded slaves;
Slaves who, to aggravate their grief and shame,
An Upstart Alien's iron scourge can tame.
BUT LET HIM COME—with all his menac'd ire,
In wonted league with "FAMINE, SWORD, and FIRE*:
YES—LET HIM COME—and be our vengeance hurl'd
In just defence of FREEDOM and THE WORLD.
In such a cause what BRITON would not bleed?
In such a righteous cause we must succeed.
The Hero whom our matchless Poet drew
In the bold scenes that you to-night will view,
Dar'd, with a band his spirit rous'd, advance,
And BEAT ON HER OWN SOIL this braggart France;
And AGINCOURT shall fix his glorious name,
Coeval with the Universe in fame.
Shall then her ruffian Hosts our land assail,
And one, e'en one, return to tell the tale?
No!—"All the youth of England are on fire†"—
To meet these base Invaders all aspire;
All burn to emulate their Sires of yore,
And spread a LIVING RAMPART on the shore;
A rampart that shall there as firmly stand
As the white cliffs that guard and grace the land.
Nor shall th' Historic Muse, when on her page
She marks the virtues of this patriot age,
Forget the noble train assembled here,
To raise the ORPHAN, dry the WIDOW's tear;
To signal VALOUR recompense impart,
And kindle bounteous zeal in ev'ry heart;
But in her glowing page with pride reveal
The present tribute of that bounteous zeal;
While future Britons, by the deed inflam'd‡
"Will stand a tip-toe when this night is nam'd."

* Vide Henry the fifth. † Ditto. ‡ Ditto.

THE

ANTI-JACOBIN

Review and Magazine,

&c. &c. &c.

For APRIL, 1807.

I am then for, and would die for, monarchy, ſacred monarchy; for if there be any thing ſacred amongſt men, it muſt be the anointed SOVEREIGN of his people: and EVERY DIMINUTION OF HIS POWER IN WAR, OR IN PEACE, IS AN INFRINGEMENT UPON THE REAL LIBERTIES OF THE SUBJECT.

Goldſmith.

ORIGINAL CRITICISM.

A Letter to the Rev. Francis Stone, M. A. Rector of Cold Norton, Eſſex. In Reply to his Sermon preached at the Viſitation at Danbury, on the 8th of July, 1806. By the Rev. Edward Nares, M. A. Rector of Biddenden, Kent. 8vo. Pp. 70. Rivingtons. 1807.

HAD Mr. Stone's Sermon been confined to the Clergy before whom it was delivered, or had its circulation been limited to the Clergy in general, we ſhould have thought a ſingle hour beſtowed on it, for the purpoſe of detecting its fallacious arguments, unfounded aſſertions, and impudent perverſions, a woeful waſte of time. But when it is conſidered, that through the medium of the preſs, and by the influence of an active and numerous party, its circulation has been widely extended among the different claſſes of ſociety, we cannot but think that the man who devotes any portion of his time to the expoſure of its miſchievous contents, renders an acceptable ſervice to the public, and is entitled to their beſt thanks. That Mr. Nares has all the advantage in this controverſy, if controverſy it may be called, which ſuperiority of talents, knowledge, and learning can inſure, and that ſtill greater advantage which ariſes from the truth and juſtice of the cauſe which he has eſpouſed, is manifeſt throughout every page of his Letter. That little which is new could be ſaid on a ſubject which has been ſo frequently and ſo deeply diſcuſſed by men of the higheſt abilities, of the profoundeſt knowledge, and of the greateſt erudition, muſt be obvious to every learned reader; but that Mr. Nares has the merit of happily adapting his

arguments to the particular objections to which they apply; of placing the weakneſs, the preſumption, and the ignorance of his adverſary in a prominent and ſtriking point of view, no one who peruſes his tract can poſſibly deny. He thus ſtates the point at iſſue between them, as far as regards the authority by which the queſtion is to be decided.

"You aſſume as your general principle, in the title of your diſcourſe, that '*Jewiſh Prophecy is the ſole criterion to diſtinguiſh between genuine and ſpurious Chriſtian Scripture.*' I would wiſh then, Sir, to have leave to aſk, if you and I ſhould happen to diſagree, as to the interpretation and application of the Jewiſh Prophecies, *what* criterion is to ſettle *ſuch* differences? I would wiſh to aſk this, becauſe throughout your whole Sermon, you do moſt eſſentially differ from me in regard to the Jewiſh Prophecies, in contempt, *as it appears to me*, not only of ſound criticiſm, but of all evangelical, apoſtolical, and, I would add, even the *divine* authority of our Saviour himſelf. I ſay, it appears to me ſo. Here then we are already at iſſue; here we certainly want ſome other criterion to ſettle our differences, at the very outſet; and I will tell you Sir, fairly, what appears to me to be a principal difficulty in the way of our ever coming to an agreement upon the points in debate between us. *You* ſay, that the Jewiſh Prophecies are the ſole criterion of ſpurious and genuine Chriſtian Scripture; *I* ſay, that genuine Chriſtian Scripture is a criterion to help us to a right underſtanding of Jewiſh Prophecy. This *you* cannot admit upon your principle, but *I* cannot give it up; becauſe, to do ſo, I muſt fairly ſacrifice the authority of St. Paul to that of the Rector of Cold Norton. I ſay, conſiſtently with your principle, you cannot admit of any appeal to the New Teſtament to determine the ſenſe of the prophecies. I do not ſay that you always abide by your own principle, for I think you, in a great meaſure, give it up in your Sermon; where you particularly refer us to the ſtriking incident of our Saviour's diſcourſe with the two diſciples in their walk to the village of Emmaus. '*O Fools, and ſlow of heart,*' ſaid the bleſſed Jeſus, '*to believe all that the prophets have ſpoken; Ought not Chriſt to have ſuffered theſe things, and to enter into his glory? and beginning at Moſes and all the Prophets, he expounded to them in all the Scriptures the things concerning himſelf.*'"

Mr. Nares juſtly contends that this paſſage proves that our Saviour's expoſitions of Jewiſh Prophecy were neceſſary, even in his time, to the right underſtanding of ſuch Prophecy; and naturally infers that a reference to the New Teſtament is now neceſſary to a juſt comprehenſion of the Prophecies in the Old. Mr. Stone, like all his predeceſſors in the ſame crooked path, admits only ſuch parts of the New Teſtament as immediately ſerve his purpoſe to be authentic, and rejects as ſpurious all that are adverſe to his conceptions, or deſtructive of his concluſions. On this diſhoneſt mode of proceeding Mr. Nares comments with appropriate ſeverity.

"It is odd, Sir, how you Unitarians, (as you call yourſelves) receive or reject the word of God juſt as you think proper. In Dr. *Prieſtley's* Notes on the Bible, now lying on my table, (a poſthumous work in 4 vols.) I ſee he gives credit to the annunciation, but rejects the miraculous conception; that

that is, he will believe that an angel appeared, but he will not believe what the angel announced. For I think, if the angel *did* appear, nothing can be more manifeſt than that it was a miraculous conception that he announced. Dr. P. thinks ſo much otherwiſe, that he even cites the 34th verſe of the firſt chapter of St. Luke, to prove that Mary 'expreſſed no ſurpriſe that the Meſſiah ſhould be born in the uſual courſe of generation;' that is, (if it is poſſible to underſtand his views of the ſubject,) Mary objecting her virginity, and the angel declaring that nothing was impoſſible with God, meant *no more* than that though ſhe was *then* a virgin, yet the Meſſiah ſhould (in *due courſe of time*, for Dr. P. muſt mean this) ſpring from her loins; but, as Irenæus ſays, 'Quid magnum aut quod Signum fieret, in eo quod adoleſcentula 'concipiens ex Viro peperiſſet, quod evenit omnibus quæ pariunt mulieribus.' —Adverſ. Hæres. Lib. III. xxvii. And if this was really the purport of Mary's expoſtulation, what becomes of the following paſſages? (I write to the learned, Sir, that is, if I may be permitted, through you, at leaſt to *the Clergy of Eſſex*). What becomes, I ſay, of the following paſſage, Δικαιοσύνης δὲ ὁ Ἰωσὴφ ἀπὸ τοῦ ὕπνου, ἐποίησεν ὡς προσέταξεν αὐτῷ ὁ ἄγγελος Κυρίου, καὶ παρέλαβε τὴν γυναῖκα αὐτοῦ. Καὶ ΟΥΚ ΕΓΙΝΩΣΚΕΝ ΑΥΤΗΝ, ἕως οὗ ἔτεκε τὸν υἱὸν αὐτῆς τὸν πρωτότοκον κ. τ. λ.?—Matt. i. 24, 25. Dr. P. does not in this work reject, or even diſpute the two firſt chapters of Matthew, as you do, Sir; he even refers to the very verſes I cite, and even adopts notes to the ſame purport from Mr. Turner and Dr. Jebb; ſo that theſe are the reaſonings of more than one of your party. If you have any doubt about the term γινώσκειν, I refer you to the authorities cited by Parkhurſt, Leigh in his *Critica Sacra*, and Beza in loco."

Dr. Prieſtley had infinitely more learning than his impotent imitator of Cold Norton, but certainly not more boldneſs nor confidence. Mr. Stone's perverſions of Scripture are ſuch as to excite aſtoniſhment at his unfeeling impudence, ſtill worſe than at his profound ignorance. Aware of the force of the memorable Prophecy, in the 14th, 15th, 16th v. of the VIIth of Iſaiah, to which St. Matthew appeals, he firſt calls the Apoſtle an *Impoſtor*, and then confidently denies that the Prophecy "Behold a virgin ſhall conceive, &c." had any reference to the miraculous conception, which he ridicules as a fictitious miracle, and boldly inſiſts that it related to a different event, which was to occur in three years after its delivery, in the reign of Ahaz, king of Judah. A man who will ſo argue, will maintain any thing, and is ſcarcely worthy an anſwer. We paſs over a long train of ſound argument and of ingenious detections, which does not eaſily admit of abridgment, and come to the concluding part of the Letter, which contains ſome forcible argumenta ad hominem, more likely, we ſuſpect, to make an impreſſion on Mr. Stone than any other.

"And now, Sir, we are drawing to a concluſion.—At p. 35, you recapitulate the conqueſts you have achieved! You have 'fully expoſed,' you ſay, and evinced the abſurdity of the *miraculous conception* and *ſupernatural birth of Jeſus*; the *Arian* and *Athanaſian Trinities*; and that *diſguſting impoſſibility of the ſatisfaction of Divine Juſtice, by the vicarious puniſhment of Chriſt.*' And 'I *glory*,' you add, 'in expoſing them to *contempt* and *ridicule*

before this *reſpectable* audience of my brethren, and of the repreſentatives of our reſpective pariſhes, becauſe they operate as inſurmountable obſtacles to the converſion of Jews and Infidels.' I hope, Sir, there were no Jews or Infidels preſent, for own your ſake: for though, Sir, their *ridicule* might have fallen on your reſpectable audience, who I truſt in God ſincerely believe all that you have ſo wantonly, ſo inſolently, and yet ſo weakly derided, their *contempt* muſt have fallen on yourſelf, for preſuming to exerciſe the office of a miniſter in a church, ſo corrupt and idolatrous, as you repreſent the Church of England to be. Nay, Sir, had Dr. Prieſtley but been alive, and preſent, he would have told you the ſame thing; for in his Diſcourſe, I remember, he repreſents all 'Unitarians, who continue in the Church of England,' as engaged in 'countenancing a mode of worſhip, which, if they were queſtioned about it, they could not deny to be, according to their own principles, idolatrous and blaſphemous.'—*Diſcourſes on various Subjects*, p. 96.—Indeed, Sir, I tremble for the conſequences of ſuch prevarication.

But, at p. 37, you find another occaſion for *glory* in a prior event of your life, '*upwards of thirty years ago!*' (Such, Sir, then at leaſt ſeems to be the date of your objections to the worſhip you have been ever ſince countenancing and aſſiſting in!!) You glory in having 'aſſociated,' (at leaſt your look back to it with '*heartfelt ſatisfaction*') 'with ſome of your *brethren* in addreſſing the Houſe of Commons, in favour of ſubſtituting ſubſcription to the *Scriptures*, as the ſole rule of the faith, preaching, and practice of Chriſtian Miniſters; in lieu of any human formula of faith, or any human ſyſtem of divinity whatever.' Now, Sir, I cannot conceive why you ſhould ever have petitioned for ſuch a change, if your own practice is right. Surely, Sir, if the VIth Article of the Church can indemnify *you (as you pretend, and even propoſe to prove)* for a breach and contempt of the other XXXVIII; any Jew, Turk, infidel, or heretic, might as ſafely and as reaſonably miniſter in the Church of England, as yourſelf; and if they are not encouraged to do ſo, by the aſſurances you give them, may even will not, in any manner, join us in our forms of worſhip, notwithſtanding your own '*Calls*' to them, what can we infer from it, Sir, but that *honour* and *conſcience* prevent them? And that Jews, Turks, infidels, and heretics, know how to be more conſiſtent than yourſelf?"

Nothing that we could ſay could give additional ſtrength to theſe juſt obſervations; and having given ſufficient proofs of the ability with which this Letter is written to recommend it to the attention of the public, we ſhall only add, that Mr. Nares has completely ſucceeded in the confutation and expoſure of an adverſary, from whoſe age and profeſſion we ſhould have expected better things.

Mrs. Weſt's *Letters to a Young Lady.*

(Continued from p. 230.)

THE *ſecond* volume of this work (to which our preſent animadverſions will be confined) contains *five* Letters, three of which are on the ſubject of Religion. The *firſt* of theſe is a continuation of the Calviniſtic Controverſy; the *ſecond* relates to the Tenets of rational Chriſtians, or Unitarians; and in the *third* the Duty of ſtudying

studying the Scriptures, and the Neceſſity of religious Conformity, are enforced. We have already delivered our opinion on the direction of female attention to *controverſial* Divinity;—and have, at the ſame time, apprized our readers, that Mrs. Weſt has taken the right ſide of the queſtion in thoſe controverſies on which ſhe has touched. We ſhall extract her cloſing remarks on the Calviniſtic Methodiſts, which diſplay much good ſenſe.

"I have been thus copious on what I feel to be a very painful ſubject, on account of the rapid progreſs which eccleſiaſtical inſubordination is making, eſpecially among the humbler walks of life. I have not uſed the name of evangelical, aſſumed by our opponents, out of reproach; nor yet by any means as acquieſcing in the arrogant pretenſion, that they have a ſuperior right to the title, or that the light of the goſpel is no where diffuſed in this iſland, but where they have raiſed the ſtandard of ſeparation from the church, or ſurreptitiouſly attempted to paſs for her only genuine offspring. Leſs danger reſults to our eſtabliſhment from open foes, than from thoſe who excite diſputations under the pretext of zealous duty. I call upon theſe, in the name of God, to ſay why, if they really teach the ſame doctrine as their clerical brethren, they affect to conſider themſelves as a diſtinct body? Why do they treat their fellow-labourers with contempt and obloquy? Why do they lay claim to ſuperior knowledge, illumination, and purity, and prevent the advantages which would reſult from mutually labouring to promote the intereſts of unity and holineſs? Diſcord is not only the natural impediment, but the *predicted hinderance* to the progreſs of the goſpel of peace. Are they diſputing about words only? Can vague expreſſions, or peculiar ſtyle in the preacher, be a juſtifiable cauſe of contention? Or can nice points and ſubtilties, which few can comprehend, and all muſt uſe much circumſpection and preciſion to ſtate with accuracy, be a defence for ſchiſm? Can ſuch pretences juſtify them at the day of judgement for all the miſchiefs which angry diſputations occaſion? If worldly motives influence their conduct; if they clamour for fame, eminence, or valuable preferment, they muſt reſign all pretenſions to ſingleneſs of heart. If they really imagine, that the intereſts of true Chriſtianity can be promoted by inflaming the imaginations, perplexing the underſtandings, and unfixing the principles of their ignorant auditors, by their continually expatiating on obſcure and diſorganizing topics, we may pity the confuſion of their minds, and give thoſe allowances to their ſincerity which we detract from their ſanity.

"I may poſſibly alarm the well-intentioned part of ſuch ſeceders, by tranſcribing the opinion of the learned tranſlator of Moſheim. Speaking of the dangers to be apprehended to the Proteſtant religion, he obſerves—'If 'Popery ſhould any way be re-introduced, it muſt be through the means of 'fanaticiſm; which by diſcrediting free inquiry, decrying human learn-'ing, and encouraging thoſe pretended illuminations and impulſes which 'give the imagination an *undue* aſcendant in religion, lays weak minds open 'to the ſeductions of a church which has always made its conqueſts by wild 'viſions and falſe miracles. Cry down reaſon, preach up implicit faith, make 'inward experience the teſt of truth, extinguiſh free inquiry, and the main 'barriers to Popery will be removed.'

"Supported by ſuch authority, I will venture to give my opinion, that itinerant Calviniſts* little ſuſpect how far they are advanced toward the moſt odious

"* By this phraſe is meant all who leave their regular teachers.

doctrines

doctrines of popery. But, indeed, those who set off with a violent resolution to get as far as possible from what they hate, are ever doomed to run in a circle, and thus finally meet what they determine to avoid. For, not to draw the obvious parallel between the lying wonders of the Romish church, and the extraordinary interpositions of Heaven which they style providences and experiences, is not their passion for gifted preachers, that is, for enthusiastical coxcombs destitute of learning, exactly similar to the Romish doctrine, which holds the power of the priest to be not only *declaratory* and *ministerial*, but *essential* and *conclusive*? a tenet that our church solemnly abjures*. How shall we else account for the inconveniencies to which these eager hearers expose themselves, by deserting the more regular minister of their own persuasions, to follow him who has had the *latest call*? It is certain that among these people popularity is never lasting, and the benefit of holy worship always seems to depend upon those who administer it. The merit also which they seem to attach to the long journeys and severe privations that they undergo to hear a fine new man, favours greatly of the supposed benefits that were formerly ascribed to penances and pilgrimages. Do these professed haters of antichrist and lovers of liberty know, that their favourite doctrine, that no one should submit to the civil institutions of any state unless he had first given his consent to them, was invented by the agents of the papacy to raise the power of the Pontiff over secular princes, and was found eminently serviceable to the clergy of that hierarchy, who, having an unbounded sway over the consciences of the people, by making popular authority paramount to regal dominion, cunningly established their own supremacy†?

"'Heresies,' as the venerable Bishop Horne observes, 'however defeated, 'however triumphantly answered, are only conquered for a time. They seem 'to make their periodical revolutions in the church, like comets in the heavens, 'now disappearing, and now appearing again in their erratic course.' Can this be wondered at? It is the spirit of the mystery of iniquity, which always speaks; and when the old embroidered suit of popery is worn thread-bare, it will dispute in the quaint garb of puritanism."

The points of resemblance between *Popery and Methodism* are but little understood by the great mass of mankind, who indeed are apt to conclude, from the pomp and pageantry of the former, and from the total absence of all regard to every decent and decorous form of worship in the latter, that no two things can be more dissimilar. But the *pretended miracles* of the one, and the *sensible experiences* of the other, both proceed from the same contaminated source, and exhibit a striking similitude, as well in *principle* as in *practice*. For a complete proof of this fact the inquisitive reader is referred to Bishop Lavington's book, entitled, "The Enthusiasm of Methodists and Papists compared," published in the middle of the last century; which, though the food which it administers may be too strong for the sickly appetites of our modern *religionists*, exhibits a number of curious facts and legitimate con-

* Article 26th.

† The custom among Dissenters and Methodists, of teachers changing congregations with each other, is more political than pious, and turns religion into an entertainment.

clusions

clusions which never required to be better known, and which could never be *applied* with less danger of mistake.

The author's animadversions on the *Unitarians,* in the second Letter, are interspersed with a variety of judicious and happy remarks. In the following note, she alludes, *we suppose,* to Mrs. *Crespigny's Letters to her Son,* and to the *Monthly Review;* but, surely, where her object was to expose unsound and dangerous criticism, she should not have left her readers to *guess* at the critics.

"There cannot be a fairer specimen of the style of criticism which is employed to shake the foundations of religious principle, than the following remarks on the maternal instructions which a lady of fashion addressed to her son. The respectable author had had the hardihood to exchange vague and indefinite admonitions, for an express recommendation of the national faith. 'With respect to the *doctrines of Christianity*, without combating the positions here laid down, we confess we should have been better pleased, if the 'orthodox' faith of the fair writer had been offered to her pupil in a more modest and less decided tone. When an author's tenets are founded solely 'on the authority of the English translation of the New Testament, which 'may chance to convey more or less than the original fairly implies, a certain 'degree of diffidence should surely accompany assertions, especially on points 'which are yet contested among the learned divines of the reformed churches. 'A single text may be good *verbal proof*, and such as may prove satisfactory 'to *fair divines;* but there are others who would hesitate to establish their 'faith on such slender grounds, and they would recollect the remark of the 'poet: In religion

'What damned error, but some sober brow
'Will bless it, and approve it with a text. SHAKSPEARE.'

Might not one ask the author of this ingenious mode of combating *fair divines,* on what *single text* has our church founded any of its doctrines? Is it impossible for a mere English reader to obtain such a view of the controversy, as to discover which party brings the strongest scriptural evidence, or most ably supports its opinion? I presume, the conductors of this review only mean to prohibit *orthodox* females from using a decided tone; for I recollect that the daring assertions of an audacious advocate of impiety and revolt received no harsh reproof; but the public were invited to read *her* writings, by calling them spirited and original."

It is a lamentable thing that such critics should have been allowed, for so many years, to disseminate their mischievous principles and heterodox opinions, with a view to check the circulation of sound doctrine, and to poison the minds of the rising generation; without any attempt to expose their nefarious machinations, and to resist their destructive effects.—In a subsequent note, Mrs. West refers to these same Critics.

"The Monthly Reviewers for October 1804, page 216, inquire, 'what advantage the pious author of a work then under consideration 'can suppose the youthful reader will derive, from being told that the Trinity created the world?' I suppose the youthful reader is one who has been dedicated to the Trinity

Trinity in baptiſm. He muſt therefore derive ſome valuable information in learning, (if he has never before been taught) that the God whom he has vowed to obey, is the creator of all things viſible and inviſible in heaven and in earth."

The paſſage in the Monthly Review is too curious not to be quoted entire. The book under review was "The Sacred Mirror; or Compendious Hiſtory of Scripture Hiſtory, by the Rev. Thomas Smith;"—the Critic ſpeaks generally well of the work, but puts the queſtion noticed by Mrs. Weſt, adding—"or from ſeeing that doctrine *proved* from the circumſtances of our Saviour's baptiſm? a proof, we muſt allow, as *ſubtle* as the trueſt ſchoolmen can deſire."—Yes, and a little more ſatisfactory than the moſt perverſe Unitarian could wiſh. The following is the paſſage which extorted this ſagacious remark from the Reviewer.

"This was the cleareſt demonſtration ever given to mortals of the exiſtence of the HOLY TRINITY; for though we are told that God (the Father) is a conſuming fire, and that none can ſee him and live; yet upon this ſolemn occaſion, the voice of that God iſſued from the clouds of heaven whilſt his coequal Son ſtood by the ſide of the Baptiſt, and the Holy Ghoſt reſted viſibly upon him, as a confirmation of his divine nature and miſſion."

On this the Socinian Critic farther remarks, "How much better would it have been, had the author been contented with the ſimple ſtatement of the Scriptures, and had he forborne to inculcate for doctrines and commandments the *gloſſes* and *deductions* of men"!—And he gravely adviſes Mr. Smith "to expunge *theſe intricacies* in a future edition."!!—How much better, *we* ſay, would it have been had this Critic condeſcended to ſtate in what part of the paſſage which he cenſures the *gloſſes* and *deductions* of men are ſubſtituted for the *doctrines* and *commandments* of God!—But, no doubt, theſe *Monthly Reviewers* agree with that modeſt reformer of our ſyſtem of education, Mr. Lancaſter, that *Creeds* only tend to encourage a *ſect-making* ſpirit; and that the leading doctrines of Chriſtianity ought carefully to be excluded from all religious treatiſes and ſcripture hiſtories; that the ſectarians whom *they* have ſo long encouraged, and to whom *they* belong, may not be moleſted in their laudable endeavours to ſtrip their Redeemer of his divine character, and to degrade him to a level with themſelves! Let them, and the whole herd of *Unitarians*, who thus blaſpheme their God, remember, ere it be too late to profit by the recollection, that the day will come, when they will be compelled to feel the value of a divine Redeemer, and to acknowledge the unſpeakable benefit of the *atonement!* If *they* deny *him* now, have they not reaſon to fear that *he* will deny *them* then? Let them reflect, and tremble! We have ſaid that the *Monthly Reviewers* are *Unitarians*; a paſſage in their Review for Auguſt 1802, page 413, in which they, with the moſt unblushing impudence, declare, "that they thought the queſtion of the *Divinity of Chriſt* had

had been set at rest for ever," will sufficiently justify our assertion, and set the question of their principles at rest for ever!—But to return from this digression;—on the duty of studying the Scriptures Mrs. West's notions are very correct. Indeed the injunction to "search the Scriptures," our obedience to which alone can enable us to give a reason for the hope that is in us, is so plain, peremptory, and imperative, as to leave no room for doubt or hesitation in the mind of any serious Christian. Having defended our Church Establishment and our Liturgy, the author proceeds to make the following observations.

"I must here admit, that all our sectaries (except the Socinians, who make reason paramount to revelation, and resolve to discard what they cannot fully explain) plead scripture as the ground of their opinions; and this leads me to consider the mischiefs that have arisen from private interpretation of difficult passages of holy writ by illiterate and enthusiastic, and sometimes by learned, but uncandid and obstinate people. Has not the Reformation, it is asked, restored the scriptures to the common people; and does not our church authorize, nay enjoin, all her members to *study* them? Most unquestionably, so far as moral improvement, or the fundamental rules of faith, are concerned. I believe too, that every Englishman has a right, and is required, to study the laws of his country; and I think it the duty of all to know so much of them, as to avoid infringing them. But I do not conceive that every understanding is capable of discerning the exact bounds of regal prerogative, of comprehending the law and usage of parliament, and the origin and foundation of our civil and political rights. Few people have leisure to study the statutes at large; and though you and I ought to know enough to be good subjects, it would be advisable in us both, in case of a lawsuit, to be directed by the advice of an able solicitor. We may have some little notion of the physical organization of our bodies, and may even dabble so far in medicine as to prepare a few compounds, and administer them in trifling indispositions; but in case of a serious illness, we should think it madness not to call in superior judgement. And shall we controvert those religious principles which are established by laborious investigation and profound learning, with the knowledge derived from slight investigation and superficial research? I will not ask *you*, whether we shall resign our national creed transmitted to us from apostolical times, and adopt the fancies of illuminated cobblers, brain-sick weavers, or philosophistical half-educated sceptics, whom we should ridicule for coxcombs if they presumed to give an opinion respecting the temperature of our pulse or the management of our fortune, and yet are willingly submitted to, as expounders of the oracles of God? This question is to *you* happily unappropriate; but it is really necessary to many, who, but for this ridiculous mixture of pride and servility, this strange prostration of the liberty of which they are so tenacious, to the quackery that they would despise in the common affairs of life, might pass for intelligent people."

It is no less strange than true, that thousands of unhappy fanatics, with minds perverted and feelings corrupted by the mad ravings of itinerant teachers, make no scruple to consign the care of their souls to the most illiterate and ignorant of men, whom they would not entrust with the care of their *till*, if it contained only a few shillings. To tolerate such practices is to afford encouragement

ment to irreligion; the legiſlature ought, at leaſt, ſo far to interfere as to compel diſſenting teachers of every denomination to *reſidence*, and to allow none to officiate who have not a fixed and ſtationary congregation. This indifference to the rapid and alarming growth of the heinous ſin of ſchiſm cannot be viewed without a mixed ſentiment of apprehenſion and diſguſt, by any ſincere member of the Church of Chriſt. The author's brief view of this ſubject is ſtrictly juſt.

"May we not now inquire, what are the ſigns of the times in which we live? Within our church there is a ſchiſm, in which the old Phariſaical ſupercilioufneſs, of 'ſtand apart, I am more holy than thou,' is too apparent. Beyond her pale, we ſee new modes of worſhip multiplied, and diſunion engrafted on diſſention. The church of Scotland, which was one of the firſt to reject preſcription, and to venture boldly in untried paths, terrified at the unwarrantable licence aſſumed by her refractory members*, is forced to reſume the renounced reſtraint of eccleſiaſtical coercion. With us, the bleſſing of toleration has let in the curſes of fanaticiſm, ſcepticiſm, and licentiouſneſs. Hoſts of ignorant ſelf-ſufficient preachers are yearly licenſed to miſlead the weak and irreſolute, and to inſpire the illiterate with contempt for their proper paſtors. Among the higher ranks, the latitudinarian gains many converts to the attractive ſound of liberality, and enlarged opinons; and from the latitudinarian the ſcale of error mounts to infidelity. But indifference is the more prevailing characteriſtic of this age; and it is ſo very prevalent among the higher circles, that ſeriouſneſs and devotion are conſtantly confounded with ſectatian enthuſiaſm. The duty of worſhipping the God of our fathers is made to depend upon convenience, upon faſhion, upon a warm chapel, or upon an agreeable preacher. From the lives of theſe nominal Chriſtians, or from the repulſive manners of thoſe who 'make broad their phylacteries, and 'enlarge the hem of their garments,' the well-bred deiſt, and mere moral man of the world, affect to form their notion of the influence of religion upon the heart and mind. Alas! that the many thouſands, who in this iſland have 'never bowed the knee to Baal,' nor omitted that 'worſhip in ſpirit and 'truth' which our Creator preſcribes, would ſometimes emerge from their beloved retirement, and ſhew an admiring world, 'Virtue in her own ſhape how 'lovely.'"

In a note Mrs. Weſt relates the following ſingular anecdote on the authority of a *newſpaper*. We wiſh ſhe had referred us to the paper, that we might have ſeen the names of the parties, and have given them ſome appropriate admonitions.

"The following anecdote is given on newſpaper teſtimony, with a wiſh that it may have had no foundation in truth; for it will then act as a caution, inſtead of a cenſure: A New Jeruſalem teacher ſurreptitiouſly obtained an appointment to a meeting belonging to ſome regular diſſenters. A trial at law enſued; and the preacher, who had been an itinerant muſic-maſter and petty ſhopkeeper, was defended by his very elaborate counſel, who is ſaid to have introduced David's ſkill upon the harp, and the humble profeſſions of the

"* For this account of the ſtate of the preſbytery in Scotland, ſee Dr. Hill's Theological Inſtitutes.

apoſtles,

apoſtles, as a parallel that was applicable to this ſchiſmatic's change of occupation. Did this learned gentleman not know, or did he purpoſely forget, that theſe apoſtles were miraculouſly endowed by the Spirit of God with all knowledge, all faith, and the power of curing all diſeaſes? What reſemblance then can poſſibly exiſt between theſe ſupernaturally inſtructed teachers, and an ignorant and (as was clearly proved) knaviſh mechanic? Surely the wit of this abſurd compariſon is too ſtrained to paſs, even in a careleſs auditory, as an excuſe for its falſehood and irreverence."

On the ſubject of the too-prevailing ſin of ſuicide, whether conſidered as a *ſign of the times,* or as a flagrant contempt of divine authority, the author's ſentiments are entitled to praiſe.

"The prevalence of ſuicide is another inſtance by which we may judge of the ſtate of religion in this kingdom; for unqueſtionably, unleſs it proceed from mental derangement, we muſt pronounce the ſelf-murderer ignorant of the *obligations* and *power* of Chriſtianity. If he really believed in God, would he dare to ruſh uncalled into his preſence, or make the laſt action of his life a crime of which he never can repent? The prevalence of this offence among the Pagans of old times is indiſputable; it was even conſidered as ſomewhat of a brave and commendable action, by which their greateſt and wiſeſt men, and their moſt virtuous women, heroically reſolved to eſcape from pain, diſgrace, and ſorrow. Equally indiſputable is the fact, that the religion of Jeſus conquered this daring propenſity; ſince its moſt eminent profeſſors deemed it leſs infamous to expire in excruciating tortures as public criminals, than gently to languiſh away with the mock dignity of a Seneca, or to tear open their own bowels with the ruthleſs frenzy of a Cato. The revival of this humour of ſelf-deſtruction in France is ſo notorious, that it is lamented even by thoſe who ſtill ſee, in that atheiſtical revolution, much to admire, and who fruitleſsly wiſh to palliate all its enormities*.

"Self-murder, when it is not a ſudden act of madneſs or paſſion, muſt proceed from the ſullen reſolve of wounded pride, conſcious of merit, and impatient of diſappointment. How oppoſite is this temper to the ſelf-abaſement, the lowly reſignation of a chriſtian ſoul, who receives temporal calamities as the *deſerved chaſtiſements* of his Father and his God, and who hopes, through his mercy, not only the pardon of his ſins, but the promiſes annexed to patient ſubmiſſion! It is thoſe who preſume to think highly of their own deſervings, who depend upon merit, who *demand* reward, and who limit their views of happineſs to temporal poſſeſſion on this ſide Jordan, *that* who are moſt inclined, like treacherous ſentinels, to deſert the poſt which they deem unworthy of their high deſervings.

"Suicide, therefore, is moſt frequently the ſtern determination of indignant deiſm, warring in its pride againſt the will of the Higheſt. It often too proceeds from the keen tortures of accuſing conſcience, or from a poignant ſenſe of the embarraſſments and anxieties to which a life of guilt generally expoſes the offender. Divines have remarked, that as, in this life, the natural conſequences of ſin often continue to purſue the offender, in the ſhape of bodily pain or calamity, long after he has become ſincerely penitent for his faults, the heathens had no chance of diſcovering, from what they ſaw of the Almighty's

"* It is affirmed, on an average calculation, that five Frenchmen periſh in two days by their own hands. See Holcroft's Travels into France.

providential

providential government of the world, that the eternal conſequences of ſin would ever be remitted. As Chriſtians have brighter hopes on this important ſubject, penitence is now bound by ſtronger bonds to endure the temporal afflictions which it is conſcious of deſerving, from the hope that its preſent reſignation may cancel its former miſdeeds, and, in the language of the apoſtle, that it 'may live to bring forth fruits meet for repentance.'

"There are yet other reaſons which bind the Chriſtian even to a joyleſs and miſerable exiſtence. In a probationary ſtate, the time of trial cannot be over till our Maſter bids 'us reſt from our labours.' The dying flame, which ſeems expiring in the ſocket, may yet caſt out a light ſufficient to recall ſome wandering connexion from the broad road of deſtruction. Are we not in the hands of a merciful God, who willeth not the eternal death of a ſinner? and may we not hope, that if we patiently abide his ſummons, he will not remove us hence, but 'with all due advantage for eternity, when we ſhall be in a holy 'diſpoſition of ſoul, in a perfect renunciation of the guiſe of this mad and ſin-'ful world*?'

"That the crime of ſelf-deſtruction by actual violence has not yet made ſuch progreſs amongſt us, as it has done amongſt our revolutionized and illuminized neighbours, affords great ſolace to the reflecting mind, anxious to diſcover ſome grounds for confiding in the protection of the Moſt High during our preſent arduous conflict. But the frequency of that ſelf-deſtruction which is accompliſhed by diſſipation and vice preſents a leſs conſolatory proſpect. However, as this ſpecies of ſuicide does not aſſume ſuch determined hoſtility to Heaven in its aſpect, we may charitably hope that a death-bed is *ſometimes* the ſcene of *true* repentance."

The wretched being who, ſick of life, and anxious to end it, would not be weaned from his horrible purpoſe by ſuch conſiderations as thoſe which are here ſuggeſted to him, would be deaf to any arguments which we could offer in ſupport of them.

Of the duty impoſed on every Chriſtian to receive the ſacrament Mrs. Weſt entertains the moſt juſt conception, and ſhe endeavours to impreſs it on the minds of her readers with appropriate earneſtneſs.

"Nothing can be more authoritative and obligatory than the ſolemn declaration which our Saviour made to the amazed Synagogue at Capernaum; 'Verily, verily, I ſay unto you, except ye eat of the fleſh of the Son of Man, 'and drink his blood, ye have no life in you. Whoſo eateth my fleſh, and 'drinketh my blood, hath eternal life, and I will raiſe him up at the laſt day. 'For my fleſh is meat indeed, and my blood is drink indeed. As the living 'Father hath ſent me, and I live by the Father; ſo he that eateth me, even 'he ſhall live by me.' If we combine this explanation of the *benefits* of the ſacrament, with the *narrative* of our Lord's breaking the bread and bleſſing the wine, and delivering them to his apoſtles, commanding them to 'do ſo in 'remembrance of him,' we muſt diſcern the *poſitive* obligation which all Chriſtians lie under to partake of this memorial of their redemption†. We

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"* See the admirable prayers in the ſervice for Eaſter Eve, in Nelſon's Companion to the Faſts and Feſtivals.

"† See Biſhop Cleaver's ſermons on the nature of the ſacrament.

know

know from inſpired teſtimony, that the primitive church was conſtant and frequent in the uſe of this outward viſible ſign of the inward ſpiritual grace; for there are many alluſions to this holy rite in the Acts and the Epiſtles, beſide directions for the orderly management of the euchariſtical feaſt contained in the eleventh chapter of the firſt of Corinthians. How grace and pardon are conveyed to the ſouls of thoſe communicants who, with ſincere faith and devout minds, partake of this holy ordinance, remains among the ſecrets of the Moſt High. It was no more neceſſary that we ſhould penetrate into this myſtery, than that we ſhould comprehend all God's part of the covenant of grace; but though the reaſons on which his purpoſes are founded are hidden from curioſity, his determinations, and the promiſes annexed to his commands, are plainly diſcloſed, to excite faith and to ſtimulate obedience. The humble are inſtructed, the wiſe in their own conceit are left uninformed.

" Is it true that our Lord has declared, 'Except ye eat the fleſh of the Son 'of Man, and drink his blood, ye have no life in you?' Is it alſo an acknowledged fact, that immediately preceding the laſt ſcenes of his mortality he took bread and wine, bleſſed them, pronounced them his body and blood, and *commanded* his diſciples to receive thoſe conſecrated elements in 'remembrance of 'him?' How *dare* we then, knowing theſe things to be true, *omit* the rite, *diſobey* the command, and *brave* the threatening? Alas! being united with the Saviour of the world in ſpiritual communion, is of far leſs conſequence than being admitted into a faſhionable circle, or ranked in a certain ſet. In ſpite of the general levity with which ſacred things are treated, the euchariſt ſtill exacts ſomewhat of awful reverence, even from thoſe who reliſh 'droll transformations' of holy writ, and, under the ſeemingly modeſt plea of unworthineſs, decline undertaking thoſe duties of examination, confeſſion, and ſerious excluſion, which they ſtill think ought to precede this more immediate approach to the preſence of God. But have we not poſitive aſſurance, that the ſins and negligences which unfit us for the Lord's table will effectually bar the everlaſting doors of Heaven againſt us? The wedding garment, which we are required to put on for the ſacrificial feaſt at the altar, is the ſame robe which we muſt wear in the New Jeruſalem, at the marriage ſupper of the Lamb. And ſurely every wilful omiſſion of the enjoined memorial of 'the 'exceeding great love of our Maſter and only Saviour Jeſus Chriſt,' muſt add to the number of theſe excluding offences. For the caſe of the *negligent Chriſtian*, whoſe attachment to worldly pleaſure or buſineſs operates more powerfully on his mind than obedience to his Lord's commands, and that of the *deiſt*, *living in a Chriſtian country*, are ſimilar; they will be judged by the laws which they *knew*, but *refuſed* to obey."

Againſt the *pomp and pageantry* of funerals our author enters her ſolemn proteſt; and ſhe introduces, as a proper model for ſuch ſad ceremonies, the following deſcription of a *modeſt funeral*, from the pen of a deceaſed and much-lamented bard.

" I ſee the hearſe,
With ſable plumes and ſullen-footed ſteeds,
The village church approach. I ſee the corſe,
From its dark cell releas'd by many a hand,
Uplifted heavily. I hear the bell
Toll to the dull and melancholy ſound
Of mute proceſſion; the white prieſt before,

The

The mourners following; and in the midſt
Thee my delight, my treaſure, and my hope,
Borne through the portals of thy native church;
Thence never to return. I hear a voice
Conſign thee to oblivion; duſt to duſt,
Aſhes to aſhes." TEARS OF AFFECTION, by HURDIS.

Alas! little did we think, when we firſt read this poetical deſcription, that we ſhould ſo ſoon have to deplore the death of its amiable author. Comparatively ſhort as the period has been ſince the firſt eſtabliſhment of our work, we have had to deplore the death of more than one of our aſſociates in the ſacred cauſe of religion and virtue; but of none more than that of this eloquent and intereſting bard: who united to a richly-endowed and highly-cultivated mind, the utmoſt benevolence of heart, and the ſoundeſt principles. To him have our readers been indebted for many an amuſing and many an inſtructive page; for the expoſure and correction of many pernicious doctrines and opinions in others, and for the communication of much valuable information and inſtruction of his own. Peace be to his manes!

In her *ninth* Letter Mrs. Weſt treats of a ſubject with which ſhe is particularly converſant, and on which ſhe is, of courſe, peculiarly qualified to give advice. She juſtly conſiders chaſtity as the characteriſtic virtue of her ſex; as that, indeed, without which all other virtues, if they really can have exiſtence, are of little or no value;—and ſhe, therefore, with great propriety, places it at the head of her liſt of "virtues more eſpecially feminine."

"To commence our obſervations with the cardinal virtue of our ſex. General opinion has undergone an amazing change within a few years on the ſubject of chaſtity: I do not ſpeak of thoſe who have really violated her laws, but of the indifference or playful ſarcaſm with which untainted characters ſpeak of the moſt flagrant derelictions of decorum. I am not one of thoſe rigid cenſors, who would bar an unhappy woman's return to virtue, by excluding her from every cheering proſpect of compaſſion and hope. The puniſhment of *culprits* ſhould in this, as in every other inſtance, be determined by what is due to the *unoffending* part of ſociety. It was formerly thought, that with reſpect to women, a forfeited reputation in this particular could never be regained. It was not from enmity to real penitence, but from an anxiety to preſerve innocence, that a woman was ſuppoſed to have ſo far degraded herſelf by unchaſtity, as to be rendered incapable of ever more filling her former rank in ſociety. To hide herſelf from the world, or to fly to ſome ſpot where her ſhame was unknown, uſed to be the wiſh of humbled, but not abandoned frailty; and while her weeping companions pitied her ſorrow, they were rouſed by her diſgrace to more vigilant circumſpection; and thus the mournful conſequences of one ſeduction prevented many."

The author here places the difficulty of reſtoring a loſt female to her former ſtation in life, in a proper point of view;—this *eſtrangement* is not to be conſidered as a puniſhment to herſelf, but as a warning to others; not as holding up vice for the finger of ſcorn to point

point at; but as a beacon to virtue. It is founded on the beſt and only true principle of all legal puniſhment—*prevention*. And if it be applicable to repentant ſinners, how much more rigidly ſhould it be applied to thoſe who do not repent, but who are ſo hardened as to glory in their guilt and to exult in their infamy! Mrs. Weſt regards the dramatic productions and many of the novels of the preſent day as having a direct tendency to *varniſh over* the vices of women with *ſoft names*; and ſhe cenſures the falſe candour of ſuch ſcribblers with becoming ſeverity. She laments too the preſent ſtate of faſhionable ſociety, as tending to break down the neceſſary barriers between virtue and vice, by ſupplying ready excuſes for the frailties, the errors, and the ſins of the fair ſex. Her advice to married women is unexceptionably good; and ſhe concludes this very ſenſible Letter with the following juſt remarks.

"Rational piety is our beſt defence againſt the temptations of the world. You well know, that piety ſhould not be confined to the church or the cloſet. When genuine, ſhe is our *conſtant* companion; ſpiritualizing every event, influencing all our actions, ſeaſoning our ordinary converſation, and lifting our ſouls in frequent ejaculations above this tranſitory world, to hold communion with that which is eternal. It is piety which muſt ſanctify chaſtity, or we ſhall only be diſcreet from fear, 'not pure in heart.' She muſt direct the alms of benevolence, or liberality will ſtop ſhort of the bleſſedneſs of charity. Candour is only caution without her; and ſweetneſs of temper, a mere animal propenſity. May this ſacred plant continue to increaſe and flouriſh in your ſoul, till it ripens into the fruit of immortality, prays your truly affectionate friend, &c."

The *tenth* Letter, and the laſt in this Volume, is devoted to Female Employments and Studies, a ſubject of no little importance; as on a right underſtanding of it, depends much of the internal economy of a family, and not a little of domeſtic comfort and happineſs. With moſt *unfaſhionable pertinacity* Mrs. Weſt recommends the frequent uſe of an implement of induſtry, which, we fear, has been almoſt diſcarded from the catalogues of modern *houſewives*—the NEEDLE; and ſhe even pretends to ſupport her recommendation by the venerable authority of ancient times, and of royal example.

"With reſpect to employment, women are more happily circumſtanced than the other ſex; the important and fatiguing avocations of men neceſſarily impoſe ſeaſons of inactivity; and, unleſs among thoſe of a literary turn, there are many hours in a day which a man ſcarcely knows how to occupy. That uſeful implement the needle, which is no interruption to converſation, which does not abſolutely chain down attention, and fatigues neither the body nor the mind, is *our* conſtant preſervative from laſſitude; at the ſame time that in the majority of families it is an invaluable ally to œconomy, neatneſs, and elegance. I do acknowledge, that ſometimes, when it gets into the hands of a pretty miſs, its productions deſerve no better name than laborious idleneſs; but the thorough houſewife would not exchange it for the ceſtus of Venus; and

and ſhe knows how to make it as powerful a taliſman, to preſerve conjugal eſteem and domeſtic order.

"I think the goddeſſes all excelled in the arts of female induſtry, except the hoyden Diana; and you know, ſhe *always* continued a *ſpinſter*. The heroines of old time ſhone at the loom and the diſtaff, and were ſo paſſionately attached to theſe occupations, that it is even recorded they *ſighed* at being called from them to look at *martial beaux*. The hiſtory of the fair Nauſicaa proves, that the operation of waſhing clothes was not only venerable and ſalutary, but really *dignified*. The Goddeſs of Wiſdom deſcends from Olympus to order a Princeſs to ſuperintend the ſuds; and gives as the oſtenſible reaſon, that ſuch a houſewifely occupation would *expedite the time of her nuptials*. I recommend this book of the Odyſſey to our treble-refined ſecond-rate *elegantes**, who conſider laundreſs as a more reproachful name than courtezan; reminding them at the ſame time, that the 'Father of verſe,' and firſt of mortal bards, has immortalized that employment which they call ſervile and degrading; a convincing proof, that only falſe taſte will conſider that to be contemptible which is uſeful. The moſt diſtinguiſhed women of our own country have handed down their names to poſterity, by excelling in works of taſte and ingenuity. But we need not ſearch old annals to deſcribe the tapeſtry and embroidery of our Matildas and Marys; induſtry and taſte ſtill claim an intimate alliance with royalty; and where they cannot excite emulation, at leaſt reuſe commendable though humble imitation†."

We ſuſpect, that our modern belles find other qualities, in Helen, more worthy of *their* imitation than *Induſtry!*—and we fear, that neither Mrs. Weſt's exhortations nor even the example of Royalty will ſuffice to render Induſtry *faſhionable*. Diſſipation, and the prevalent mode of educating women *above* the ſtation which they are deſtined to occupy in life, have given a turn to female manners and purſuits, highly unfavourable to the growth of virtue, and hoſtile to the promotion of domeſtic comfort. And we are ſorry to add, that the preſs, that powerful engine of reformation, is not ſo directed as to produce the correction of this growing evil, the conſequences of which no human foreſight can appreciate.—Our author judiciouſly cenſures the labours of thoſe indefatigable compilers who exerciſe their ingenuity and conſume their time in ſparing the public the fatigue of *reading* any thing but their own productions, and the trouble of ſelecting the *beauties* of different writers.—Theſe labours appear under the various denominations of extracts, anecdotes, beauties, and anas; and are admirably calculated for the abridgment of ſtudy, and the eaſy acquiſition of faſhionable knowledge;—without the trial of patience, or the exerciſe of judgement!

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* Why will Mrs. Weſt deform her ſtyle by the introduction of ſuch illegitimate and affected expreſſions; borrowed from the ſenſeleſs effuſions of paragraph-writers in the newſpapers? *Rev.*

† See the behaviour of Helen, in the third Iliad, when ſummoned by Iris to the Trojan walls.

In

In this volume we have found much more to commend and much less to censure than in the first; the style is much more correct, and the language much less affected;—while the matter, especially of the two last letters, is entitled (with almost a solitary exception) to the greatest praise. That exception, and the few errors which we have marked, we shall proceed to notice.—Mrs. West contends that *passive obedience* is not the doctrine of the Church of England. But passive obedience to lawful authority is the doctrine of scripture, upon which that of the Church of England is avowedly and manifestly founded, and it must therefore be the doctrine of the Church of England. As to the vague notions of *civil liberty*, upon which scarcely any two writers are agreed, it is ridiculous to make *them* the standard and criterion of a subject's duty. One of the ablest expounders of those notions, it is known, made them subservient to his own favourite doctrine of *cashiering*, and of *murdering kings*,—a crime which the members of the Church of England are annually called upon deeply to deplore, and solemnly to expiate. Mrs. West's notions of our *constitution* are also not a little confused.—She maintains that in the event of the king *falsifying his engagements*, the *people* are not to be judges of the fact; but that there is an *intermediate state* to which both parties must appeal—which is the *Parliament*;—in other words, the *people* acting by their representatives. So that here the people would be both *judge and party*, an injustice which the British constitution, thank Heaven! does not sanction.—Indeed, the absurdity of such a regulation will appear manifest, when we recollect that it is a part of the royal prerogative to *dissolve* the parliament at his pleasure; and, in case of a difference between the king and his subjects, his majesty would naturally exercise his power, and so annihilate this *intermediate state*. And who, then, we would ask the fair author, would be left to judge between the sovereign and his people?—But Mrs. West has been led to entertain this absurd notion, by contemplating the period of the Revolution in 1688;—and by mistaking a *constitutional anomaly* for a *constitutional rule*.—Her conceptions of that event are extremely erroneous;—a sovereign was *not* "judged to have forfeited his high trust"; but merely to have *abdicated his throne*; the Parliament were *not* "our lawful rulers, during the interregnum", nor at any other time;—but merely our representatives and the counsellors of their lawful monarch, whose abdication of the throne could neither alter their characters, nor enlarge their powers; nor had they any *right* to "nominate" a sovereign;—the fact is, they were thrown into an extraordinary and an unprecedented situation; they had a choice of difficulties to encounter; and acting, *from the necessity of the thing*, they did the best they could, departed as little as possible from the regular line of succession, and professed only to supply a remedy for the existing evil, without attempting to set an example, much less to establish a rule.—The constitution has made no provision whatever

for the caſe to which Mrs. Weſt adverts; on the contrary it expreſsly declares, that *the king can do no wrong*.—It is idle, therefore, and indeed worſe than idle, to enter upon ſuch a diſcuſſion.—We now proceed to notice errors of leſs importance, chiefly inaccuracies of language.

P. 112, the word *perfectionating* is uſed; though ſanctioned only by the example of a ſingle writer in our language; and juſtly ſtigmatiſed by the beſt of our critics as *not received*, and *not worthy of reception*. In p. 187 the word *inhabitude* occurs, which Mrs. Weſt has herſelf introduced into our language, and on which we heſitate not to pronounce the ſame ſentence of expulſion. In p. 244 we meet with the "*boſom infirmity*", which we have before cenſured.—In the note to p. 270 we read of "words conſecrated by the injunctions of *filial Deity*"; a mode of expreſſion perfectly new to us, and, in our eſtimation, perfectly unjuſtifiable.—In p. 290 the author talks of the evils of the *adminiſtration* of our ſecond Charles; whereas if ſhe had referred to the page of hiſtory, or to any of our elementary treatiſes on law, ſhe would have diſcovered that ſome of the beſt laws in our ſtatute book, laws beſt calculated to ſecure the rights and liberties of the ſubject, were paſſed during that very reign.—P. 383: "I only want to exile theſe *unedifying dolours*"—affectation and inaccuracy combined!—P. 431, l. 19, *but* is uſed inſtead of *than*.—P. 440, "a branch of information which *brings* (makes) her acquainted with the world."—"Spleen, ennui, chagrin, laſſitude" (the only difference between ennui and laſſitude is that the one is *French* and the other *Engliſh*)—"and all the *various* train of miſeries which extreme indulgence, diſſipation, *or* romantic expectations, *are* (is) apt to engender," &c.—P. 466, "dull monotony *and* rigid contraction of converſation which characteriſes (characteriſe)".—P. 474. No *one* is rich, powerful, or exalted, for *their* (his) own ſake."—P. 476, "the perverſity of men's hearts render (renders) it neceſſary, &c."—P. 487, "thoſe ruſtic countenances *who* (which) uſed to greet you"—And in p. 510, the author talks of the *ſalad days* of her ſex; ſhe had read, in Shakeſpeare, of

"my ſallet-days,
"when I was *green** in judgment, *cold* in blood".

But ſhe had *no other authority* to juſtify its uſe; and in truth it is a vile expreſſion which Shakeſpeare's authority can by no means juſtify.

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* *Lettuce-days* would be a leſs objectionable expreſſion; becauſe lettuces are both *green* and *cold*, which is not the caſe with all the ingredients of a *ſalad*.—*Endive* and *celery*, for inſtance, are *white*, and *beet-root* is red;—while *muſtard* and *creſs* are not *cold*, but *hot*. REV.

All

All the Talents; a Satirical Poem, in Three Dialogues. By Polypus. 8vo. Pp. 100. 3s. 6d. John Joseph Stockdale, Pall Mall. 1807.

THIS book may be considered as a kind of *Picture Gallery*, in which is exhibited a number of *Political Portraits*, placed, in a more or less prominent point of view, according to the characters or consequence of the *originals*. The chief merit of this painter consists in the wonderful accuracy of his likenesses, which is so great, that any man, on the slightest inspection, will immediately know *who* sate for the picture. His colouring is rich and generally correct; and he has the happy art, which few indeed possess, of reconciling apparent contradictions; for he generally throws the greatest *light* on those portraits to which he has given the *most dark and sombre hues*; and, which is still more strange, his arrangement appears admirable, although almost every picture is *out of place*.

Having disclaimed, in his preface, all party views and political connections, the author declares his object to be, the repression of folly and the reformation of abuse, certainly the most legitimate object which a satirist can pursue. In order to shew that "*all the Talents*" are fair game, he observes;—

"Men who have the courage to propagate their own praises with a solemn unblushing face, are the finest subjects for ridicule upon earth; and none excite so little pity when found deserving of censure. Ministers modestly inform us that they possess all the *wit*, *vigour*, *weight*, and *talents* of the country. Now, were the country so silly as to credit them, and, of course, to follow them blindfold over hedges and ditches, the consequence might be rather mischievous. Even supposing, therefore, I had no better reason for a faithful exposition of *All the Talents*, I should think this alone sufficient. Heaven knows how humble are my hopes of working a reform amongst them. I shall be perfectly contented with lopping off a few straggling excrescences; and perhaps I may succeed in preventing the growth of others. Men are often more afraid of present odium than of future punishment, and dread a poet while they laugh at a God."

But if a poet be really such an object of dread to the profligate, as to induce them to amend, if not to reform, their conduct; with what propriety can the author deny, as he does, in the very next paragraph, the influence of the Press? Indeed, his observations on this subject are extremely superficial, his arguments extremely weak, and, on some points, he evidently mistakes the cause for the effect. "The business of an author," he says, "is to please, and he will always suit his topic to the fashion of his days." Where he collected these strange notions of the business of an author we know not; that there are numbers of writers, who make a trade of authorship, and therefore write only what they know, or are told, will please the multitude, is certain; but that a grave satirist should give his function to such a base prostitution of talent, as he

ſeems here to do, is paſſing ſtrange. The true province of an author is *not* to pleaſe, but to *inform* and to *inſtruct*; to maintain *juſtice* and to promulgate *truth*: he may, indeed, ſuit his *topic* to the faſhion of the day, but he will ſo treat it as to render it ſubſervient to theſe ends. The general propoſition, that, "if the public mind be not already prepared, books will avail but little," is at variance with fact, and with the reſult of every man's experience. We could cite various inſtances, within a few years, in which books have produced a complete change in the public mind; but we ſhould be aſhamed to *argue* on ſuch a queſtion. Nor is the author more happy in the illuſtration of his principle, than in his principle itſelf. "*Voltaire, Rouſſeau,* and other writers, accuſed of having cauſed all the misfortunes of France, were alſo generally read in England; beſides an immenſe deluge of our own authors who taught us ſimilar principles. Why then did they not produce ſimilar effects? Simply becauſe the general ſenſe of the nation was againſt them. If every French author had written againſt a revolution, he could not have prevented one. If every Engliſh author had written in favour of a revolution, he could not have cauſed one." We have ſeldom ſeen a ſtring of aſſertions ſo replete with fallacies. Voltaire and Rouſſeau were not *generally* read in England; and if they had been, their works could not have produced the ſame effects here which they produced in France, becauſe they attacked a religion which we did not profeſs; and levelled their arguments and their ridicule againſt a ſtate of things which did not exiſt in this country;—and becauſe, alſo, the genius and ſtyle of their writings were more particularly adapted to the taſte and underſtandings of the French, than to thoſe of Engliſhmen. Had the proteſtant faith been rooted in France, all the ſhafts of Voltaire's ridicule, directed againſt religion, would have fallen pointleſs to the ground. For his firſt attacks were aimed at the errors and ſuperſtitions of the Romiſh Church; and theſe paved the way for his ſubſequent aſſaults on Chriſtianity itſelf; which, but for the exiſtence of thoſe corruptions, would have proved impotent. So far is it from being true, that, if the whole preſs of France had been directed againſt the revolution, it could not have prevented it, it is moſt certain, that, but for the preſs, the revolution could never have been brought about. Nor will it appear ſo clear, as it does to this writer, that a revolution could not have been produced in England, if every writer in the kingdom had laboured to produce it; when we conſider the extraordinary effect produced by the extenſive circulation of Paine's miſchievous, but popular, books, and of other publications of a ſimilar tendency. Nay, ſuch was the ferment at one period, that nothing but the joint operation of the preſs, ſenſonably applied and judiciouſly directed, and of the wiſe and vigorous meaſures of the government, could have prevented a civil war.

war. In ſhort, it is nearly ſelf-evident, that, in this country, the preſs directs the public mind, and is not directed by it. With theſe brief remarks, we diſmiſs the Preface, and proceed to the *Dialogues*.

Theſe are ſupported by the author, *Polypus*, and his friend, *Scriblerus*, the latter of whom differs from the former in opinion, and endeavours to correct his notions, and to moderate his cenſure. But Polypus, being of the *genus irritabile vatum*, rejects the counſels of his friend, and obſtinately purſues his own courſe, The firſt portrait whom he exhibits on the canvaſs, is the late Secretary of State for Foreign Affairs.

" SCRIBLERUS.

O for a thund'ring tongue, like Fox's own,
To ſtun perverſe opinion into ſtone!
Fox! at that name how throbs my ſwelling breaſt,
Mourns thy ſad fall, and bids thy ſpirit reſt.
Yet H-w-ck* lives—a firm, unblemiſh'd ſoul,
True to the ſtate, as needle to the pole;

Who

" * *Yet H-w-ck lives.*]—The public will better recognize this noble Lord as plain Mr. Gr-y; new titles, new principles, and new places, having ſo totally metamorphoſed him, that ſome of his old friends have actually ceaſed to know him. I am credibly informed he is growing gay. And yet I remember him a moody melancholy gentleman, whom you would have thought time nor tide could change.—A poſitive bit of blood, that always came cantering at the heels of Fox and Sh-r-d-n. Did Fox proteſt againſt war?—Gr-y quickly ſet his face againſt hoſtilities. Did Fox declare that the kingdom was ruined?—Gr-y inſtantly found out that the nation was undone. Skilful in the analogies of the language, he ſeemed only to forget that Truth and Servility are never ſynonymous. Servility, however, is not eaſily got rid of; and Gr-y, while firſt Lord of the Admiralty, uſed to trot at St. V-n-c-nt's* heels juſt as contentedly as at Fox's.

" As to what Lord H-w-ck *is*, there may poſſibly be ſome doubt; as to what he *was*, there can be no doubt at all. If his name ſhall ſurvive the injuries his country has ſuffered from him, he will be remembered as one of thoſe unhappy beings, who, during that long and dreadful ſtruggle for all that Engliſhmen held moſt dear upon earth, ſtood aloof with a ſmall, but deſperate band, watching the favourable moments for incurſion, and involving us in a predatory war at home, while the moſt terrible of enemies was aſſailing us from abroad. But ſince his political promotion we have heard no more of his political principles. Let us then cheerfully ſubmit to the ſmaller misfortune. The friendſhip of a reformed profligate is preferable to the enmity of a profeſſed one. After ages will hardly credit the ſtory of our adventures. At leaſt they will ſhudder at our having eſcaped out of ſuch hands; while the names of a ——, a Sh-r-d n, and a H-w-ck, will be abhorred by the gentle nature, and adopted by the ſevere.

" * By the bye, St. V-nc-nt always trod awkwardly enough on *terra firma*. He is not an amphibious animal, and has more of the ſhark than the ſea-horſe in his compoſition. Some ſay he has more of the crocodile than of either.

" I do

Who ne'er to wav'ring weakneſs wou'd deſcend,
But kept on ſnarling till he gain'd his end.

POLYPUS.

So at ſome door, a dog, with deſp'rate din,
Scrapes, ſcratches, howls, and barks—till he gets in.
Yes, there I blame him. H-w ck never ſtood
The *candid* champion of his country's good.
When perils urg'd all boſoms truly great,
To turn from faction, and to ſave the ſtate,
Still he kept hiſſing with a viper's ſpite,
And ſpit forth ſlaver where he fail'd to bite;
Nurs'd us with curds of patriotic ſpleen,
And put a drag upon the ſlow machine.

SCRIBLERUS.

The gentle ſoul of H-w-ck long'd for peace,
And ſo he clogg'd the war to make it ceaſe.

POLYPUS.

Then ought the Doctor (if I take it true),
To cruſh the fever, kill the patient too.

SCRIBLERUS.

Gr-y with the war, the mouthing and grimace,
Was out of humour—

POLYPUS.

True, and out of place.

SCRIBLERUS.

He wanted ſcope to give his genius wings;
*In** place, and *out* of place are diff'rent things.

POLYPUS.

"I do not approve of Polypus's comparing my Lord H-w-ck with a beaſt of burden; and yet I am informed by thoſe who know French (for I do not,) that the following deſcription of a horſe is applicable to him. *Un eſprit peſant, lourd, ſans ſubtilité, ni gentilleſſe*—UN GROS CHEVAL D'ALLEMANDE. I am delighted with the ſtately grandeur of the words, and gueſs that they contain a magnificent eulogium.—*Scribl.*

"* In *place and* out *of place are diff'rent things.*]—The Talents have proved the truth of this aſſertion to a miracle; by adopting, as Miniſters, almoſt every meaſure, which, as Oppoſitioniſts, they had reprobated—*melius, pejus, profit, obſit.* I doubt if their new recantation be not more diſguſting than their ancient bigotry. But their conduct immediately on their coming into power was more than diſguſting. It was a tiſſue of abſurdity, indecency, and arrogance, equalled only by the nauſeous mummery of Buonaparte's bulletins. One Miniſter took peculiar pains to convince us that we were on* the very verge of ruin, and that nothing but the Talents could ſave us. Sh-r-d-n, too, ſeemed to lament our deſperate ſituation with a plauſible face enough; and

Twilight GREY,
Had in her *ſober liv'ry* all things clad;

"* All that can be ſaid in their favour is, that they ſpoke of '*dilapidated hopes* '*and reſources,*' when they did not know one atom about the matter, and that they candidly recanted as ſoon as they began to learn their buſineſs.

When,

POLYPUS.

So diff'rent, that a *frog* and *ape*, I doubt,
Have more ſimilitude than *in* and *out*.
Gr-y, like a frog, while out of office, croak'd;
An ape in place, he copied, not revok'd.
Extremes he ſeeks, and ſcorns his native mean;
Not firm, but ſtubborn; ſullen, not ſerene;
Means to be proud, but only pompous proves,
And ſometimes ſtuns our reaſon, never moves."

There are two modes of exhibiting public characters to public view—by *likeneſs* and by *contraſt*. We have already exhibited a ſpecimen of the author's ability in one of theſe modes, and we ſhall now lay a proof of his talent in *both* before our readers.

" POLYPUS.

With two ſole bleſſings Pitt perform'd his part;
A GODLIKE GENIUS AND AN HONEST HEART.
* Need I ſay more? to amplify were vain,
Since theſe alone all human good contain.

Yet

When, on a ſudden, up roſe the ſun, the miſts melted away, and the Talents aſſured us we were in *a more flouriſhing condition than ever!!!* Now for my life I could never ſee how they made it out. But taking their words for it, to whom do we ſtand indebted? Certainly not to the Talents; for they have been failing in every project. Yet this is no proof. The Talents have been failing in every project for theſe laſt twenty years, and the country has proſpered accordingly.

" * *Need I ſay more? to amplify were vain.*]—To enlarge on the character of this immortal Stateſman would probably vex the Talents, and of courſe do them no ſervice. But I will exhibit a portrait of an oppoſite nature, with the hope that miniſters may avoid a bad example, though they will not imitate a good one.

" Let me then imagine a man prodigally gifted with every bleſſing under the ſun—birth, fortune, wit, wiſdom, eloquence. With a ſoul that can pierce into the brighteſt receſſes of Fancy, and a tongue that can embody the viſions ſhe beholds. Let me ſuppoſe him marking his entrance into the ſervice of his country by a breach of her conſtitution; while, diſtorting the beſt of paſſions to the worſt of purpoſes, he calls treaſon patriotiſm, and covers deſperate doctrines with a decorous indecency of words. Laughing at ſubjection, yet himſelf a ſlave to party, he lords it over a rancorous faction; while boys diſconcert the cabals of his manhood, and ſtriplings repreſs the exceſſes of his age. In perſecuting his country he is uniform and ſincere; his principles only are verſatile and treacherous. The revolutionary mob and the ſanguinary deſpot are alternate objects of his admiration. At length he tramples down the barriers of decorum, and allows not even an appeal from his heart to his head; from inherent atrocity to adventitious error. Thinking men are alarmed and deſert him. Fools adhere to his cauſe, and are undone. Once found dangerous, he ſoon becomes flagitious; and his laſt act exhibits him vanquiſhed by his own arts, and a dupe to the baſeſt of mankind.

" Let this portrait be as a beacon to all miniſters. Wiſe men will read it and

Yet will I praiſe him, when from toils retir'd,
*Nor wealth he took, nor recompence deſir'd;
But while the ſhare his tranquil acres turn'd,
Still with the flame of patriot ardour burn'd;
Saw there remain'd more duties to fulfil,
And graſp'd the ſword to ſave his country ſtill.
More awful with one boy to tend his meal,
Than ſerv'd by ſenates following at his heel.
Yet will I praiſe him, at his lateſt breath,
When firm, ſerene, a patriot ev'n in death,
Not for himſelf the parting hero ſigh'd,
But† on his COUNTRY fondly call'd—and died.
O then how tears ſtole down each honeſt face!
‡ O then how Faction, ſhouting, ruſh'd to place!"

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and ſay nothing.—It is for the fool to aſſert its juſtice by uniting it with a name.

" This character appears to be nothing more than a parcel of tart ſentences huddled together for no reaſon whatever. I do not ſee the jeſt of it. Others may. But others may be blockheads. Did I not promiſe, Polypus, I would be ſevere?—*Scribl.*

" * *Nor wealth he took, nor recompence deſir'd.*]—I cannot contemplate this period of Mr. Pitt's life without the higheſt emotions of admiration. I had thought the days of Roman magnanimity gone for ever, and in theſe times ſcarcely expected to ſee another Cincinnatus.—*Te fulce, Serrane, ferentem.*

" † *On his country fondly call'd—and died.*]—Let none now be ſo raſh as to talk of Mr. Pitt's inordinate ambition, or aſſert that he preferred his own elevation to his country's welfare. If the words of the dying are accounted ſincere, who will deny that *patriotiſm* was the ruling paſſion of this incomparable character? Pope ſays,

' And thou, my Cobham, to thy lateſt breath,
' Shall feel the ruling paſſion ſtrong in death.
' Such in theſe moments as in all the paſt,
' *O ſave my country, Heav'n!* ſhall be thy laſt.'

Pitt realized what Pope only ſuppoſed.

" ‡ *O then how Faction, ſhouting, ruſh'd to place!*]—Often, I dare ſay (were I to judge by their after-conduct) did the jaded Oppoſitioniſts exclaim, during Mr. Pitt's illneſs,

Di precor, a nobis *omen* REMOVETE *ſiniſtrum!*

Ομως αριστος, ſay I, however; and, I believe, three-fourths of the nation ſay ſo too. After the death of that Miniſter they did not behave with common decency. The greedineſs with which they ſeized upon every place of profit,—even thoſe which pride, and thoſe which *delicacy* ſhould have deterred them from appropriating—was odious in the extreme. I can almoſt fancy I ſee them like a ſet of vultures, hovering over the Miniſter's dying moments, and with groſs black wing bruſhing acroſs his radiant ſpirit as it mounts into the ſkies.

Theſe

Theſe obſervations are not more ſtrongly marked by *ſeverity*, than by *juſtice*. The *heart* and the *head* ſeem to have been equally concerned in the conception and execution of theſe paſſages; their ſtrength reflects credit on the one, and their ability confers honour on the other. The admonition in the firſt four lines of the following paſſage is excellent and impreſſive.

" * Favour'd by heav'n, let *Britons* bend the knee,
And thank that awful pow'r who keeps us free;
Own *Him*, our ſtrength, on *Him* repoſe our all,
Sedate in triumph, and reſign'd to fall.
And thou, fair *Erin*,† plaintive in the lay,
Who ſteep'ſt thy limbs afront the falling day;

Nymph,

" * *Favour'd by heav'n, let Britons bend the knee.*]—I think I may ſay, (but meekly let me ſay it, and with awful reverence) that Providence watches over this empire with an eye of peculiar regard. ENGLAND SEEMS TO BE SOLEMNLY SELECTED AND DELEGATED TO INTERPOSE A BARRIER BETWEEN PARTIAL SUBVERSION AND UNIVERSAL ANARCHY: TO PUNISH THE PUNISHERS OF NATIONS; TO HEAL THE WOUNDS OF AN AGONIZING WORLD, AND TO SIT LIKE A WAKEFUL NURSE, WATCHING AT ITS SIDE, AND ADMINISTERING TO ITS LIPS THE MEDICINE OF SALVATION. We ſtand on a noble, but a dreadful elevation; reſponſible in ourſelves for the future happineſs of the whole human race. We have a ſpirit, a conſtitution, and a religion; unrivalled, unparalleled, unprecedented. From theſe ſources I draw my politics, and theſe tell me, that we ſhall triumph. The *red right hand* of Providence is every where viſible. *Even at this moment it is performing the promiſed work of* PAPAL EXTIRPATION. Perſevere then, Britons, in the mighty taſk before you. To recede from it were ruin. Be firm, and you triumph—fear, and you fall.

" I do not know what Polypus means by his *Papal Extirpation*. I ſee no ſigns of any ſuch matter. I grant that the catholic countries of Europe are daily dropping into degeneracy, and that the Pope is diſcovered to be neither infallible nor ſupreme. But then if we look to Ireland, we ſhall ſtill ſee the ſpirit of that religion flouriſhing in full luxuriance under the invigorating auſpices of *Gr-tt-n and Co.* And yet I fear theſe worthies are employing much pains to little purpoſe. Abſolutely government hath broken its faith with them, and catholic emancipation now goes begging from door to door, like a decayed gentlewoman. But if Gr-tt-n and Co. wiſh to give full ſcope to their talents, and ſerve theſe kingdoms effectually, by making converts elſewhere,—I would humbly adviſe them to take a trip to the black empire of *Hayti*, for inſtance; or viſit the *Aborigines* of America. To be ſure Ireland would weep at loſing them, but *tears always bring relief*. And even ſuppoſing the natives of Hayti or America ſo ſtupid as to ſuſpend them upon a tree—ſtill they might thank heaven ſuch an accident never happened to them before. Beſides, I dare ſay, there is a pleaſure in being hanged for the good of one's country, which many ſufferers may have *felt* indeed, but from the phyſical nature of the caſe have never been able to *deſcribe*.—*Scriblerus*.

" † *And thou, fair Erin.*]—I ſpeak of Ireland as a nation only; and as a nation *ſhe has not done her duty*. As individuals, I think the Iriſh merit much eſteem,

Nymph, on whoſe lap the odour-dropping ſpring
Delights to laviſh all his ſweeteſt wing;
Play'd on by prieſts, a ſweet, ill-finger'd lute;
An ill-train'd tree, but vig'rous at the root!
Like nettles, harmleſs to the graſping hand,
But keen to ſting if delicately ſpann'd;
Ceaſe to complain; imagin'd wrongs diſmiſs,
And greet thy ſiſter with a holy kiſs;
Unite, unite the common foe to quell,
Thy native temper is not to rebel."

There is ſome metaphorical confuſion in the laſt part of this paſſage, where Ireland is repreſented both as a *tree* and a *lute*. The compliment to the Iriſh in the note is a bare tribute of juſtice; they are certainly a brave, gallant, and generous people; abounding in wit and eloquence; quick of conception, and poſſeſſed of a thouſand good and amiable qualities. In a ſubſequent note, Sir Home Popham is ably juſtified, and the Miniſters juſtly cenſured for their conduct to that excellent officer; who, inſtead of being brought to a *court-martial*, ought to have been promoted to a *flag*. And we muſt remark, en paſſant, that the whole proceedings on that court-martial were the *moſt extraordinary* that ever were witneſſed on ſimilar occaſions: but, as the trial will no doubt be publiſhed, we ſhall reſerve our ſentiments on that ſubject until we have it before us. The author's account of the high and mighty feats of the new Miniſtry is deſerving of notice.

"As yet the new-born Miniſtry have only begun to crawl. But I ſuppoſe he judges of the future butterfly by the preſent worm; and ſees in its extreme uglineſs the promiſe of much beauty hereafter. I think, however, that the tranſmutation has more to do with metals than animals; and am able only to perceive, that men who were Braſs in a bad cauſe, are become Lead in a good one. A few *rockets* let off at Boulogne,—a freſh-water armament,—a mock negociation,—late ſuccours,—premature bulletins,—a Parliament new-modelled for a very good reaſon, and an army new-modelled for no reaſon at all;—this is what all the Talents have accompliſhed for us. This is the blaze which hath iſſued from the grand galaxy of political geniuſes!!! Yet it is but fair to confeſs that their ſpeeches are ſometimes very pretty; and at preſent abound with admirable ſquibs let off at poor P-ph-m. Indeed it is highly proper that thoſe who begin with ſky-rockets ſhould end with ſquibs."

Aſſuredly there never was a Miniſtry who promiſed ſo much and performed ſo little; who in profeſſion had ſo much activity,

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eſteem. The profligate and idle, in general, come over to this country; and we ſeem to judge of the number by the more unworthy few. Literature is of late erecting her head in the capital; and I have read ſome productions of conſiderable merit. In particular, a ſatire on the players, entitled *Familiar Epiſtles*; which, in point of wit, elegance, and apt delineation, is not inferior to many productions in our language.

vigilance,

vigilance, wiſdom, and vigour; and who in practice evinced ſo much ſloth, careleſſneſs, folly, and impotence. It would ſeem as if with the acquiſition of power they had loſt all their ſenſes; and as if the poſſeſſion of place had acted like a torpedo on their minds and benumbed all their faculties. But we will preſent our readers with ſome more of their portraits, *drawn from the life.*

" SCRIBLERUS.

And long live Sh-r-d-n! * a worthier man
Heav'n never form'd ſince firſt the world began.

POLYPUS.

On him, too, we muſt ſplit—and yet no wonder;
Oft from himſelf, *himſelf* is ſnapt aſunder;
Conſiſtence loſt, identity deſtroy'd,
Talent by turns abus'd or unemploy'd.
Now calm he lives, and careleſs to be great;
Now brooding broils, and bellowing in debate.
Now drinking, rhiming, dicing, paſs his day,
And now he plans a peace, and now a play.
The ſolemn rod of eloquence aſſumes,
Or ſweeps up jeſts, and brandiſhes his brooms;
A giant ſputt'ring pappy from the ſpoon,
A mighty trifler, and a wiſe buffoon.
With too much wit to have ev'n common ſenſe;
With too much ſpirit ev'n to *ſpare* expence.
To tradeſmen, jockey, porter, Jack, and Jill,
He pays his court—but† never pays his bill.

" * *Sh-r-d-n.*]—I own I pity Mr. Sh-r-d-n, becauſe he really *does* poſſeſs ſome good qualities; and becauſe *I know* that his way of life often coſts him a bitter pang. Yet it is to be feared he will never amend it. Perhaps there is not in human nature an object more deplorable than the man of genius ſacrificing the choiceſt gift of his Creator to dogged indolence and ſenſual depravity.

" Nature intended Mr. Sh-r-d-n for a writer of farces and a monarch of the bottle. As to political *opinions*, I believe him abſolutely incapable of forming any. The man never had a rule of conduct in his life. A perfect Epicurean in politics, he looks not beyond the deed of to day; and all I am aſtoniſhed at is, that in his haſty deciſions he ſhould never do right by a blunder. Yet I muſt acquit him of premeditated error. He never begins to reflect till urged by ſome ſudden impulſe of ambition, or vanity, or intereſt. No cold reaſon for Mr. Sh-r-d-n. Lull but his paſſions, and the little babe that ſobs itſelf ſilent is not more harmleſs than he. Thus his entire character conſiſts in reconciling extremes. We pity his impotence when we do not deſpiſe his raſhneſs; and we ſee with ſurpriſe that his judgment muſt be blinded by the paſſions before ſhe can act with effect.

" † *But never pays his bill.*]—The following epigram conveys a juſt idea of the way Mr. S. will probably take to liquidate all his debts.

' *Dick*, pay your debts!' a fellow roars one day.
' I will,' replies this limb of Legiſlature.
' Then tell me, *Dick*, what debt you firſt will pay?'
' Why firſt I'll pay—*I'll pay the debt of nature.*'

Elate

Elate with fame, or low in folly ſunk,
Divinely eloquent, or beaſtly drunk,
A ſplendid wreck of talents miſapplied,
By ſloth he loſes what he gains by pride.
Him mean, great, ſilly, wiſe, alike we call;
The pride, the ſhame, the boaſt, the ſcorn, of all."

This is but a faint outline of Mr. Sheridan's character. We have heard that he and his ſon, while in place, were in poſſeſſion of no leſs than 12,000l. a year; yet how many demands under 20l. did he leave unſatisfied! There is, we ſay it with ſorrow, but too much truth in his delineation of another political character;—of one, of whom we once thought moſt highly; of one who, to a highly-cultivated mind, adds the poliſhed manners of a finiſhed gentleman; of one who, ſix years ago, ſtood aloft on the pinnacle of fame, his country's boaſted champion! but who, alas! nurſed in the lap of party, too readily returns to the ways of his political infancy, and, by alternately ſupporting meaſures which his better judgment condemns, and indulging in metaphorical reveries, occaſionally enlivened by flaſhes of wit, and amplified by ſtale jeſts and claſſical quotations, proving nothing but a ready memory, obſcures and renders uſeleſs thoſe powers which nature, in her bounty, beſtowed, and which education and ſtudy matured and enlarged.

" Dull when he ponders, lucky in a hit,
The very *ſal volatile* of wit;
Thro' the dark night to find the day he gropes;
He thinks in theories, and talks in tropes."

" Mr. W-ndh-m has already heaped a few reſponſibilities on his own ſhoulders, which he will be lucky if ever he rids himſelf of. At preſent I ſhall merely mention the notorious inſtance of *one* Colonel Cr-f-rd, whom he has lately ſent out at the head of an expedition. This redoubtable champion, whom nobody knows (but who, for aught I can tell, might have heard a few diſcharges of muſquetry in India), having got diſguſted with the ſervice, wrote to his friends to fell out for him. On coming to England, however, his martial ſpirit revived ſurpriſingly—for Mr. W-ndh-m was in office. The Colonel burned for promotion, and the Secretary glowed with friendſhip. All this was an excellent farce, I muſt own; but pray heaven it may not end in a tragedy. For Mr. W-ndh-m, with the amiable ardour of a tender attachment, has appointed his charming friend (who was one of the laſt Colonels on the liſt) to the entire command of an army!!! I can eaſily conceive the confidence with which the troops will follow him into battle, and how feelingly they will cry, while he his aſking his officers' names—'Wonderful is our beloved Secretary, he hath charmed this curioſity from the moon!' Mr. W-ndh-m, for heaven's ſake, begin to think ſeriouſly at laſt. You are rendering your party odious, Mr. W-ndh-m. You are alienating the affections of the army, Mr. W-ndh-m. Even the volunteers, Mr. W-ndh-m, are already diſguſted; and as to your *grand military ſyſtem*, the whole ſervice (ſaving a few *Cr-f-ds*) abſolutely laugh it to ſcorn. Caſt away Vanity, then, and conſult Conſcience. The poor old lady is an invalid, and you will be certain of finding her at home.

" Though

"Though the military ſyſtem may have failed, yet it is not the fault of Mr. W-ndh-m; inaſmuch as he has ſpared neither pains nor money upon it. Nay, moſt unqueſtionably he pays eight hundred thouſand pounds per annum *extra*, in order to fail as a Secretary ſhould fail, and to ſhew the people how œconomical Miniſters are—Ay, œconomical, I repeat it. For œconomy conſiſts in ſaving ſmall ſums; and Miniſters declare they will think no ſum too trivial to look after. That is, according to the common adage, *they will take care of the pence;* and as to the eight hundred thouſand pounds; why—*the pounds muſt*, of courſe, *take care of themſelves.* Beſides, by the ſame inverted rule that we are to pay piles of money for failing, our ſucceſſes, very probably, will not coſt us a ſingle doit.—*Scribl.*"

The author's friend Scriblerus obſerving what that political Solomon, Mr. Whitbread, would do, if he could catch a ſpark of Mr. Windham's* fire, Polypus anſwers;—

"To deeds more dang'rous Wh-tbr-d might aſpire.
But as it ſtands, our †*Brewer* has not Nus;
To lead the mob, or to miſlead the Houſe.
Sheath'd in a front of braſs, his brain is lead,
A dim, dull fog plays heavy round his head;
His manly locks the hop and poppy ſhade,
Fit emblems of his talent and his trade.
Slow, yet not cautious; cunning, yet not wiſe;
We hate him firſt, then pity, then deſpiſe.
The drudging dunce, a ſimular of wit,
Lays up his ſtore of repartee and hit;
And decks his brain with many a nice conceit,
As they ſkew'r opera-bills on butcher's meat.
As little fit th' affairs of ſtate to move,
As Q———, who liſps his toothleſs love.
Fill'd with the pride that loves her name in print,
And knock-knee'd vanity with inward ſquint;
Laborious, heavy, ſlow to catch a cauſe,
Bills at long ſight upon his wits he draws,

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* The difference between theſe two politicians is much the ſame as the difference between a reſtive racer and a friſky dray horſe.

"† *Our brewer has not Nus.*]—I fancy that our Brewer will not entirely coincide with me, as no man is more gifted with the bleſſed advantages of vanity. He has the ſingular ſatisfaction of eſteeming himſelf what the world vulgarly calls *a deviliſh clever fellow.* Now though the world may differ with him point-blank, yet his merely thinking ſo argues, at leaſt, much animal confidence, and an unbounded ſtrength of imagination. Mr. Wh-tbr-d and the toad are equally devoid of ſeveral virtues aſcribed to them. The mouth of a toad contains no venom, and its head no jewel. In like manner, Mr. Wh-tbr-d has neither harm in his eloquence, nor riches in his brain. After all, he can make a ſet ſpeech paſs off very prettily—if he be let alone. He can ſhew ſome ingenuity in preſſing ſimilies of diſſimilitude out of the ſhop and the Pantheon; but then come upon his flank with the croſs-fire of a query, and he inſtantly falls into irrecoverable confuſion.

* Κυνος ομμαν' εχων.

And

And with a ſolemn ſmartneſs in his mien,
Lights up his eyes and offers to look keen.
But oh! how dullneſs fell on all his face,
When he ſaw M-lv-lle reſcued from diſgrace.
Not more agape the ſtupid audience ſtar'd,
*When K mble ſpoke of *Aitches* and a *Baird*.
Cold from his cheek the crimſon courage fled;
With jaw ajar, he look'd as he were dead;
As from th' anatomiſt he juſt had run,
Or was bound 'prentice to a ſkeleton.
†Then ſeeing through the matter in a minute,
Wiſh'd to the Dev'l he ne'er had meddled in it.
‡M-lv lle, poor man, conſign'd to party pique,
Suſpended *England*'s buſineſs for a week.
Juſtice, turn'd ſcholar, chang'd her vulgar plan,
And juſt like *Hebrew* from the end began;

"* *When K-mble ſpoke of* Aitches *and a* Baird.]—I once thought Mr. K-mble claſſical; I now find him pedantic. In the name of common ſenſe and the end of language, (which I ſuppoſe is to ſpeak intelligibly) what can Mr. K-mble mean by calling Aches, *Aitches?* Does *Aitches* mend the meaning? No. Does *Aitches* perform any one act either uſeful or ornamental? No. *Aitches* then, it ſeems, is an old dead gentleman conjured from the grave, to terrify a worthy ſentence till it loſes its wits and talks what nobody can comprehend. I do not ſee why Mr. K. ſhould puzzle an entire audience in order to ſhew that he once read an old edition of Shakſpeare. And let me add, that his obſtinacy in adhering to this abſurd pronunciation, after the nightly hiſſes it experiences, betrays an ignorance of decorum and a want of humility, that always accompany much vanity and little learning.

"† *Then ſeeing thro' the matter in a minute.*]—Poor Wh-tbr-d (ſo ſadly did his party dupe him) thought himſelf ſure of ſucceſs on that occaſion, and alſo thought himſelf ſure of a high place amongſt the new miniſtry. All the Talents, however, appear to care very little about him or his hopes, and have, *at laſt*, compromiſed his very great feelings with a very ſmall employment.

"Have you watered the rum? ſays a puritanical grocer to his apprentice. *Yes.* Have you wetted the tobacco? *Yes.* Have you ſanded the ſugar? *Yes.* THEN COME IN TO PRAYERS.

"Have you impeached Lord M-lv-lle? ſays a jacobinical party to its apprentice. *Yes.* Have you prejudged juſtice? *Yes.* Have you reſolved not to reſcind the reſolutions? *Yes.* THEN COME IN, TO POWER.

"‡ *M-lv-lle.*]—I wonder what this nobleman is about? *No negociations, I hope.* I uſed to admire the cool contempt with which he invariably regarded Wh-t-br-d during his inſolent harangues; thereby annoying that doughty champion not a little, and auguring proſperouſly of the event. There was alſo another omen obſervable during the trial. The paſſage terminating near Mr. W—— d's feet was, by ſome fatality or other, made preciſely in *the ſhape of a gallows!!!* Was this an *architectural witticiſm* of Mr. W—tt? However, I confeſs I was ſo forcibly ſtruck with it, that I now never ſee Mr. Wh-tbr-d without inſtantly having a gallows running in my head.

Ille per EXTENTUM FUNEM mihi poſſe videtur,
Ire!—— *Hor.*"

First

"First found the culprit guilty, tried him next,
And from *Amen*, preach'd backward to the *text*.
So crabs advance by retrograde degrees,
And salmon drift, tail foremoſt, to the ſeas.
To teaze the Scotchman anſwer'd ev'ry end;
Unhappy in his ſervant and his friend."

To the queſtion, "what is this nobleman about?" we will anſwer, without fear of contradiction, that he is utterly incapable of entering into *negociations* with any adminiſtration of which his moſt active perſecutors form a part;—and among theſe we claſs the contemptible hypocrite Lord ——; but no matter, a fitter opportunity will occur for unfolding the wretched cunning, vulgar art, and miſerable hypocriſy of this ignoble peer; who is deſpiſed by no one more, becauſe by none is he better known, than by his ſovereign. Lord Melville is, we venture to ſay, prepared to devote his ſervices to his king and country, whenever they can be tendered with honour, and with a proſpect of ſucceſs. As to the diſgraceful buſineſs of his impeachment, it has fixed an indelible ſtain on the *laſt* Houſe of Commons, and on all the parties concerned in it, excepting only the honourable tribunal before which it was tried. We always pronounced its fate, and declared its object, from its very commencement, and at a time when we were *ſingular* in our opinion. But we little expected that any individuals of the party, by whom it was brought forward, would ever be baſe enough publicly to proclaim their object to the world;—yet ſo it is—in a paper, devoted to that *true Whig*, in *principle* and in *conduct*, Lord St. Vincent, and the property of his quondam Secretary, it was, very recently, plainly and gravely aſſerted, that the impeachment had been productive of great good, by keeping Lord Melville out of the Cabinet!!! We always knew and declared this to be the primary object of the proſecution; but we did not imagine that there exiſted any retainer of the party, at once ſuch a fool and ſuch a knave, as openly to avow it. We have now, then, their own confeſſion, that it was not the love of their country, or a regard for juſtice, that induced the party to call the attention of the Legiſlature to the offence which they, moſt falſely, imputed to Lord Melville; but that they were ſolely actuated by a deſire to weaken Mr. Pitt's adminiſtration, by depriving it of the powerful ſupport of his Lordſhip! Thus, at the ſame time, they pay a com-

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" * *Firſt found the culprit guilty, tried him next.*
Ad fontem Zanthi *verſa recurrit aqua.—Ovid.*
For in the firſt place,
Miſſi *reportant*,
Exploratores.—— *Virg.*
Then,
Frauſis ſub judice *damnaverunt.—Tac.*

The

pliment to his Lordſhip's abilities, and expoſe the iniquity of their own conduct!

The laſt portraits which we ſhall ſelect for exhibition from this motley aſſemblage of grave perſonages are not the two kings of Brentford; but the two petty Chancellors of the Exchequer.

" SCRIBLERUS.

Will you praiſe P-tty?

POLYPUS.

Ah, poor P-tty! true—
I once had hope the little lad might do.
But P-tty ne'er a prodigy will prove;
Ne'er burn the Thames nor make the tide remove.
Once the ſmart boy, (as daily papers tell)
Perform'd a pretty ſpeech extremely well;
Then ſeiz'd th' *Exchequer*—feeble and unfit;
But* Foxites fondly hop'd another Pitt.
Ev'n as ſome mother, wrapt in ſilent joy,
Beſide the ſlumbers of her only boy,
Sees ev'ry human beauty flouriſh fair,
In his thick lips, flat noſe, and fiery hair.
But† our young Roſcius, ſpurning to controul
The high aſpirings of his boundleſs ſoul,
Aims at more merits than of mere finance—
Learn, friend, that P-tty *practiſes to dance;*
Unites at once activity and wit;
Both heel and head; both *Pariſot* and *Pitt*.
His mind and body mutual graces ſhew,
And now he points a period—now a toe:
At balls he capers and at ſenates plods;
‡ A DANCING CHANCELLOR BY ALL THE GODS!!!

Ev'n

" * *Foxites fondly hop'd another Pitt.*]—*Diſſimiles hic vir et ille puer*, however. Lord Henry labours hard to be a great man, but he has not *ſtamina*. The old Talents thought it neceſſary to aſtoniſh the nation with a new little Talent of their own begetting, ſo cried up poor P-tty to the ſkies. But, alas! we find that they called him clever juſt as people ſay a hare has wings—for *convenience* ſake. He is a *Georgium Sidus;* not only as being the laſt diſcovered planet, but as being the fartheſt from the ſun and having the ſloweſt motion.

" † *Our young Roſcius.*]—I know not whether B-tty or P-tty, P-tty or B-tty, have fallen the moſt in public eſtimation.

Felices ambo! ſi quid mea carmina poſſunt, &c.

Yet times may change, and I do not deſpair of ſeeing *Maſter* B-tty in Parliament, and *Maſter* P-tty on the ſtage. At preſent, the player gets by heart other men's tragedies; the Miniſter repeats farces of his own compoſing, and this is all the difference between them.

" Voluiſti, *in ſuo genere*, unum cunque noſtrum quaſi quendam eſſe *Roſcium*. *Cicero.*

" ‡ *A dancing Chancellor by all the Gods!!!*]—Gentle reader, I preſent the following pretty little ſtanzas on the *Dancing Chancellor:*

'I can

Ev'n beardleſs ſtateſmen are no vulgar evil;
But oh! A DANCING CHANC'LLOR is the Devil!"

So much for his little Lordſhip—now for that grave, ſober, ſolemn, ſtaid, ſtarched perſonage, the Sage of Richmond Park.

" *Tailors* turn'd ſtateſmen—Add-ngt-n *a Lord.*
* Poor S-dm-th, feeble inſect of an hour,—

SCRIBLERUS.

Deſpiſes cenſure, as he laughs at power.

'I can make ſpeeches in the Senate too, Nacky.' *Otway.*
Και παλιν δελω χορευειν. *Anacr.*
Saltare elegantiùs quam neceſſe eſt probæ. *Sall.*

To be ſeen— an odd Mortal in London.
A Lord, let me add with ſubmiſſion;
Whom heav'n meant to dance,
But he dipp'd in finance;
So turn'd out a *beau politician.*

In Parliament glibly he gabbles,
Her laws and her taxes to teach her;
And ſpeaks off his part,
Amazingly ſmart,
Conſidering the age of the creature.

At balls he's ſo dapper a dancer,
The miſſes all find him moſt handy;
For tho' heavy in head,
As a plummet of lead,
He jumps like a Jack-a-dandy.

Pray heav'n that he never may tumble,
While dancing away for a wife, Sir;
Should he get a *capciſe*,
How the Dev'l could he riſe?—
He muſt live on his head all his life, Sir.

Now his getting a ſtep in a hornpipe,
I think could not injure the nation,
But hard is its lot,
Since P-tty has got
A ſtep in adminiſtration.

Oh! down on our knees, my dear Britons,
And ere P-tty's dancing be ended,
Let's offer this pray'r;
While his heels kick the air,
May his body be never ſuſpended!

" * *Poor S-dm-th.*]—The *Doctor* has given over practice, and according to the continental phraſe, has *retired to his eſtates.*

Latet abditus agro.

D'Oubril, Haugwitz, &c. have retired to their eſtates, and become Ploughmen too. I think all the Ex-Miniſters of Europe D'Oubril, Haugwitz, and S-dm-th, &c. might meet together in *Cruſoe's Iſland*, and form a moſt comfortable and conſoling ſociety.

POLYPUS.

If he ſcorns cenſure, 'tis a lucky whim;
And if he laughs at pow'r, pow'r laughs at him.
A ſad weak ſoul, and made for men to jeer,
He held the helm, how long?—One total year!
Then the ſtern Commoner, all claws and ſtrings,
Turn'd, in a trice, **the Lord in leading-ſtrings.*
In place a cypher, and a ſpit-fire out,
While laughing faction bandied him about;
Mild as the mule, and patient as the bee,
No ſhuttlecock was e'er ſo bang'd as he!
Yet praiſe, where praiſe is due, the muſe ſhall give;
The man has merit, but 'tis negative.
The paſſive valour of a patient mind,
And martyr meekneſs in his ſoul we find.
Wit, hid like kernels, he may too inherit,
And not to be a ſcoundrel *has* its merit."

We have thus taken a pretty enlarged view of this picture gallery; we have introduced ſome of its principal characters to our readers; and we now leave it to them to decide on the accuracy of the likeneſſes, and on the merits of the painter.

Simonidea. 12mo. Pp. 100. 2s 6d. Meyler, Bath; Robinſon, London.

WHATEVER is written by the author of Gebirus will claim more than common attention from the learned world. Its beauties and its faults (we ſhould rather ſay its *crimes*) have been canvaſſed in our former volumes. The Poems now before us are called Simonidea, "becauſe the firſt of them commemorate the dead." But it is not the choice of ſubject, it is the ſtyle of Simonides, that Mr. Savage Landor has ſo highly and ſo juſtly praiſed. "His cha-

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"* *The Lord in leading-ſtrings.*]—I ſee Polypus is bent on abuſing every body. So becauſe Mr. Add-ngt-n became a lord, and had not duplicity to refuſe a good offer, Polypus chooſes to put him into *leading-ſtrings*. I wiſh Polypus was put into the pillory. Now Lord S-dm-th's acceptance of a proffered title ſtrikes me, on the contrary, as an inſtance of ſtrict integrity and candour. Why ſhould he tell a lie, I aſk? Why ſhould he ſay, *Thank you, Sir, I had rather not*; while his conſcience was for ſaying, *With all my ſoul, and with all my ſtrength, Sir*? Morality muſt be conſidered, even though a man ſhould loſe by it. For my part, I like morality extremely—I think it an appendage of the gentleman—A ſort of rarity, rather becoming than otherwiſe; and though Lord S-dm-th has pinned a title upon *his* morality, yet, I dare ſay, they do not interfere with each other at all. I beg leave to remark that there are ſeveral ſorts of morality. There is a morality which feels, and a morality which reaſons. There is alſo a morality which does neither the one nor the other, but *acts only upon inſtinct*. This laſt I take to be Lord S-dm-th's morality.—*Scribl.*

racteriſtics

racteriſtics were, ſimplicity, brevity, tenderneſs, and an aſſiduous accuracy of deſcription." We have not enough of him remaining to form an imitator, and indeed, if we had, the author of this work is not liable to be led by precept or preſcription. He certainly, in the volume before us, has often united all the qualities he commends. It muſt not, however, be forgotten, that Simonides on ſome occaſions threw aſide ſimplicity: witneſs the memorable words on the *Mule-race*. Poetry is intended to profit and delight: unleſs it delight, it cannot profit. Who will afford it the opportunity? We muſt bend in ſome meaſure, though not too humbly, to the manners, the taſte, and even the prejudices of our age. We admire in one language what we diſapprove in another: we embrace in *Gebirus* what we ſhrink from in *Gebir*. It gives us real and great ſatisfaction to announce all the excellencies of that poem in Gunlaug and Helga. Here is all its rapidity, all its diſtinctneſs of imagery, with ſweetneſs and conciliation of language. We ſhall give one extract to exemplify our remark, although there are ſome finer and more exquiſite touches of the pathetic in the paſſage where Gunlaug proceeds to encounter Rafen.

" He came; their friendſhip grew; he woo'd;
Nor Helga's gentle heart withſtood.
Her milk-white rabbit oft he fed,
And crumbled fine his breakfaſt-bread;
And oft explor'd, with anxious view,
Spots where the criſpeſt parſley grew.
Her reſtive horſe he daily rid,
And quite ſubdu'd her ſtubborn kid,
Who lately dar'd to quit her ſide,
And once, with painful raſhneſs, tried
His ruddy horn againſt her knee,
Bold as his deſp'rate ſire could be.
The cautious father long delay'd
The wiſhes of the youth and maid:
His patient hand, like her's, unrols
The net to catch the ſummer ſhoals;
And both their daily taſk compare,
And daily win each other's hair.
One morn, ariſing from her ſide,
He, as he paid the forfeit, cried—
'' Behold my hair too trimly ſhine,
' Behold my hands are white as thine.
' O! could I looſe our bliſſis bar!
' I burn for wedlock and for war.'

" *Bliſſis bar.*] I am forced to adopt here the oldeſt and beſt manner of ſpelling. In future I ſhall employ it without force. It is impoſſible that ones following another ſhould *make* a ſeparate ſyllable, though it might be the *ſign* of one. Such contractions are not leſs abſurd than thoſe ridiculed by Dean Swift, and yet they are common in our poets.

'For war,' ſaid ſhe, 'when lovers burn,
'To wedlock, Gunlaug, few return:
'In Samſa, brave Hialmar lies,
'Nor Inga's daughter clos'd his eyes.
'By ſixteen wounds of raging fire
'The enchanted ſword of Agantyre,
'Withering, laid waſte his fruitleſs bloom,
'And hous'd the hero in the tomb.
"*Oh Oddur,*" ſaid the dying chief,
"*Take off my ring, my time is brief;*
"*My ring if ſmaller, might adorn*
"*The plighted hand of Ingebiorn!*"
'Swift to Sigtuna flew the friend,
'And ſorely wept Hialmar's end.
'By Mæleren's blue lake he found
'The virgin ſitting on the ground.
'A garment for her ſpouſe ſhe wove,
'And ſang "*Ah ſpeed thee, gift of love!*"
'In anguiſh Oddur heard her ſing,
'And turn'd his face and held the ring.
'Back fell the maiden: well ſhe knew
'What fatal tidings muſt enſue.
'When Oddur rais'd her, back ſhe fell,
'And died the maiden, lov'd ſo well.
"*Now gladly,*" ſwore the generous chief,
"*I witneſs death beguiling grief;*
"*I never thought to ſmile agen*
"*By thy blue waters, Mæleren!*"
'But grant that on the foreign ſtrand
'Thy boſom meet no biting brand:
'Grant that no ſwift unguarded dart
'Lay thee beneath the flooded thwart:
'Ah! how unlike a nuptial day,
'To ſhudder at the hiſſing ſpray;
'To wipe and wipe its tingling brine,
'And vainly blink thy pelted eyen;
'To feel their ſtiff'ning lids weigh'd down
'By toil no pleaſure comes to crown:
'Say, Gunlaug, wouldſt thou give for this
'The fire-ſide feaſt and bridal kiſs?'
He told the father what he ſaid,
And what replied the willing maid.
'My ſon,' ſaid Thorſtein, 'now I find
'Unfixt, inconſtant, is thy mind.
'Away to war, if war delight,
'Begone three years from Helga's ſight.
'Then, if perchance at thy return
'Thy breaſt with equal tranſport burn,
'Your wiſhes I no more confine—
'No—darling Helga ſhall be thine.'

"*Thwart.*]—Bench for the rowers.

Away

Away the tow'ring warrior flew,
Nor bade his Helga once adieu.
He felt the manly ſorrows riſe,
And open'd wide his guſhing eyes:
He ſtopt a moment in the hall;
Still the too pow'rful tears would fall.
He would have thought his fate accurſt
To meet her as he met her firſt;
So, madly ſwang the founding door,
And reacht, and reaching left, the ſhore."

Nothing ſhews greater art and addreſs than to relieve, by objects light but not ludicrous, the prominences of compoſition. Virgil has done this gracefully and diſcreetly. Of a ſimilar kind is the curſory notice of the kid,

"Bold as his deſperate ſire could be,"

And the following:

"A frolic maid was paſſing by,
And, as ſhe ſaw the hero lie,
Remov'd the clinking hawberk mail,
And took a wolf-ſkin from a nail:
Acroſs his throat ſhe plac'd the teeth,
And tuckt the claſping claws beneath;
And would have kiſt him, but ſhe fear'd
To tickle with her breaſt his beard."

This would not be ſufficiently grave for heroic poetry, but who would diſplace it from the ſtation it poſſeſſes? The whole exhibits a fine deſcription of manners, no leſs than of paſſions.

We now appeal to the author, and to our readers in general, whether we can juſtly be accuſed of illiberality. In a vigorous and vehement preface to ſome Latin poems which are added, is a defence of *Gebirus*. What poetry have we ever praiſed more ardently, or what principles have we more irreverſibly condemned! Happy are we to diſcover, that a man who could be ſo injurious to ſociety, diſavows the wiſh. But we cannot forget that he was amongſt the laſt to "deſpair of the republic." If our limits permitted, we ſhould inſert the preface, both for its maſculine latinity and corrected ſentiments. Our conduct is now and always has been liberal towards Mr. Savage Landor. We did not invidiouſly point out the numerous errata of the Engliſh or of the Latin Gebir. In the Engliſh, they were corrected by a ſecond edition: as the Latin is dated from Paris, we made a moſt ample allowance for the inaccuracy of the preſs. The faults are ſuch as no ſcholar would attribute to another, who writes Latin, both in proſe and poetry, with ſuch elegance, ſuch facility, and ſuch force; who deſpiſes all crabbedneſs, all collected phraſes, all incongruity, all imitation; and to whom, indeed, the language ſeems more national than his own. But it was our duty to place a guard againſt his miſchievous politics; and we performed it with

with alacrity. When the character of the man is laid open by the writer, the public has a right to judge of him in both capacities. If politics or morals are at ſtake, we muſt be daſtardly, or we muſt be perſonal. We know Mr. Savage Landor, though he knows not us; we are aware that he poſſeſſes, what is moſt dangerous if miſapplied,---a high ambitious ſpirit, a mind and body indefatigable in their purſuits, together with an eaſe and verſatility of manner, which would fit him to guide the ferocity of the Creeks and Hurons, or to ſhine and to ſeduce in courts.

We have little room left for any of the Latin poetry. In the Sapphic ode, a freſh and laſting wreath is added to the brow of the Emperor Alexander, of the heroic defender of Acra, and of Nelſon, while yet living. We ſhall notice two highly poetical and characteriſtic ſtrokes.

" Venit Arctois metuendus armis
Sydnius : *pallet labiumque mordet*
Ut nimis noti ferus imperator
Ora tuetur "

What a true and contemptible expreſſion is here given to the countenance of the Corſican, and with what peculiar and ſtriking effect, after the ſonorous line above!

Again, in the apoſtrophe to France,

" Tene diruptis iterum catenis
Implicas, tanto madidis cruore
Civium ? *paucos male feriaris*
Verna decembres."

In the happineſs of inſulated verſes, and in touches at once novel and natural, few poets of the day are comparable to De Lille. In Gebirus, p. 119, from the words, " *Ignipotens Phœbi*" to " Incolit Iris," is a deſcription which, for beauty of ſcenery, felicity of verſification, and grace gaining on us by degrees and riſing into dignity, neither the poet of France, nor any other of the age, can produce an equivalent, or a parallel. There is as much difference between them, as between the flaunt and frippery of Watteau and the rich harmonious colouring of Claude Loraine. Poetry of the ſame kind, if we could paſs over the too glowing deſcriptions, is to be found abundantly in " *Pudoris Ara.*" We ſhall conclude this article with a ſmall indeed, but moſt exquiſite, piece of imagery from that compoſition.

Helen evades the queſtions and the complaints of Leda by enquiries after Penelope, whoſe happier lot ſhe proves herſelf to envy by this natural and delicate expreſſion :

" Sic queritur, cauſaſq. fugæ rogat : illa roganti
Vertere propoſitum cupit, atq. ediſcere fata
Penelopes; *dî dent genitori reſtet in urbe.*
Ancipiti voto ſubridens candida Lede
Palpat utramq. genam digito, mulcetq. pudorem,
Educitq. ſinu, lapſanti pollice, mentum."

Van

Van Mildert's *Sermons.*

(Concluded from p. 273.)

IN the ſecond volume of theſe valuable diſcourſes the author diſcuſſes the following important ſubjects:—The proper defence of revealed religion, with a ſtatement of the argument *a priori*;—The inability of man to frame a religion for himſelf;—The inſufficiency of natural or moral philoſophy to inſtruct us in religious truth;—The inſufficiency of metaphyſics, and the neceſſity of taking faith for our guide;—The proper limits of human underſtanding, in judging of revealed religion;—The preparatory diſpoſitions neceſſary for receiving the truths of revealed religion. Having thus conſidered the queſtion, with all the *a priori* arguments that have been urged upon it, and refuted the objections of infidels and cavillers ſupported by ſuch arguments, the learned preacher next proceeds to examine, The argument *a poſteriori*, and its application to revealed religion;—Hiſtorical evidence of the facts of ſcripture;—The comparative force of human and divine teſtimony;—and the great general argument for the divine origin of Chriſtianity, from its deſign and accompliſhment. In this laſt head of enquiry he, of courſe, includes miracles, prophecy, and inſpiration of ſcripture. His laſt diſcourſe contains a recapitulation of his arguments and evidences, and his concluſions from them.

Throughout this comprehenſive range of important diſcuſſion, Mr. Van Mildert diſplays the able and acute reaſoner; the diſcreet and temperate diſputant; the ſound and learned divine; the pious and devout Chriſtian.—And he has added one more proof to the many already ſupplied of the zeal, promptitude, and judgement, with which the clergy of the Eſtabliſhed Church are always ready to ſtand forth to encounter its enemies, and to defend it againſt the inſidious attacks of the ſceptic, or the more rude and licentious aſſaults of the infidel.

In his firſt diſcourſe the author makes the following juſt obſervations on the utter inapplicability of arguments *a priori* to the Chriſtian religion.

"But it would ill become the advocates of Divine Truth, to ſubmit the trial of its claims to that tribunal of human opinion, which its adverſaries would thus preſumptuouſly ſet up. For, whatever reſpect may be due to thoſe arguments, by which wiſe and good men have frequently ſhewn the utility, or rather the neceſſity, of Divine Revelation, and have vindicated the wiſdom and goodneſs of its ſeveral diſpenſations, yet never ought we to concede, that the proof of its truth depends, in any wiſe, on our ability to ſatisfy, by arguments of ſuch a deſcription, thoſe who cavil at its ſyſtem. Our Faith is founded upon the baſis of *fact*, not of *opinions*; and it is to be proved, like all other matters of fact, by hiſtorical teſtimony. By teſtimony, divine as well as human, it is firmly ſupported: by teſtimony which none of its opponents have yet been able to invalidate. It is, therefore, hardly to be expected, that we ſhould go forth and engage the adverſary in a wide and open

open field of controverſy, to the neglect of this impregnable fortreſs of our Faith. Rather ought we to follow the advice of the Royal Pſalmiſt:—'Walk about Sion, and go round about her; and tell the towers thereof. 'Mark well her bulwarks, ſet up her houſes, that ye may tell them that 'come after.'—Pſ. xlviii. 11, 12.

"Indeed, when the nature of the argument *a priori* is conſidered, it appears to be a kind of reaſoning, which can hardly, without arrogance, be applied to the ſubject of Revealed Religion. For, unleſs we preſume that our underſtanding and knowledge are commenſurate with thoſe of the Supreme Being, how ſhall we venture to decide upon the fitneſs, expediency, and wiſdom, of that which is propoſed to us, under the ſanction of poſitive, external evidence, as a communication of the Divine will? That men ſhould not give implicit belief to any ſyſtem, which thus profeſſes to be of Divine authority, without due enquiry into the *teſtimony* by which it is ſupported, is highly reaſonable; nay it is their duty to make that enquiry as far as they have opportunity and ability ſo to do. But to claim a right, even after ſufficient evidence has been given of its being really 'the work of God,' to queſtion its expediency, and to weigh it in the balance of our finite underſtandings, appears to be no leſs preſumptuous and indecent, than to arraign the wiſdom and goodneſs of the works of Creation, notwithſtanding the manifold proofs of their proceeding from an infinitely-perfect Author.

"It will be perceived, however, that theſe obſervations are only applicable where the Divine authority of any Religion is already ſufficiently atteſted by its proper external evidences; in oppoſition to *which only*, it is contended, that all *a priori* reaſoning, on the purport of the Divine communication, muſt be inſufficient to overthrow its authority, being no better than reaſoning againſt fact, or oppoſing human opinion and conceit to infinite wiſdom and knowledge."

In fact, ſcepticiſm and infidelity are, as we have often contended, the fruits of human vanity. The mind infected with this vile paſſion, aſpires to exalt itſelf above the ſphere which its Creator has aſſigned it; to reduce every thing to a level with its own narrow, circumſcribed, and finite faculties; and to reject as falſe every thing which is above its own comprehenſion. In oppoſition to ſuch vain, preſumptuous, and impious notions, Mr. Van Mildert demonſtrates the inſufficiency of human reaſon to frame a religion for itſelf. He ſhews the complete impotence of the moſt eminent ſages of the heathen world to acquire any correct notions of virtue and vice, of moral good and evil; or to obtain the knowledge of Divine truths; and he treats with proper contempt, the arrogant pretenſions of thoſe modern philoſophiſts, who aſſume a ſuperiority of wiſdom over the Pagan ſages of former times.

"But, may we not be permitted to aſk, whence this aſſumed ſuperiority of modern over ancient Philoſophers has ariſen? and whence the extraordinary influx of light upon theſe latter times has been derived? Is there any one ſo infatuated by his admiration of the preſent age, as ſeriouſly to think that the intellectual powers of man are ſtronger and more perfect now, than they were wont to be; or that the particular talents of himſelf, or any of his contemporaries, are ſuperior to thoſe who ſhone forth in

in the luminaries of the Gentile world? Do the names even of Locke, Cudworth, Cumberland, Clarke, Wilkins, or Wollaston, (men so justly eminent in modern times, and who laboured so indefatigably to perfect the theory of natural religion) convey to us an idea of greater intellectual ability, than those of the consummate Masters of the Portico, the Grove, or the Lyceum? How is it, then, that the advocates for the natural perfection, or perfectibility, of human Reason, do not perceive, that, for all the superiority of the present over former times, with respect to Religious Knowledge, we must be indebted to *some intervening cause*, and not to any actual enlargement of the human faculties? Is it to be believed, that any man of the present age, of whatever natural talents he may be possessed, could have advanced one step beyond the Heathen Philosophers, in his pursuit of Divine Truth, had he lived in *their* times, and enjoyed only the light which was bestowed upon *them*? Or can it fairly be proved, that merely by the light of Nature, or by reasoning upon such data only as men possess who never heard of Revealed Religion, any moral or religious truth has been discovered, since the days when Athens and Rome affected to give laws to the intellectual as well as to the political world? That great improvements have since been made, in framing systems of Ethics, of Metaphysics, and of what is called Natural Theology, need not be denied. But these improvements may easily be traced to one obvious cause, the widely-diffused light of the Gospel, which, having shone, with more or less lustre, on all nations, has imparted, even to the most simple and illiterate of the sons of men, such a degree of knowledge on these subjects, as, without it, would be unattainable by the most learned and profound."

Mr. Van Mildert proceeds to shew that whatever knowledge of a Supreme Being, and of a future state, has been found among men, has been received traditionally, and proceeded originally from Revelation. And in support of this position, he uses the following strong and unanswerable argument.

"It is indeed hardly possible to suppose, that these Truths were *not* revealed to man, from the very beginning. For, can it reasonably be imagined, that Adam was left, (even in his primeval condition, when his faculties were unclouded by sin and corruption) to acquire the knowledge of his Creator from such proofs only, as the light of Nature could afford him? or that he was suffered to remain in a state of uncertainty and conjecture, respecting the continuance of his being, his future destination, the purposes of his creation, the duties which he had to perform, the happiness provided for him, and the means of attaining it? On all these points, so essential to his comfort and well-being, must we not necessarily conclude, that he derived instruction immediately from the Fountain of Wisdom?

"Equally improbable does it appear, that, *after his Fall*, (when such an entire change had taken place in his views and expectations, when so much greater help was needful for him, and so much stronger assurance of the Divine favour towards him became requisite for his consolation and support), he should be left to walk in darkness, or to trust to his own conjectural reasonings upon what had been *before* revealed to him. There is, indeed, sufficient evidence that fresh information was then vouchsafed to man, to shew him the way of duty and of happiness. The very first promise of a Redeemer is a proof, that some communication instantly

inſtantly took place, between his Creator and him, relative to his altered condition; and we may well ſuppoſe, (nay, we can hardly but ſuppoſe) that, ſo far as could be conducive to his reſtoration to life and happineſs, every thing was explicitly revealed, which it behoved him either to believe or to do, in order to his acceptance with God.

"Here, then, we have an eaſy ſolution of the queſtion, how the world became acquainted with the knowledge of God and of a Future State, without ſearching for it by abſtract reaſoning, i. e. by reaſoning from notions ſuppoſed to be inherent in the mind, or indeed from arguments of any kind, independent of Divine communications.

"From Adam to Noah, from Noah to Abraham, from Abraham to Moſes, from Moſes to the Jewiſh people, and from them to the reſt of the world, theſe doctrines were handed down in ſucceſſion, and occaſionally confirmed, illuſtrated, or more largely unfolded, by ſubſequent Revelations. Through theſe preachers of Righteouſneſs, whom God from time to time raiſed up, the Gentiles (in addition to ſuch imperfect traditions of the fundamentals of Religion, as muſt have been preſerved even among the moſt corrupt deſcendants of Noah) received continual inſtruction and admonition, until the deliverance of the Iſraelites from Egyptian bondage; after which period, they were ſtill oftentimes witneſſes of tremendous ſigns and wonders, wrought for the purpoſe of overthrowing their idolatrous worſhip, and impreſſing them with a belief and a dread of Jehovah, the God of Iſrael, who thus manifeſted himſelf in an eſpecial manner as the true and only God, to the excluſion of all the imaginary Deities of the Heathen world.

"Henceforward, the knowledge of Revealed Religion extended, by various means, far beyond thoſe to whom it was directly communicated. Philoſophers the moſt remote from the land of the Jews, enjoyed opportunities, by their travels into Eaſtern countries, of enriching themſelves with ſtores of religious truth from the fountain-head. The earlier and later diſperſions of the Jews greatly contributed to the diffuſion of this bleſſing: and to the Philoſophers who immediately preceded the coming of Chriſt, the Septuagint tranſlation of the Scriptures afforded a ſupply of information on Divine ſubjects, which evidently raiſed them above their predeceſſors, and gave a dignity and weight to their ſpeculations, not to be found in thoſe of remoter ages. Thus, from the important epoch, when God vouchſafed to become, peculiarly and excluſively, as it were, the Deity of his people Iſrael, the reſt of mankind were enabled, through theſe various channels, to collect many ſcattered fragments of Divine Knowledge, in addition to thoſe general notions which they had derived from their foreſathers, reſpecting the great fundamental principles of Theology and Morals."

From the ſame ſource, the author conſiders the *moral* notions of the ancients to have been derived. And, indeed, the precepts of Noah have long been regarded, particularly by Jewiſh writers, as having conſtituted the foundation of every moral code which appeared in the Heathen world which very well accounts, as Mr. V. M. obſerves, "for their ſublime, and ſometimes juſt, *ſpeculations* on the Divine nature and perfections."

"But with reſpect to all theſe doctrines, the Being and Nature of God, the

the Immortality of the Soul, a Future State of rewards and punishments, and the obligation of Moral Duty, it may be observed, that they who have been instructed in them from their infancy, are so accustomed to consider them as natural and necessary truths, that they are little aware in what manner the knowledge of them has been first acquired. They suppose them to be deductions from natural principles, or discoveries of human Reason; because they are in all respects so congenial with our hopes and wishes, and are so strongly attested by every thing which passes under our contemplation in the natural and moral world, that they cannot be relinquished, without doing violence to the feelings and to the understanding. Yet nothing is more certain, than that Philosophers of old never arrived at a *knowledge* of these truths, never attained to a *conviction* of any one of them: nor is there, perhaps, at this day, a savage nation on the globe, which can properly be said to know or to believe them. Glimmerings of light and information there have always been; enough to excite the hopes, and fears, and wishes of mankind, but not enough to confirm their expectations."

The author next proves that Natural and Moral Philosophy are incapable *per se* of instructing their followers in the knowledge of God, or even of man, considered as a *Christian*. In regard to Moral Philosophy, he observes:

"It is the observation of one*, who had made the extent of the human faculties his peculiar study, that 'Philosophy is as unable to give rules, as 'nature is to practise them.' Various are the principles which have been adopted as the basis of Morals, by ancient and modern theorists; such as Utility, Expediency, the Fitness of Things, the Beauty of Virtue, the Moral Sense or Conscience, Justice, Veracity, Public Good, and the like; some of which differ from each other rather in name, than in substance. But in every system, which proposes to establish Morality on any other basis than that of the Revealed Will of God, there is one fundamental defect, that no satisfactory account is given of *moral obligation*, properly so called. For supposing any of these systems to be right and well founded; the question will still return, 'Why am I *obliged* to act thus?'—'Why am I obliged to act in 'conformity with Truth, Utility, Fitness of things, or any other criterion 'which may be proposed, as the test of right and wrong?'—To these questions no proper answer can be given, but that it is *the Will of God*; and that if we obey not *His* Will, we must abide the consequences, and suffer the penalties attached to disobedience. This is the *sanction*, the *only* sanction, which can strictly be said to *oblige* us to any particular rule of conduct: and this (as was before observed) must depend on the *declared* purpose of the Almighty, to reward or punish us, according to our conformity or opposition to such rule."

In the Eighteenth Discourse, the author thus sums up his arguments, in the five preceding discourses, on the inability of man to frame a religion for himself; on the insufficiency of natural, moral, or metaphysical philosophy, to lead him to a knowledge of divine truth; on the reasonableness of taking faith for his guide in matters above the reach of human discovery; and on the inap-

"* Baker on Human Learning, chap. 6.

plicability

plicability of a priori reaſoning on ſuch ſubjects; in the following propoſitions.

"I. As all religion is founded in the knowledge of God, of a Future State, and of the Divine Will, a Religion which does not give us ſatisfactory information on theſe points, is no Religion at all, or worſe than none.

"II. Man is unable to acquire any certain knowledge of theſe points, without Revelation; and, conſequently, is unable to frame a Religion for himſelf.

"This propoſition is proved in two ways: from the *fact*, that he never *did* attain to ſuch knowledge; from the *reaſon* of the thing, which ſhews that he never *could* attain to it.

"That he never *did* attain to it, appears from a fair and impartial ſtatement of the condition of the Heathen world before the preaching of Chriſtianity; and of the condition of barbarous and uncivilized countries at the preſent moment.

"That he never *could* attain to it, is proved by ſhewing that human Reaſon, unenlightened by Revelation, has no *foundation* on which to conſtruct a ſolid ſyſtem of Religion; that all human knowledge is derived from external communications, and conveyed either through the medium of the ſenſes, or immediately by Divine Inſpiration; that thoſe ideas which are formed in the mind through the medium of the ſenſes, can communicate no knowledge of *ſpiritual* things; and that, conſequently, for this knowledge we muſt be indebted wholly to Divine Revelation.

"In reply to the arguments uſually alledged to prove the ſufficiency of Natural, Moral, or Metaphyſical Philoſophy, to guide us into religious truth, it was argued as follows:—

"*Natural* Philoſophy being wholly converſant with objects of *ſenſe*, it is impoſſible that the phenomena, which are preſented to its inveſtigation, ſhould enable us to diſcover *ſpiritual* truths, which have no perceptible connection with *ſuch* objects.

"*Moral* Philoſophy, without the ſanction of Revelation, is radically defective in its principle; becauſe the foundation of *moral obligation*, properly ſo called, *is the will of God*; and becauſe, without Revelation, we cannot clearly know in what *relations* we ſtand to the Supreme Being; nor be aſſured that we are paying him an *acceptable* ſervice.

"*Metaphyſical* Philoſophy, although it profeſſes to treat of *mind* as well as of body, and to inveſtigate the forms, qualities, or internal eſſences of things, rather than their external characters, is yet incompetent to inſtruct us in Theology, or ſpiritual truths; becauſe its concluſions muſt be drawn either from objects of *ſenſe*, or from the phenomena of the *human* mind; the former of which cannot advance us to an acquaintance with the ſpiritual and inviſible world; nor the latter diſcloſe to us the mind and will of God, which is the true ſource and fountain of all Theological truth.

"III. Revelation being thus neceſſary to enable us to attain to a knowledge of the firſt principles of Religion, it becomes reaſonable and neceſſary, to take *Faith* for our guide; i. e. it is reaſonable and neceſſary, that we ſhould *rely on the Divine word*, for our knowledge of religious Truth.

"This poſition reſts upon the acknowledged Attributes of God, his Omnipotence, his Omniſcience, and his Veracity; that he is *able* to make what communications he pleaſes, that his *knowledge* is perfect and univerſal, and that he cannot *lye*. Unbelievers can only refute this poſition, by proving that theſe Attributes do not belong to God, or that the *Divine* wiſdom and truth are no more

more to be relied upon than the *human:* that is to say, they must prove either the perfection of Man, or the imperfection of God.

"IV. From man's inability to know any thing of Religion, further than it is revealed to him, and from the necessity of his receiving it by Faith in God's word, it follows, that it is not allowable for him to *judge* of Revelation, upon any principles *subversive of Faith.*

"Since Faith originates in a conviction of the wisdom and truth of God, it cannot, consistently with itself, be swayed by arguments which militate against the Divine authority: and since the subjects, with which Faith is conversant, are things beyond the reach of human intellect, it is bound to receive the truths communicated through Revelation, not as matters of controversy, but as the incontestable dicta of Supreme Wisdom.

"Unbelievers can only set aside this proposition, by bringing positive evidence, that God hath released men from their obligation to rely upon his word; which is too absurd to be supposed:—or, by disproving, upon some certain and infallible data, what, upon the authority of God's word, we are called upon to believe; which is too blasphemous to be admitted.

"From the foregoing Propositions may be deduced two corollaries which will serve as maxims of controversy, in the discussions between Infidels and Believers; and a departure from which may be considered as indicating '*an* '*evil heart of unbelief.*'—First; that Revealed Religion must be received as true, unless clear and solid arguments can be brought to invalidate the proofs of its *coming from God.*—Secondly; that no argument to that effect is admissible, but such as relates to its evidences as a matter of Fact."

In the five subsequent discourses the Historical Evidences of Christianity are considered and enforced, in a concise, luminous, and impressive manner. The author shews that both sacred and profane history combine to prove certain facts; and, in particular, that before the period at which Christians declare the birth of Christ to have taken place, the very name of Christianity was unknown; and that subsequently to that epoch, it was a matter of notoriety, was acknowledged, received, and protected. On the supposition that Christianity was a mere fable or imposture, as some modern infidels have impiously suggested, it is not possible to account for these, and other admitted, facts; while the Christian has a plain unvarnished history to relate.

"In the reign of Augustus Cæsar, a remarkable person, named JESUS, was born in the land of Judea, who, though of lowly parentage and education, came forth at an early age as a Teacher sent from God; wrought numberless miracles in the presence of multitudes of spectators; astonished all who heard him by the excellence of his doctrines, and the 'authority' with which he declared them; won the admiration of all men by his spotless life and conversation; boldly rebuked the vices, corruptions, and errors of his countrymen, even of those who were most distinguished for learning and authority; predicted many very extraordinary events which exactly came to pass; made disciples of men of low birth and mean occupations, whom, though uneducated and ignorant, he enabled to preach with great power and effect, and to perform many wonderful works; forewarned these men, that neither he nor they were to receive in this world any recompense of wealth, power, or reputation, but that they would be exposed to continual poverty and persecution;

'went

'went about doing good' to all, both friends and enemies; endured the utmoſt malice of the Jewiſh Rulers and the madneſs of the people; ſubmitted to the moſt cruel and ignominious ſufferings with unparalleled meekneſs and fortitude; died, and was buried in a ſepulchre purpoſely ſecured and guarded to prevent any attempt on the part of his followers to fabricate a ſtory of his revival; roſe again nevertheleſs, on the third day, and appeared at ſundry times to his diſciples; and, laſtly, aſcended viſibly into heaven, bleſſing his apoſtles, and promiſing that, within a ſhort time, they ſhould be 'endued with power from 'on high,' and miraculouſly gifted through his name to ſhew ſigns and wonders, to caſt out devils, to heal the ſick, to ſpeak with new tongues, to preach the Goſpel among all nations, and ſpread abroad the knowledge of it to the uttermoſt part of the earth.

"This narrative, contained in the writings of the four Evangeliſts, is followed by a circumſtantial account of the fulfilment of this laſt promiſe of Jeſus, in the ſudden and miraculous deſcent of the Holy Spirit upon the Apoſtles; whence they were empowered to ſpeak languages of which they were before wholly ignorant, to work great and ſignal miracles, and to preach doctrines far beyond the wiſdom of man to invent or to conceive. This they did, notwithſtanding the rage and bigotry of the Jews, and the proud philoſophy of the Heathens; making proſelytes of all nations, and among all ranks and degrees of men, though without bribe to offer, worldly intereſt to promote, or any means of gratifying the corrupt paſſions of human nature; and finally ſealing with their blood the truth of the doctrines which they taught, and of the facts which they atteſted on their own perſonal knowledge.

"Beſides theſe preachers of the Goſpel, there was alſo one of ſtill more extraordinary character and circumſtances, a man bred and born a Jew, a bigotted diſciple of the ſtraiteſt ſect of Judaiſm, a vehement perſecutor of the followers of Jeſus, and ſtimulated by intereſt and inclination to do every thing in his power to cruſh this Religion in its very infancy. Yet was this man ſuddenly, and in a moſt wonderful manner, converted to faith in the Goſpel, became one of its moſt ſtrenuous and ſucceſsful Preachers, and ſuffered martyrdom for its ſake.

"Reſpecting facts of ſo extraordinary a kind as theſe, it ſeems impoſſible that any perſons profeſſing to relate them from their own perſonal knowledge ſhould be themſelves deceived; and equally impoſſible that they ſhould impoſe them on others as true, if they had not really taken place. The evidence of men's ſenſes is the proper proof of all human tranſactions: and nothing is here related of which the ſenſes of mankind were not fully competent to form a judgment. There was alſo the greateſt publicity in the things ſaid to have been done: and they were of ſuch a nature as not to admit of any impoſition by art, or any fallacy from accidental cauſes."

We cannot follow this able divine through the whole of his arguments on the different evidences of the Chriſtian religion; nor, indeed, is it neceſſary to exhibit any more ſpecimens either of his mode of reaſoning, or of the ſtyle of his compoſition. He has proved himſelf a moſt able champion of the Chriſtian cauſe, abounding in zeal, but equally abounding in judgement. He is ſtrong without ſeverity; temperate without tameneſs: he oppoſes his adverſaries with fairneſs, but makes no unguarded nor unwarrantable conceſſions: he proves, by his own exertions, the efficacy of human

human reaſon, when properly directed and virtuouſly applied; while he marks its boundaries with preciſion, reproves its tranſgreſſions with firmneſs, and aſſerts with conſiſtent ſtedfaſtneſs the empire of FAITH.

The ſtyle, throughout the work, is uniformly perſpicuous, nervous, and claſſically correct. We have noticed only a ſingle word to which an objection can be urged, in the two volumes. In pp. 96 and 285 of vol. ii, the term *promotive* occurs, which is not a legitimate expreſſion, and for the uſe of which we know no example.

A Portraiture of Quakeriſm, as taken from a View of the Moral Education, Diſcipline, peculiar Cuſtoms, Religious Principles, political and civil Œconomy, and Character of the Society of Friends. By Thomas Clarkſon, M. A. Author of ſeveral Eſſays on the Subject of the Slave-Trade. 3 vols. 8vo. Longman. 1806.

THAT a clergyman of the Church of England ſhould ſit down to write a Portraiture of Quakeriſm, ſeemed to us on firſt ſight to be a *little* out of the common courſe of authorſhip; but when we found, from a peruſal of the volumes before us, that they contain an almoſt uninterrupted eulogy of the Quaker ſyſtem, in principle as well as in practice, we were obliged to pronounce the work, at leaſt *ex cathedrâ*, and to conclude that, if the author had not actually joined in fellowſhip with the ſociety, he muſt at any rate have abjured many of thoſe principles and doctrines which he held at the time of his ſubſcription.

The truly reſpectable ſociety here *pourtrayed* is *now* known to the public chiefly in the walks of commerce and of practical morality; for their theological controverſies and polemical exacerbations, which rendered them obnoxious to the different profeſſors, and more oſtenſible to the world, ceaſed near a century ago: we ſee them *individually* on every exchange, and in every market, and on occaſions of public diſtreſs and the preſſure of calamity we always find them prompt and forward to relieve: but in the hours of leiſure and relaxation we never meet them in the ſocial circle, nor at any of the places of public amuſement; ſo that our intelligent readers will, perhaps, be ready to wonder how the author found means to obtain an acquaintance with the *interior* of the ſect ſufficient for ſo ample a developement of it: this he will explain.

Mr. Clarkſon publiſhed, nearly twenty years ago, an Eſſay on the African Slave-Trade, which obtained the firſt prize in the Univerſity of Cambridge; and, in conſequence of this and other publications on the ſame ſubject, he ſoon became acquainted with the *Society of Friends*, many of whom had long before been deeply impreſſed with the ſame notions of that trade, and had been ſeduloufly employed to effect its ſubverſion.

"From

"From the year 1787," says he, "when I began to devote my labours to the abolition of the slave-trade, I was thrown frequently into the company of the people called Quakers. These people had been then long unanimous upon this subject. Indeed, they had placed it among the articles of their religious discipline. Their houses were, of course, open to me in all parts of the kingdom. Hence I came to a knowledge of their living manners, which no other person who was not a Quaker could have easily obtained."

The subject of the Portraiture is treated under the different heads of moral education, discipline, peculiar customs, and religious tenets, in which, having summoned to his aid the all-salutary *science of bookmaking*, the potent instruments of which are tautology and amplification, and its motto "*about it, gentle Goddess, and about it,*" the author has eked out three fair sized octavos of sweet mellifluous praise, sometimes we must confess rather over-loaded: much of what he meets with among this secluded and unknown sect is superlatively *excellent*, almost every thing *good*, and some few things *only* might be rather better: but, alas! where is *perfection* to be found? "Humanum est errare."

We ourselves respect the Society of Friends as members of society; the benevolence, moral rectitude, and commercial punctuality of its members, have always excited our sincere esteem, although we cannot coincide with their religious opinions, nor with many of their *peculiar customs*: but whilst we esteem the Quaker character, we must not lose sight of *moderation*, and the author's eulogy is sometimes *extravagant!* A Kamtschatkan, or an Anacharsis, if he should chance to travel in this country, and should first meet with these volumes, might be so far misled by them, as to imagine that there was nothing in society *quite good* except among the Quakers: no moral excellence, male or female, but especially female; no just estimate of human life; but little real piety and true religion, except among the Quakers.

However, if we be rightly informed, the high-founded titillating melody of praise which pervades these volumes is not more than the society has been capable of inhaling; for it seems that nearly a whole impression has been already sold, chiefly amongst themselves, without any avaricious intervention of booksellers, those dear-bought obstetricians to authors.

"There is one trait in the Quaker manners which runs through the whole society, as far as I have seen, in their houses, and is worthy of mention. Their hospitality in their own houses, and their great attention and kindness, soon force out of sight all ideas of uncourteousness. The Quakers appear to be particularly gratified when those who visit them ask for what they want. Instead of considering this as a rudeness or intrusion, they esteem it as a favour done them. The circumstance of asking on such an occasion is to them a proof that their visitors feel themselves at home. Indeed they almost always desire a stranger who has been introduced to them, '*to be free.*' This is their usual expression. Nothing can be more truly

polite

polite than that conduct to another, by which he shall be induced to feel himself as comfortably situate as if he were in his own house."

We certainly would not advise authors or others to quarrel with their bread and cheese, but true gratitude for true hospitality never need overleap the boundary of true moderation; and if this were any part of the general motive for the strain of eulogy which runs through the work, we must conceive that it is overdone; that it is more than the nature of the case requires; that, however graciously it may have been accepted by the Society of Friends, it is nevertheless too much for the taste of general readers.

Whilst the lady was sitting for the portrait, she seems to have admitted the painter to her entire confidence; and he may have discovered, whilst he was etching, how much colouring he might venture to lay on the picture: his calculation seems to have been tolerably accurate, if we may judge from the reception of the work.

Every privation which the Quaker system prescribes is supported in detail; and because evil passions are frequently generated at play, at the theatre, in novel reading, in dancing, music, and field diversions, therefore it is argued that such pursuits ought to be totally avoided; that is, the Quakers hold this doctrine, and our author takes up their cause. Moderation is our *watch word*, and *we* have no objection to the *use* of a thing merely because fools *abuse* it: neither can we from our experience join with the author in his opinion, that "the youth of this society who are educated under this system of privations, get earlier into a knowledge of just sentiments, or into a knowledge of human nature, or into a knowledge of the true wisdom of life, than those of the world at large." If by the words "*world at large*," the author mean civilized society at home of similar rank, which is the only comparison he ought to make, we deny the fact. Negation of vice does not involve possession of virtue; nor sectarian maxims, repeated by rote, a knowledge of human nature and the true wisdom of life.

It seems to us rather ungracious to bestow an almost unqualified approbation on the Quaker system of *moral education*, when it is at the expence of the character of society at large, unless society at large were so deeply involved in turpitude and deformity as to warrant it.

We know that a great proportion of those who indulge in the pleasures of music, dancing, the theatre, and other diversions here enumerated, retain the moral, amiable, social, and sympathetic virtues in as great a degree as any persons whatever: indeed, the author seems willing to allow some latitude in the pursuit of music, and to except that from the general censure: he would probably consider this accomplishment an additional charm in the character of the Quaker ladies, for whom he shews so decided a partiality.

His marked preference for Quaker ladies is evinced by the following quotation, and we shrewdly suspect that these sentiments, and

others of similar tendency in different parts of the work, may have coſt the author a *curtain lecture*, and that they may ſometimes occaſion him to ſit uneaſy in female circles of his own community.

"When men wiſh to marry, they wiſh at leaſt, if they be men of ſenſe, to find ſuch women as are virtuous, prudent, and domeſtic; ſuch as have a proper ſenſe of the folly and diſſipation of the world. Now, if a Quaker looks into his own ſociety, he will generally find the female part of it of this deſcription. Female Quakers excel in theſe points. But if he looks into the world at large, he will generally find a contraſt in the females there. Theſe, in general, are but badly educated. They are taught to place a portion of their happineſs in finery and ſhow. Utility is abandoned for faſhion. A kind of falſe and dangerous taſte predominates. Scandal and the card-table are preferred to the pleaſures of a rural walk. Virtue and modeſty are to be ſeen with only half their energies, being overpowered by the noxiouſneſs of novel-reading principles, and by the moral taint which infects thoſe who engage in the varied rounds of a faſhionable life. Hence a want of knowledge, a love of trifles, and a diſſipated turn of mind, generally characterize thoſe who are conſidered as having had the education of the world."

The diſcipline of the Quakers is exerciſed in their monthly, quarterly, and yearly meetings, which the author has choſen to call *Courts*; for what reaſon we know not, nor do we think this term is ſanctioned by the uſage of the ſect: in fact, there does not appear to be any near approximation to our courts of law, nor any thing like *Judge or Jury* in them; and our readers will probably be at a loſs to conceive how any great deal of important buſineſs can be tranſacted in theſe courts, or any matters in which diſcuſſion and debate precede the deciſion; for the mode of aſcertaining the deciſion appears to us ſingular, and liable, if practiſed on a broad ſcale, to very ſerious objections.

"It may be obſerved, that whether ſuch buſineſs as that which I have juſt detailed, or any other ſort, comes before the meeting, it is decided, not by the influence of numbers, but by the weight of religious character." We apprehend the initiated underſtand this. Again, ſpeaking of the formation of theſe meetings, he ſays, "We have ſeen, on a former occaſion, the Quakers with their ſeveral deputies repairing to different places in a county; we are now to ſee them repairing to the metropolis of the kingdom. A man cannot travel at this time, but he ſees the Quakers in motion from all parts, ſhaping their courſe for London, there to exerciſe, as will appear ſhortly, the power of deputies, judges, and legiſlators, in turn, and to inveſtigate and ſettle the affairs of the ſociety for the preceding year."

In theſe meetings, beſides other matters, cogniſance is taken of the deviations from preſcribed rules, in the conduct of individuals; and if theſe deviations be very important, and perſiſted in, excluſion from membership enſues; and on this point the author argues, or rather pleads the cauſe in a manner not ſatisfactory to us.

"Thoſe

"Thoſe who are born in the ſociety, are born under the ſyſtem, and are in general educated for it. Thoſe who become converted to the religion of the ſociety, know beforehand the terms of their admiſſion. And it will appear to all to be an equitable inſtitution, becauſe in the adminiſtration of it there is no exception of perſons."

We did not know that the equal adminiſtration of laws conſtituted the equity of the laws ſo adminiſtered, and we think the argument of the above quotation more applicable to a country *benefit club, which has printed rules for the uſe of its members,* than to a religious ſociety profeſſedly eſtabliſhed on Chriſtian principles.

From the rules and regulations of every Chriſtian ſociety an appeal will always lie to the principles on which they are profeſſed to be founded, and *to the record* from which thoſe principles are extracted or educed. If any of the deviations of individuals cognizable by theſe meetings, and which incur the diſpleaſure of the ſociety, or the pains of excommunication, ſhould be found to be deviations from rules not authorized by that record, ſuch diſpleaſure and ſuch pains are evidently unjuſt and unwarranted, and are certainly not equitable merely becauſe they may be *equally diſpenſed to all.*

Let us try one inſtance only, and one as ſtrictly adhered to by this ſect as any other, that of one of their members forming the marriage contract *with a perſon of another perſuaſion.* St. Paul ſays, "If any brother have a wife that believeth not, and ſhe be pleaſed to dwell with him, let him not put her away: and the woman which hath a huſband which believeth not, and he be pleaſed to dwell with her, let her not leave him; for the unbelieving huſband is ſanctified by the wife, and the unbelieving wife is ſanctified by the huſband."

We think it may be fairly concluded that St. Paul, with theſe ſentiments impreſſed on his mind, would not have inſtituted that portion of the Quaker ſyſtem which preſcribes excommunication for this offence, however otherwiſe meritorious the parties may be. Neither in the Goſpel, nor in the Acts of the Apoſtles, is any preciſe direction to be found relative to this ſubject, but the ſpirit of the whole is decidedly againſt any ſuch reſtriction as the Quakers impoſe; and we are fully perſuaded their rule in this caſe is unchriſtian and untenable on a *legitimate appeal.*

So much for our author's powers as an advocate and a logician; our readers may, if they pleaſe, try his other reaſonings and other of the Quaker rules by the above mentioned Chriſtian criterion, the one which *muſt* be admitted, and the only one which *can* be admitted, in any Chriſtian ſociety.

"The peculiar cuſtoms" of the Quakers in dreſs, language, decorum, &c. &c. are diffuſely treated; theſe are well known to the world; and the author ſupports his character of advocate and apologiſt throughout the work. It is not our buſineſs, nor conſiſtent with

with our limits, to diſcuſs theſe points ſeverally. How far ſuch peculiarities contribute to the formation of virtuous conduct, and how far to that of ſectarian pride, our readers may determine for themſelves, and will doubtleſs determine variouſly, according to their different experience and their different views; but there is one effect ariſing from them which muſt be ſtrikingly obvious to all, and in which we muſt all agree, and that is, that theſe peculiarities produce a ſeparation and ſecluſion from general ſociety, which nothing but the ſpirit of commerce could ever have broken in upon. It is this ſpirit, and this only, that has prevented the Quaker ſyſtem from becoming a perfect monaſtery, and the Quakers from becoming perfect monks. The walls, it is true, are not built of ſtone or of wood, but with materials perhaps ſtronger than either—with *diſcipline*; and they are formidable enough to operate on the orthodox a ſecluſion from general ſociety at every point, but at the breaches which the ſpirit of commerce continually makes, and which, when made, are ſure to form outlets too wide to be ſtrictly guarded. We value the facilities of acceſs to general ſociety ſo very highly, and eſtimate the effects of an *eaſy* intercourſe with our fellows, ſo favourable to virtue and to the cultivation of all the beſt emotions of humanity; to benevolence, good nature, urbanity, and to all the amiabilities of life, that, we are free to confeſs, we look with ſuſpicious eye on every thing that would tend to ſeceſſion, on every thing that would ſhut up and ſeparate, on every thing that would create what is ſtrongly marked in this ſect—the *eſprit de corps*.

We muſt, therefore, conſider the "peculiar cuſtoms" of the Quakers as meriting not an apology, not an eulogy, but a free and unſhackled diſcuſſion; and the light of ſcientific ſentiment, that light before the beams of which all errors and abſurdities fly one by one unto the full effulgence.

Our author commences his view of the "religion" of the Quakers with a ſentiment truly liberal, to a part of which all *zealous* ſectarians will be likely to demur.

"If men do but fear God, and work righteouſneſs, whatever their Chriſtian denomination may be, it is ſufficient. Every ſyſtem of religion which is founded on the principles of Chriſtianity muſt be capable, if heartily embraced, of producing temporal and eternal happineſs to man. At leaſt, man, with his limited underſtanding, cannot pronounce with any abſolute certainty that his own ſyſtem is ſo far preferable to that of his neighbour, that it is poſitively the beſt; or that there will be any material difference in the future happineſs of thoſe who follow the one or the other."

They who are deſirous of ſtudying the religious creed of the Quakers, or, to ſpeak more technically, their *ſcheme of ſalvation*, will find a pretty ample and diffuſive developement of it in this part of the work, and to ſuch we recommend the peruſal of it.

With reſpect to their leading tenet, that of immediate emana-

tory

tory inſpiration, we conceive the author (who is ſtill the advocate) is not quite correct when he ſtates, or rather *implies*, that this was a doctrine held by the primitive fathers and the Proteſtant reformers. We believe, that neither Gregory, Jerome, Luther, nor Melancthon, if living at this moment, would concur *preciſely* with the Quakers in this point: they ſupported the doctrine of the immediate operation of the Spirit of God on the heart, and, probably, with but few ſhades of difference from each other; but it was always, or for the moſt part, in connection with outward means: they appear to have believed that the Word, as delivered, could not operate any beneficial effect on the ſoul, without the intervention and co-operation of the Spirit of Grace; but they did not generally expect or wait for thoſe independent and unconnected emanations and influences which the Quakers profeſs to experience.

As this is a very leading point in the ſyſtem of quakeriſm, the author ſhould not, as a theologian, have involved it in ambiguity, or, out of complaiſance to the Quakers, have ſuffered the *unwary* reader to go away with an impreſſion that the primitive fathers and the reformers were Quakers; Quakers, at leaſt, in the *eſſence* of their ſpiritual belief. Inſtead of *implying* the identity of their metaphyſical opinions and faith, he ſhould have pointed out the preciſe diſtinction. His acquaintance with theological literature muſt have taught him that there is a difference, and his office ſhould have been not to blend, but to diſcriminate.

The character of the Quakers for "morality, benevolence, humanity, complacency of mind, ſtedfaſtneſs, true courage, punctuality to engagements," &c. &c. &c. is *pourtrayed* in a very flattering manner; to which the few unfavourable points towards the end ſerve rather as a foil than a counterpoiſe.

We hope the author may be ſincere and faithful in his Portraiture, and we have no reaſon to doubt the truth of the character in theſe points; but we think the eulogy is rather more, the colouring rather higher, than true modeſty and *moderation* could without a bluſh either give or receive. If the Portraiture be faithful, and the eulogy ſincere, we do not ſee how the author can be any thing elſe than a convert, or how he can eſcape an intimate union and communion with a ſociety he ſo highly and generally approves and extols. Actions ſpeak louder than words, and he ſhould ſeal his teſtimony by proſelytiſm.

It appears that the numbers in this connection are on the decline. "The general opinion is, and the Quakers, I apprehend, will not deny but lament it, that thoſe who go out of the ſociety are, upon the whole, more numerous than thoſe who come into it by convincement; and, therefore, that there is, upon the whole, a decreaſe among them." This is not concluſive reaſoning; for the author allows, in another place, that "the Quakers are a ſober and temperate people; that they generally marry at a proper age; and

and that they have large families. It is therefore impoſſible, if the deſcendants of the early Quakers had continued in the ſociety, that their number ſhould not have been much larger than we find it at the preſent day; and if ſo, there muſt have been a ſeceſſion or an expulſion, amounting, notwithſtanding all influx by converſion, to a decreaſe."

"That the Quakers are on the decline, there is no doubt;" but inſtead of lamenting the fact, as our author does, we are inclined to view it as a ſymptom of the general improvement of ſociety at large, and of the daily increaſing light of ſcience. The glorious liberty of the *Britiſh* preſs, freedom of diſcuſſion, and an unlimited circulation of opinion, whilſt they generate and foſter the broad principles of genuine Chriſtianity, tend at the ſame time to break the charm of ſectarian ſyſtems, and, by the colliſion of ſentiment, to ſmooth the aſperities of prejudice, and cleanſe away the ruſt of error and ignorance, accumulated by the ſtagnant torpor of monaſtic ſeclufion: they illumine the receſſes which before were gloomy, enliven the paths which before were dreary, and open to the philanthropiſt a more ſure proſpect of the future melioration of mankind than the world has ever enjoyed.

We have paid more attention to the work before us than many of our readers may think it merits; but it ſeemed a novelty to us, for a clergyman of the church of England to ſtand forth as an apologiſt for the Quakers. However, we may venture to aſſert, that the ſociety has not found ſo general an apologiſt and advocate ſince the days of Barclay; and, provided they can digeſt the ſtrain of eulogy, they may certainly think themſelves peculiarly favoured.

If we had judged *a priori*, we ſhould have pronounced, what appears to be the fact, that the work would find a ready ſale within the circle of the ſociety, and it may, as the author apprehends, be ſerviceable within that circle, "by affording to the Quakers themſelves ſome leſſons of utility;" but whether the world at large will liſten to the voice of the charmer, or whether, if they ſhall attend to his delineation and his arguments, it ſhall produce any augmentation of numbers to the ſociety, or any diffuſed conviction of the truth of the Quaker ſcheme, and the propriety of its habits and peculiarities, we will not preſume to predict: we have not the ſpirit of prophecy, nor do we pretend to ſuch powers; but if we were to hazard an opinion, we ſhould ſay, that the temper of the times is not adapted to the religion of the Quakers, nor is quakeriſm at all calculated ever to become the popular religion.

The ſtyle of the work is very far from being elegant or claſſical; looſe and unconnected, it is defective in concord; ſententious, but not terſe; dogmatical, but not nervous: ſuch a ſtyle muſt always want dignity and impreſſion.

My Pocket Book; or, Hints for "A Ryghte Merrie and Conceitede" Tour in Quarto; to be called, "The Stranger in Ireland," in 1805. By a Knight-Errant. 12mo. Pp. 240. Vernor and Hood. 1807.

OUR readers will readily perceive, from the title-page of this little book, that it is written in ridicule of Sir John Carr's "Stranger in Ireland," reviewed in one of our former volumes. To say the truth, we think that Sir John, in that Tour, rendered himself a fair subject for ridicule: had he emptied the contents of his Pocket Book, or Common-place Book, with his whole budget of bulls, jokes, and anecdotes, into a moderate sized duodecimo, he might have supplied a tolerably amusing companion for a post-chaise; but to swell them into an enormous quarto, was really to tax both purse and patience much too highly. We are truly sorry, when we see men of real sense, information, and talents, and Sir John Carr possesses no small portion of these requisites in the composition of a literary character, so misled. The *Knight-Errant* who now enters the lists with him, wields his light weapon with considerable skill and address; but he combats with temper, and his hits, though made with dexterity, are devoid of malice. Any attempt to analyze such a composition would be absurd, and any attempt to convey an adequate idea of it to our readers, without a specimen, would be equally so. We shall, therefore, extract the mementos or memoranda for cap. 11.

"DUBLIN Bay.—The sun shines here. Never saw such a prospect. Look into Ossian when you get home for something about *mountains* with *grey heads*, and *ocean smiling with a blue face*. Query: Can a person be said to *smile* when he looks *blue*? The ocean may perhaps!

"As I entered the bay, 'the rugged hill of Howth' was there, as usual, 'on the *right*.'—'Its rocky bays' also. At present it's like nothing but itself. If, however, it could get what it *wants*, that is, *a volcano*, 'I was well informed' that it would resemble 'the beautiful bay of Naples.' Here *the sea is fringed*, and the light house has *an alabaster front*. The light of the octagonal lantern of this house is '*increased* by *reflecting* lenses.' Query —*magnifying*. Perhaps *reflecting* is wrong? Enquire of those who know *something* about the matter.

"Now change sides. To be even with the right, on the left 'were the town of Dalkey, with its romantic rocks.' Above, the Wicklow mountains ascend 'with majesty.'

"Be 'enraptured' with the sight, and introduce an Irish sailor, with a nod, saying, 'By Jasus, your honour! you're right there: it is God's own country.' These little things shew that a man has really been in the country which he describes.

"Say something about Dean Swift and the Drapier. It will come in here very well.

"*Bulls* are thought to be peculiar to the west, but here we have two called 'the north and south bulls,' and devilish dangerous bulls they are too. A packet lost, not by being run at, but by running on one of them.

"Instance

" Inſtance of a noble 'preſence of mind.'—Hang a quaker up in the ſhrouds of this packet, and make him ſay to a fellow ſufferer, juſt as the ſhip ſeemed about to ſink, 'Friend, ſhould we eſcape death this time, canſt thou inform me when the next Liverpool packet will ſail?'

" Dublin looks little though it's big.—Why? 'For want of towers and ſpires.'

" The mole.—Refer to ſome printed account for its date and dimenſions. 'The inner ſide of the mole reminded me of the wonderful enbankments which I had ſeen on the ſides of the Neva. See my travels—'*a Northern Summer*'—which buy.

" The maſter of the 'Union packet' was very civil to me.—'Before you land,' commend the Union 'as infinitely the *ſwifteſt* ſailing veſſel in the ſervice.' This I can ſafely do from my own knowledge, as (ſee chap. I.) I expected to arrive in *nine hours*, and was *two days and nights*.

" Paid 'three ſhillings,' while 'along-ſide the pigeon-houſe,' for a cuſtom-houſe fee.—Don't like this pigeoning.

" Three miles to the capital. A long coach—bad horſes.

" Aſk the reader whether he 'loves a laugh,' and then tell him that you took a bundle from 'one of the loveliеſt daughters of green Erin,'—in other words—'the niece of two Scotch butchers, which coſt you a pair of pantaloons, through its contents being 'a large piece of prize pork,' whoſe fat oozed out, and larded your lean legs.

" I doubt whether this will create a laugh, therefore I ſhall add another joke, and roundly aſſert that the 'ſecretary of a celebrated Engliſh agricultural ſociety received orders from its committee to buy ſeveral copies of Mr. and Miſs Edgeworth's *Eſſay on Iriſh Bulls*, for the uſe of the members, in their labours for improving the breed of cattle.'

" Call the eſſay an 'admirable book.'—You can't make too many friends—nothing like praiſe—honey for flies. Remember this all through your writings.

" Ringſend, a 'horrible ſink of filth.'—Turn up your noſe, and ſay you don't like dirt at all.

" The *Jaunting Car*, 'an open carriage, mounted on two ſmall wheels, drawn by one horſe.' The company ſit back to back, and the Iriſh call it a *vis à vis*—I called it a '*cul à cul*;' but I muſt ſay that I *heard* it called ſo, and that I don't think it *delicate*.

" Complain that the Iriſh are miſrepreſented. In Spenſer's time, the wild Iriſh were believed to have wings, and it was lawful to ſhoot 'em—*flying* I ſuppoſe; and if not otherwiſe, there was no great harm done.

" 'On this ſide of the water' (meaning England) nobody know any thing about the virtues of the Iriſh. It was left for me to diſcover that they are not wild and paſſionate, but mild and gentle; not raſh and inconſiderate, but conſiſtent, wiſe, and prudent.

" As Sir Iſaac Newton ſets his face againſt tradition beyond one hundred years, it will be well to ſay ſo, and then flouriſh about not enquiring concerning the ſailing of Jaſon and the Argonauts for Ireland, or the deſcent of the Iriſh from Magog. If they think it, why e'en let them; I am a good-natured fellow, and 'would diſturb no people in their fancy.' I am 'no antiquarian,' therefore all I ſay about the *Chineſe*, the Carthaginians, Meleſians, &c. may be taken for learning, but, depend upon it, it is not *knowledge*. This aſſertion muſt be ſoftened down.

" Though

"Though no antiquarian, it will perhaps be wiſe to make ſome ſhew here, which, with the aſſiſtance of Goldſmith's Citizen of the World, will not be difficult. Leave out his *King Atoes*, and put in an Iriſh King, as thus:—The Emperor *Ki* is certainly the ſame as *Conar* King of Ulſter; for if we merely change K into *Co*, and i into *nar*, we have *Conar* beyond all manner of doubt. Clearly, then, the Chineſe and Iriſh monarch were one and the ſame perſon.

"It will now be high time to tell the reader what I am about.—He may be ſhrewd, but I'll be hanged if he would ever know, if I did not tell him. 'My attempt is to ſketch the modern Iriſh.'—Yes, ſir, 'and principally to deſcribe what I ſaw.' Mark *principally*, for I ſhall occaſionally deſcribe what neither I nor any body elſe ever ſaw.

"At the Royal Hotel, in Kildare Street, I waſhed my hands and face; but this is to be ſtyled 'gratifying ablutions.'—'Traverſe the city;' that is, fetch a walk. Merrion Square like Cavendiſh Square. On the fountain, in the middle, is an inſcription to the Duke of Rutland.—Copy it by all means; it will fill half a page.

"'Roved through many noble ſtreets; frequently ſtruck with the novel ſounds of—Blood and ouns; make haſte, Pat, by my ſaith and ſhoul.' This alone will be enough to prove that I have been in Ireland.

"'Took a ride' in a *Jingle*.—This carriage *reſembles* a coach when it is not a coach; viz. 'after the doors and the upper ſides and roof are removed.' It is called a *Jingle* from its rattling—the thing ſpeaks for itſelf—*res ipſa loquitur*. The fare ſixpence each—no ſtarting without the uſual complement. He that objects to pay for the vacant ſeats, muſt, till they are filled, 'Sit like Patience on a monument.' The quotation is new and pretty.—As there is only one horſe, and ſix paſſengers, I may, ſuppoſing Patience to be looking at the miſerable animal, add, 'ſmiling at *grief*.'—'People of the firſt reſpectability ride in them.' I rode.—Every low Iriſhman is called Pat. Tell the reader that Pat is 'an abbreviation of Paddy,' though Paddy is 'derived from *Saint Patrick*.' 'Saint Patrick was a tangible being.' No one but an infidel can doubt it. The Iriſh ladies approach the altars of 'the immaculate Brigid, the virgin Saint of Ireland,' (Query, the only virgin ever known there?) 'with chaſtity inſtead of celibacy: but more of this hereafter.' This is rather dull; let us have a bull. I thought a poor jingle horſe lying in a ditch was *removed* from this world, but whither I knew not. My ſenſibility was touched. 'Poor animal,' ſaid I, 'he's dead.' The jingle-driver looked in my piteous face, for I was *the knight of the ſorrowful countenance*, and replied, 'And plaze your honour, he *is is* not *dead entirely*.' Note. The low Iriſh repeat the verb.—It is exceedingly humorous.

"A ſingle-horſe chaiſe, ſo old and rickety that it nods as it goes, is called a *noddy*. Pat, who drives, ſits with his noſe cloſe to the horſe's rump. His own rump is in the ſame poſition with regard to the noſe of the gentleman's inſide—and ſo they travel like *neareſt* friends.

"A hackney-coach in Dublin is like a hackney-coach in London. It has been ſaid that theſe vehicles reach their deſtination by the contrivance of thruſting a long pole out of the front window, with ſome hay at the end of it, which the horſe cannot get at, but, through always trying, is tricked into a trot, which would otherwiſe never happen. 'Tis

'A lie:

'A lie: an odious, damned lie: upon my ſoul a lie; a wicked lie.'
Othello.

"The Iriſh horſe is hardy; and I have diſcovered, by coming here, that 'bone is no proof of weakneſs.' It is very ſingular, but the Iriſh horſes underſtand Engliſh. If you ſay *gee* to them, it puts them 'in motion much in the ſame way' as in England. I have no doubt if you ſaid *whoa*, they'd ſtand ſtill; but that would not prove much, ſince they do that perpetually without a word being ſaid. I don't like Johnſon's etymology of *gee*. I think it is *ge*, or *geh*, the imperative of the German verb *gehen*, to go. In that caſe horſes underſtand German; but perhaps it is from γη, and ſignifies to get over the *ground*;—then they underſtand Greek. As to *whoa*, I am a little puzzled. Perhaps it is the *ho*, which, in the Daniſh language, the herald cried out to combatants in a tournament; that is, *ſtop*. A learned Author, in his *conformity of the Perſian and Engliſh languages*, ſays that *whoa* is Perſian, and means *go on*. A devil of a *conformity!* —for which he deſerves the botheration of driving an Engliſh and a Perſian horſe together for the remainder of his days. I call this learned. To cut a horſe to the fleſh, a jingle-driver terms 'eſtabliſhing a raw.' Theſe delicate touches muſt not be omitted.

"In Ireland an Engliſhman will find eleven miles fourteen. The driver, after taking me a mile, turned me out, becauſe I would not give him 'another *hog*,' which I thought a great bore.

"The currency of Ireland ought to be given, but the currency of any country is really a thing in which authors are very little concerned. 'Seeing's believing, but feeling's the truth.' Therefore, I *believe* they have various ſpecies of ſpecie, but I have little knowledge of the *truth*. 'Take over guineas' to Ireland, and you'll be very well received."

"The beggars of London ſell their old cloaths to the beggars of Ireland. A beggar here is not very nice in his wardrobe, though he is remarkably fond of *change*.—I heard that one paſſing through a corn-field *exchanged breeches with a ſcare-crow*, ſet up to frighten away the birds.

"The miſerable race of mendicants, ſcattered about Dublin, are no ornament to it. They ſhould 'ſay to the Legiſlature

'You taught me firſt to beg; and now methinks
You teach me how a beggar ſhould be anſwered.'

And then the Iriſh beggars would quote Shakeſpeare, and their horſes underſtand German. Παχυς γαστηρ, λεπτον δε τουτο νους, *the ſharper the appetite, the ſharper the wit.*—Great care is taken to brighten the intellects of the poor Iriſh! It ſucceeds. 'Ah, plaze your honour's honour,' ſaid one to a ſtingy, gouty, limping old gentleman, 'I wiſh God had made your *heart* as tender as your *toes*.'

"*Note.* Before I proceed any further I muſt make ſome remarks on that excellent ſentiment, '*the ſharper the appetite, the ſharper the wit*;' and I do it with the more pleaſure, becauſe it may tend to reconcile the hungry to their emptineſs, and prevent thoſe, who have plenty to eat, from ſtuffing too much. To do good in one's generation is commendable.

"The innumerable ſonnets of miſery and melancholy pieces of poetry which have been written on Otway, and others who are ſaid to have been ſtarved, have, in my opinion, always exhibited to the full as much ignorant folly as morbid ſenſibility. Never was there ſo much miſplaced grief and

idle

idle pity. Were I to add another muſe to the nine, it ſhould not be an ancient or a modern Sappho, but *Hunger;* the moſt actively inſpiring of them all. She drives

εκ βλεφαρων δε
' Υπνον.

Sleep from your eye-lids.—Does the full-fed blockhead enjoy this advantage?

MAGISTER ARTIS, *ingenique largitor*
VENTER. PERSIUS.

Hunger a *maſter* is *of arts*,
Who brightens much the mental parts.

One more authority, and I have done. What ſays the amiable Dr. Beattie, the laſt man in the world to recommend any injury to thoſe ' of imagination all compact?' Does he not point out the way to preſerve that imagination in its utmoſt purity? '*A full meal*,' he obſerves, ' gives *a languor to the mind*, and *impairs* a little our faculties of *invention* and judgment.' Let me then hear no more whining about ſtarving our poets.—They would never write ſo finely but for our kindneſs. Why are not aldermen poets and rare wits? Read Dr. B.'s remark. The concluſion therefore clearly is, that we muſt now and then ſtarve a man for his own immortality and the honour of literature.

" I beg the public to underſtand that I hold this argument for the benefit of *others*.

" The low Iriſh like to be buried decently, and that their friends ſhould get dead drunk with whiſkey on the occaſion.

" Pat's dreſs is ' a long looſe coat, or mantle, made of woollen, of ſtone colour.' Let Spenſer deſcribe its uſes, then I am ſafe. ' It is a fit houſe for an outlaw, a meet bed for a rebel, and an apt cloak for a thief.' "

Our readers will obſerve, that the paſſages marked with inverted commas are extracted from Sir John Carr's Tour. This ſpecimen will ſuffice to ſhew the *ſpirit* with which the author writes. He certainly diſplays conſiderable humour, and manages the dangerous weapon of ridicule dexterouſly. The following gentle touch on the " pert pedant" of the ſtage is not amiſs.

" A foreigner ' wiſhes that *ſhall* and *will* had never been heard of.' An Iriſhman will ſay, If I eat that, I *will* have the belly-ach. Ignorant dog! he ſhould ſay *aitch;* ſhouldn't he, Mr. Kemble? I do like that Kemble—he's juſt ſuch another *Minutius Felix* as myſelf.—What a cobweb brain he has! how he catches the *little* flies! There is a figure called oxymoron, of which Mr. Kemble furniſhes a fine example—the *little great* man."

Three other ſhort extracts; and then we ſhall bid adieu to our facetious collector of Hints, for the *preſent* at leaſt; for we ſhall be happy to meet him again, and we ſhall live in hopes of renewing our acquaintance with him.

" *When* a mad-man recovers his *reaſon*, he becomes attached to thoſe who are kind to him. Talking of lunatics, it would not be amiſs here to bring in Lord Erſkine.—He has, in his official ſituation as Lord High Chancellor

cellor of England, promiſed to take eſpecial care of lunatics and idiots.—Praiſe him—call him 'that wonderful man'—'tranſcendent genius'—'conſummate in wiſdom'—'unexampled in promptitude and purity;'—I know no man that will like it better. True, it has been ſaid of almoſt every other Chancellor; but that's of no conſequence. No one was ever known to complain of the eulogy, therefore it has the advantage of practical experience to recommend it.' From *Erſkine* to *Grattan* the tranſition is natural enough, for reaſons which muſt be obvious to every man who has attended to the ſtate of the political world during the laſt fifteen years.—Sir John Carr, we muſt ſuppoſe, did *not* attend to it; certainly he never could have read the Report of the Secret Committee of the Iriſh Houſe of Lords, or he would not have termed the patriot of Tinnahinch, notwithſtanding his whiſkey, his claret, his flattery, or his anecdotes of himſelf,—"a *great man*."

"'Upon quitting St. Valori, I paid a viſit to that great man, Grattan,' at Tinnahinch. *He conducted me* through the beautiful grounds. The *winding river fertilizing meadows* reminded me of *his eloquence*; the *cloud-capt ſcalp* of *the force of his rouſed philippic*.——You muſt make this out when you've time! Deſcant on his harangues on the right of England to change the government of Ireland.—The beſt of this ſtory is, he got *fifty thouſand pounds* for *one* of theſe ſpeeches *alone!*—how much he had for the reſt I can't ſay.

"'*I am ſure I have no right*'—(under theſe circumſtances you may ſay any thing!)—'to aſſert that Grattan is the author of Junius's Letters; but Grattan has the *very ſoul* of that immortal writer.'

"*Private Note.* The reader's attention muſt here be called, to obſerve that this is a tranſmigration of a new ſort; for, granting they were both alive at the ſame time, they muſt have had between them only one ſoul, and that a *tranſferable* one, of uncommonly quick tranſmigratory qualities. However, this is perhaps not ſo rare a thing as may at firſt appear.—Many have probably only one ſoul between them; and that accounts for our often finding it abſent in men, whom we then moſt aptly ſtyle—poor devils, *without ſoul.*

"'To return to *Joe*' will do no longer; therefore, having almoſt run the length of my own line, and yet not ſatisfied my conſcience with regard to *quantity*, I may as well ſlip in *ten* pages of good things uttered by Grattan in his ſpeeches. This will alſo ſerve to ſhew that *wit* is not peculiar to the *low Iriſh*. Put heads to the extracts from him:—they aſſiſt to explain what I am about in my *Chapters*, and they may do him the ſame ſervice."

Sir John Carr need not have told the world that he had no right to aſſert that Junius's Letters were the production of Mr. Grattan; for though Junius ſtood unrivalled, in *his* day, in the art of *inſulting* and of *libelling* his ſovereign, yet was he as ſuperior in all the powers of intellect, in all the endowments of mind, to the ſage of Tinnahinch, as *Sully* was to *Marat*. Beſides, had the Iriſh patriot penned thoſe maſter-pieces of Britiſh eloquence, the whole world would have been apprized of the fact within ſix days of their publication; it would have needed no other *herald* than his *vanity!*

With the Knight's cloſing reflections we ſhall cloſe our account of his Hints.

"'After a very *intereſting* tour in the north,' of which I ſhall, to deſerve the reader's thanks, ſay nothing more, 'I returned to Dublin, and prepared, with

with regret, to quit a country, which *delighted and aſtoniſhed me* with its *richneſs* and *genius!*' But eſpecially was I pleaſed with its *courteſies* to me: theſe are things one can't forget. My gratitude has, I truſt, been apparent. Has not my language, in conſequence, been 'braided and feſtooned' for their ſervice, and my ſtorehouſe of *patches and feathers, of the correcteſt phraſeological millinery*, exhauſted to adorn them?

"As I always carry *my pocket book* in my breeches' pocket, I may ſay that I returned to Dublin like a bee with thighs loaded with honey—the honey of rare, and never before heard of, anecdote and knowledge; when—

'Hiſce dixi longum vale,
Solum repetens natale.

Taking leave of *mountains* many,
To my native country came I.' *Barnaby.*

"Let the laſt words of my laſt chapter be, 'I was diſappointed only in one inſtance: I quitted Ireland without hearing *one* bull.' A more important concluſion, or one more conſiſtent with the beginning and middle of my work, could not have been hit upon. That I neither ſaw ſuch things, nor heard ſuch things, as other travellers have, is eaſily accounted for. They found that I was a '*ſtranger* in Ireland,' and were conſtantly on their good behaviour.

"From my not having heard '*one bull*' there, I am convinced that the Iriſh never make them at home, and only in England for the purpoſe of rendering themſelves agreeable to *John Bull.*

"After your laſt chapter, as you are writing an *Iriſh* tour, it will be neceſſary to add another, under the title of *General Remarks.* Theſe you may pick up any where. Again let Ireland be 'quitted with regret,' and end, at length, in real earneſt, with a ſcrap from Horace:—perhaps this will do for the *preſent*—

'*Longæ finis chartæque viæque.*'

"This journey long in little ended,
Is for a '*d—ſquare book*' intended."

The Architectural Antiquities of Great Britain, diſplayed in a Series of ſelect Engravings, repreſenting the moſt beautiful, curious, and intereſting Ancient Edifices of this Country; with an Hiſtorical and Deſcriptive Account of each Subject. Part VI. By John Britton. 4to, 10s 6d. Longman and Co. 1806.

THIS part of theſe intereſting ſelections, which ought to have been noticed long ſince, contains an eſſay towards a hiſtory and deſcription of Malmſbury Abbey Church, Wiltſhire, accompanied with a plan, and other engravings, all executed in a maſterly ſtyle. Indeed, we ſcarcely remember any periodical work of this nature, which has been continued with ſuch an uniformity of ſpirit and talent. In the eſſay we find ſome curious information reſpecting Malmſbury, and its monaſtic inſtitutions; which ſufficiently proves that Mr. Britton has carefully conſulted the beſt authorities.

"There

"There is said to have been an ancient houſe of Britiſh Nuns, under the direction of the famous Dinoth, abbot of Banchor, who flouriſhed A. D. 603, which was ſuppreſſed by St. Auſtin, the archbiſhop, under pretence that the *religious had ſuffered themſelves to be debauched by the ſoldiers of the neighbouring caſtle.* This nunnery was ſituate near the South Bridge without the town, in the way to Chippenham, where was in after times a poor hoſpital for lepers. About thirty or forty years after this, Maidulf, a Scotch monk, ſettled here, and gathering together a company, firſt, of ſcholars, and then of perſons diſpoſed to live in regular diſcipline, began a monaſtery, which, in after times, became very famous. It was better eſtabliſhed and augmented by Aldhelm, who had been educated here under Maidulf, and, after his maſter's death, was appointed, A. D. 675, to be abbot, by Eleutherius, Biſhop of the Weſt Saxons, and afterwards continued in a flouriſhing condition by the bounty of the Saxon kings and noblemen. About the year 950, King Eadwy removed the monks and placed ſecular clerks in this abbey, but they were, in little more than twenty years time, ſent away by King Edgar, and the regulars reſtored. Upon the death of abbot Brictwald, in the reign of King Edward the Confeſſor, Herman, Biſhop of Wiltſhire, had once obtained the King's conſent to remove the Epiſcopal ſeat from Ramſbury to this abbey, but it was ſoon revoked by the intereſt of the monks with Earl Godwin. Maidulf's firſt church here was dedicated to our bleſſed Saviour, St. Peter, and St. Paul, but in King Edgar's and after times, the bleſſed Virgin and St. Aldhelm were the patron Saints of this abbey, which was found to be endowed, 26 Hen. VIII, with 803*l* 17*s* 7*d* per annum. The ſite was granted, 36 Hen. VIII, to William Stump, a rich clothier."

We cannot ſufficiently praiſe the ſpirit of *impartial* inveſtigation which pervades all the productions of this able antiquary, who, unlike many of his bréthren, is not intent on the ſupport of a favourite *ſyſtem*, to which every thing is made to bend, but aims ſolely at the eſtabliſhment of *truth*. A proof of this ſpirit will be found in the following paſſages, which we extract, for more reaſons than one.

"Reſpecting the preciſe time when the preſent church (of Malmſbury) was built, I believe there is no deciſive document preſerved, and every author who has written on the ſubject ſeems to have been more deſirous of aſſerting its remote antiquity and Saxon origin, than of proving the exact period of its erection.

"Influenced by a very different ſentiment, I ſhall always prefer fact to fable and argument to ſophiſtry; and I ſhall only expect the confidence of my reader, whilſt I continue to adhere to this principle. Of the religious foundation at Malmſbury, as of moſt others, there are many idle and futile traditions related. Theſe might formerly have anſwered the ſiniſter ends of ſome ſagacious monks, but are only deſerving of notice *now*, as tending to diſplay the cuſtoms of an age, when craft and credulity were the prominent characteriſtics of mankind. The impartial hiſtory of monachiſm proves, that, from its firſt eſtabliſhment in this country, to the time of the reformation, including a ſpace of nearly 800 years, the power, the intolerance, and the influence of the monks were exceſſive.

Many

Many of the Saxon monarchs were merely their paſſive agents, and influenced by their perſuaſions, or intimidated by their threats, were induced to make and confirm various decrees, grants, deeds, &c. in their favour. In ſome of theſe, promiſes of eternal ſalvation are held forth to thoſe who would aid and ſupport the monaſteries, and everlaſting torment denounced againſt any one who would have the temerity to oppoſe them, by adhering to the dictates of reaſon and truth. Inſtances of this may be found in various official documents, but an extract from the charter of Edward the Confeſſor to this monaſtery will be ſufficient to juſtify theſe remarks, and will be found illuſtrative of the preſent ſubject.

"——I, Edward, through the Divine favour governing the royal "ſceptre of the Engliſh, being aſked by Brithric, abbot of the monaſtery of "Malmſbury, with the conſent of my biſhops and nobles, for the honour of "the Holy Mother of God, Mary, *perpetual Virgin*, and for reverence of "St. Aldhelm, formerly abbot of the ſame monaſtery, afterwards biſhop "of Sherburne; whoſe glorious body in the ſame church venerably repoſeth, "and SHINES WITH MANY MIRACLES, do grant, and by my royal au-"thority do enjoin, that the ſame church, and all its lands and poſſeſſions, "which this day it holds*, or hereafter by the bounty of any of my faithful "people it may hold, in perpetual right and in perpetual peace they may "hold.——And I do grant and enjoin that the ſame church be free from "all worldly yoke, viz. of ſhires and hundreds, and pleas and quarrels, "and all gelds and cuſtoms. I grant moreover to it full liberty, that is, "*ſaca* and *ſoka*, *tol* and *theam*, *infangtheoffe*, *manbuche*, &c.† Whoever, "therefore, aſſiſts this our donation or liberty, *may it lead him to the en-*"*joyment of paradiſe.* But whoever contemns it, MAY HE, WITH "HANDS AND FEET BOUND, BE PLUNGED INTO THE DEPTHS OF "HELL‡."

"The charter of William the Conqueror to this monaſtery contains heavy anathemas and curſes againſt all perſons who ſhould infringe upon, or diminiſh, its benefactions, and a bleſſing to ſuch as ſhould increaſe or improve the revenues§."

Theſe were, indeed, the days of prieſtcraft; to prevent the return of which was the *avowed* object of the Whigs, who with the aid of the Tories brought about the revolution of 1688, which

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"* In the charter of exemption from ſecular affairs and confirmation of privileges which Edward the Confeſſor granted to this monaſtery, in 1065, there is an enumeration of all the lands and poſſeſſions belonging to it at that time, from which it appears to have been immenſely rich. The manors are ſaid to have conſiſted of 350 hides of land—nearly equal to 40,000 acres."

† Saca, ſoka, &c. occur in moſt of the monaſtic charters, and imply the manorial privileges, common in feudal times, of free liberty of ſale, or purchaſe, having markets, fairs, and mills; and exerciſing juriſdiction over their immediate vaſſals.—*Foſbrooke.*"

‡ Tranſlation of the charter, from the regiſter book of the abbey, by Mr. Caley.

§ Dugdale's Monaſticon, vol. I, p. 53.

placed

placed the Houſe of Brunſwick on the throne of theſe realms. With the Whigs of modern times we cordially join in the wiſh, that "*the recollection of one revolution may prevent the neceſſity of another.*"

Mr. Britton intends to complete this eſſay in another number, which will alſo contain the remaining plates of the abbey of Malmſbury. The engravings in the preſent number are very highly finiſhed; and the literary part of the work is greatly improved in ſtyle.

POETRY.

The Batle of Trafalgar, a Heroic Poem. By the Reverend William Hamilton Drummond, Member of the Literary Society of Belfaſt, &c. 12mo, Pp. 124, 5s 5d. Archer and Ward, Belfaſt; Archer, Dublin. 1806.

NOTHING which recalls to his mind the glorious atchievements of that gallant Hero, who rendered to his country ſervices which will immortalize his name, can fail to be intereſting to a Britiſh reader. How much then muſt the intereſt be heightened when the hero meets with a bard fully equal to the celebration of his high exploits! It is but common juſtice to ſay that Mr. Drummond is that bard. The ſubject of his Poem is not very favourable for the diſplay of poetical beauties. The diſpoſition of a fleet, its various manœuvres, the order in which the different ſhips advance to battle, the battle itſelf, the deſtruction of maſts, yards, rigging, &c. are all extremely difficult to deſcribe in verſe, and of neceſſity require ſuch a repetition of the ſame movements as to render the moſt tireſome tautology impracticable, without a great exertion of genius, and an unuſual diſplay of judgement and of taſte. This difficult taſk, however, Mr. Drummond has atchieved; and has produced a poem worthy of the ſubject; and more need not be ſaid in its praiſe. The deſcriptive parts of the Poem are highly poetical, and, not unfrequently, ſublime; and great ingenuity is diſplayed in the variety given to them by the claſſical alluſions derived from the *names* of the ſhips.

The following deſcription of a morning, at ſea, is not to be exceeded in beauty by any of our beſt poets:

"Fair from her ruby throne, with roſeate ſmiles,
The morn in glory cloth'd the ſparkling Iſles;
Light o'er the billows glaſſy concaves roll'd
The playful radiance of her fluid gold;
The ſilvery ſurges drank the purple day,
And rainbow-colours ting'd the daſhing ſpray;
The milk-white foam along the pebbly ſtrand
Danc'd on the ſurf, or fring'd the ruſtling ſand;
While round and round the ſportive ſea-fowl flew,
Or dipp'd their plumage in the briny dew:
The ſilken pendants from the tow'ring maſt,
Stream'd o'er the wave, and wanton'd in the blaſt;
The furrowing keels the ſounding ocean plow'd,
With ſailors' cries the cliffs re-echo'd loud."

Villeneuve

Villeneuve is, erroneously, used as a *trisyllable*, by which the metre is destroyed; and "*Moonybuckler*" is an affected and improper expression, worthy only of a place in Mr. Southey's *Sapphics*.

B(u)onaparte. A Poem. 8vo, Pp. 45. Hatchard, 1807.

NO small portion of ingenuity and perseverance was necessary, in the composition of a Poem filling forty-five closely printed pages, and describing the "Life, Character, and Behaviour"—(would, we could add, "the *Last Dying Speech*")—of Napoleone Buonaparte, in the following singular metre.

"Lamented Palm, with heart sincere
We venerate thy humble bier,
And o'er thy ashes shed a tear,
In heart-felt woe
To Britain and to virtue dear
While ages flow.

"Thy virtues are enroll'd on high,
Thy fame, true patriot, ne'er shall die;
But safe, embalm'd in honour, lie
Without a stain,
And chance, and change, and time defy;
In virtue's fane.

"Though snatch'd to an untimely grave,
Your heart's desire, in misery's cave,
Yet Britons, noble Britons, brave,
See how they pant
Your consort and your babes to save
From every want.

"Thy deathless virtues round them bloom,
And decorate thy patriot tomb;
They cheer their path amid their gloom
Of sorrow's night,
And spurn a tyrant and his doom,
For realms of light.

"When time is o'er, you'll meet again,
Where horrors come not, where no pain,
Where bloody tyrants and their train
No entrance find;
Where God and love for ever reign
To bless mankind."

From this specimen our readers will be able to form a judgment of the author's style and abilities. His brief sketch of the murderous Emperor's principal deeds is correct; and his principles and sentiments are unobjectionable.

An Invocation to Truth, upon a deſirable Event, ſuppoſed to be near at Hand. Second Edition. By John Duncan, D.D. Rector of South-Warmborough, Hants. 8vo, Pp. 28. Bath, printed;—Cadell and Davies, Strand.

ALTHOUGH the event here adverted to, a *general peace*, has not taken place, nor is, according to appearances at leaſt, *near at hand*, ſtill the ſage admonitions of this veteran champion of truth, for whom age has matured his wiſdom without impairing his vigour, are highly ſalutary, and entitled to the greateſt attention. That Dr. Duncan is an able writer, both in verſe and proſe, is a fact which has been long known to the public, who have been (or, at leaſt, *might* and *ought* to have been) highly edified, by his different publications, breathing a truly Chriſtian ſpirit, and, of courſe, a truly benevolent heart. The "Invocation to Truth" is preceded by a ſenſible and well written preface, in which the venerable author briefly adverts to the preſent depraved ſtate of the Continent, and the evils reſulting from the military ſucceſſes of "the arbitrary outlaw." Our readers will be pleaſed with his juſt obſervations on the immediate ſeat of that Outlaw's Empire.

"The deſpicably-boaſtful GREAT NATION is moſt improperly now called a *nation*, peopled as it is with ſlaves, unprotected by any freely-acknowledged, regular, or legal eſtabliſhment. In wretched France, exalted as it proclaims its glory, every ſecurity of perſon or property is alike annihilated! Every ſubordinate member that ſuſtains a part of that horrid miſrule, ill-denominated government, is deeply ſenſible it has utterly deſtroyed its claim to the goodwill of any man, who is not admitted to an immediate ſhare of the opulence and grandeur of the arbitrary Outlaw. Upon the firſt frown, or ſuſpended ſmile, of that unexampled good fortune, which appears to attend his beck, (and may, perhaps, for the correction of ſinful nations, ſtill continue to attend it) how long will they deign to pay allegiance to him? They know, they trembling feel their precarious ſtations; their very lives dependant upon his deſpotic nod. Upon whom depends the proud madman for his own momentary exiſtence? We, who believe in GOD, can tell. But to us it is not given, any more than to the ſightleſs paſſive inſtruments of his vengeance, to foreſee at what time, or in what manner, the ALMIGHTY ſhall decree them unwittingly to overthrow the diſaſtrous fabric they have more blindly conſpired to raiſe.

"There has occurred, in the hiſtory of nations, nothing parallel to the preſent ſituation of France. With all its undiminiſhed habitual arrogance, it ſtill aſſerts its uncontrolable dominion over Italy, Spain, Portugal, Holland, Switzerland. It prepares, with apparent confidence in its devoted bondman, Pruſſia, to conſtrain all the other European powers, *except one*, to return affrighted back to their entranced neutrality. Againſt that ſole conſiſtently-honourable opponent it finds it has in vain enforced its conſcription of armed myriads, it has impotently menaced to launch its *invincible* (becauſe not hazarded) armada. Its faithleſs props are tottering. Moſt auſpicious to the reſtoration of peace and righteous government upon earth appears to be the diſaffection of half the provinces of Spain to the diſgraceful government of a Bourbon deſpot, the proſtrate worſhipper of a Corſican robber. The ſmothered reſentment of the unmentioned inferior ſtates, half rekindled, may ſoon be ready to break forth, and impel them to join their ſtrength to the confederacy, but imperfectly formed as yet, againſt the boundleſs extenſion of a dominion fatal to the ſecurity of every other ſtate.

"Let

"Let me lead you here to caſt a momentary glance upon a prominent feature of the public character, indicative of the probable fate of the perfidious hypocrite. Blame not the harſhneſs of a phraſe, for which the ſubject loudly calls. Confuſion ſoon ſhall ſeize his ſhameleſs panegyriſts. He commenced his ſplendid career with the maſſacre in cold blood of thouſands of unarmed citizens; how diſgraceful to a cauſe, decorated with a ſpecious title, a vindication of the natural liberties and equal rights of men! At its very commencement, it gave a manifeſt token of the horrors its progreſs muſt infallibly produce; the aſſertion only of an abſolute freedom from all principle of religion or morality, all reſtraint by any law of GOD or man. The vizor was at once caſt off by all the diſtinguiſhed leaders of the profligate gang. The wily favourite of treacherous fortune ſeized the critical inſtant, when the ill-concerted plans of a revolution from a kingly government were ſucceſſively brought into general diſcredit. They were all, in that volatile nation, almoſt as ſuddenly overturned as formed. The moment arrived, when the laſt abortive ſcheme felt itſelf crumbling, with a mighty craſh, into utter confuſion. It raiſed him unwittingly to a deſpotic empire. He aſſumed the plauſible deſignation of the reſtorer of order civil and religious. Under pretence of giving perfect ſecurity to their re-eſtabliſhment, he had the addreſs to get himſelf inveſted with the ſupreme command of a countleſs hoſt of too well diſciplined ruffians. In gratifying their inſatiable rapacity he has attached their leaders with a ſervile ſubſerviency to his ambition. Through theſe he determines to extend his abſolute empire over every nation of the terraqueous globe.

"With a painful retroſpect, providentially ordained for their inſtruction, will all future ages contemplate the wide-ſpread havoc of a peſtilent rage for innovation, ungoverned by temperance or diſcretion. The fatal ſucceſſes and unreſiſted progreſs of its moſt formidable Corſican champion will by my happier country be laid to heart with inſtruction equally ſalutary, but leſs embittered with ſhame and remorſe, than by any of our leſs conſiſtently honourable neighbours and quondam allies. Incalculable are the calamities his brilliant fortune has brought upon the aſtoniſhed nations, upon vain-glorious France itſelf above the reſt. By his boundleſs aggreſſions and rapine it has incurred a general hatred. Theſe have not relieved, they have aggravated its growing internal diſtreſs. The example they have ſet of triumphant perfidy has diſtracted the tone of equitable counſels in the cabinets of princes. It has created a ſort of ſanction to the dark maxims of perpetual miſtruſt, tending to break all bonds of union in human ſociety."

We truſt that this dreadful leſſon will have its full effect, but when we hear a champion of Catholic emancipation in Ireland hail this baſe aſſaſſin, this general deſtroyer, this evil ſpirit laying waſte the earth with his peſtilential breath, as an example of *toleration*, to be encouraged, to be imitated, to be *looked up to for protection and for aid*, we cannot but perceive that the effect has not *yet* been produced. The preface cloſes with a true and animated ſketch of the ſuperior bleſſings which the Britiſh Conſtitution confers on all who have the happineſs to live under it.

The Invocation to Truth is divided into four parts or ſections. 1. *Religious Truth.* 2. *Moral and Political Truth; Ambition.* 3. *Moral Truth; Pleaſure.* 4. *Moral Truth; Riches.* An earneſtneſs, animation, and zeal, becoming the ſubject, characterize every page. The third ſection we ſhall extract, as being the ſhorteſt, and as fully ſufficient to convey a correct notion of the plan and execution of the work.

"MORAL TRUTH—PLEASURE.

"Welcome, Pleaſure, O Truth, on thy favourite child
Thou haſt fondly, in ſweeteſt complacency, ſmiled;
Let enthuſiaſts reject, at their coſt, her delights,
To her gifts, at thy tender, all nature invites.

"Dear the prattlings, the gambols, of *infantine* glee,
Gay as guiltleſs in purpoſe, reproachleſs as free;
Airy mirth flits uncheck'd thro' the paſtimes of *youth*,
Clear as yet from the world's bitter conflicts with truth.

"Bright in *manhood* of gen'rous exertions the glow,
While th' endearments of friendſhip moſt cordially flow.
Bleſt o'er all are the bonds of pure conjugal love;
How tranſcendent all ſenſual enjoyments above!

"*Age* ſerene, ſagely placid, experience matures,
Within ruſe, from exceſs each affection ſecures;
Of all mortal exiſtence the foremoſt in bliſs,
Happier regions it owns, on the confine of this.

"Genuine, permanent, pure be but Pleaſure approved,
She's at each freſh enjoyment refined and improved;
Conſcience, Reaſon, give plaudit. Lo! fearleſs of harm,
In thy diſcipline train'd, ſhe defies all alarm.

"—Help! quick, haſte, guard of Pleaſure, to ſave her. Reſtrain
What enſnares to th' embrace of her counterfeit, Pain.
—See a Sorcereſs vile, in her graces attired,
In that gay crowd advances,—how courted, admired!

"Witch, avaunt!—Rid us, Truth, of her frolicſome dreams,
Her lewd pageants, her wayward, her vicious extremes;
Bid us mark, through elaborate ſmiles, her regrets,
Yawns and poutings, her nauſeas, her ſurfeits, her frets.

"All her modes of amuſement moſt favour'd we rue,
'Tis to Gaming extreme deprecation is due;
Why thus cheriſh'd?—Speak, Frenzy—too ſage for a friend,
Time's a grievous reprover, 'gainſt whom we contend.

"Time a foe?—Thought a curſe?—Mad or fools we conſeſs,
Who pervert what were doomed life immortal to bleſs.
Theſe, for Pleaſure infants, ſhall we ſcorn?—Holy light,
Scare our dream, and that blood-ſucking vampire to flight.

"Rouſe us, Truth, from her ſpell's deadly torpor! 'Tis health
Earn'd by labour gives life. With an indolent ſtealth
Comes her fell magic o'er us. Remorſe, abject ſcorn,
Blaſted fame, public brand, are ills leaſt to be borne.

"Theſe, with ſhame, fear, and anguiſh, by order divine,
Shall reclaim thy ſtray pupils. Alike are benign,
Are parental the boons, the corrections of GOD:
Truth, with pious affection, thou bleſſeſt the rod.

"*Faſhion*, check'd her vagaries, her creſt ſhall unplume,
Licence writhe in the chains 'twas her vaunt to aſſume,

Flaſh

Flush of health to diſeaſe be by *Riot* inflamed,
Witleſs *Mirth* of her laughter convulſive aſhamed.

"Thus, O Truth, to our dear prime attractive reſtore
The pure graces aſſign'd her, our guide to adore
The ALMIGHTY, whoſe juſtice and wiſdom above,
Shine to man ſuper-eminent Mercy and Love."

MISCELLANEOUS.

Hints to Freſh Men at the Univerſity of Cambridge. Third Edition. 12mo. Pp. 56, 1s 6d. Mawman, London; Deighton, Cambridge. 1807.

WE know not by what chance this valuable tract has advanced, in its circulation, to a *Third* edition without having met our eye. But happy we are to find, that *good advice* is ſo well received at Cambridge; and certain are we that the ſtudents of that Univerſity will derive more uſeful knowledge and information, from attention to theſe *Hints*, than they can poſſibly obtain from the *Political Philoſophy** of Dr. Paley, in which, ſtrange to ſay! they are ſtill *lectured* by their tutors.—We ſhall ſelect a few of the Hints for the ſatisfaction of our readers, who will, we are convinced, concur with us in our opinion of their excellence and utility. The firſt exhibits the character (alas! no *uncommon* character) of an *academic trifler*.

"LEVICULUS, with all the leiſure and quiet (which) a ſtudent can deſire, makes a ſlower advancement in ſcience than any under-graduate of his college. He is remarkable for never having properly replied to a queſtion propoſed in the lecture-room, though, from his regular and temperate mode of living, one might expect to find him the beſt-read attendant there. How, then, does LEVICULUS paſs his time? To-day, he is employed in poliſhing a collection of old books; to-morrow he will make out a catalogue of them; and, the next day, perhaps, adorn that catalogue with a painted cover. He ſpends a morning in copying, with due neatneſs, his weekly theme, in which, if no ugly blot appear, or ill-formed letter, he is unconcerned at the number of grammatical miſtakes. Before he opens his *Euclid*, he carefully draws from his caſe of inſtruments the compaſs and rule, and would take more time to deſcribe a quadrilateral figure in a circle, than any body elſe would require to prove its oppoſite angles equal to two right angles. From ſuch a trifler as LEVICULUS nothing is to be expected. The Frenchman declares, *qu'il aime mieux ne rien faire, que de faire des riens*, in agreement with the remark quoted by Pliny—*ſatius eſt ociоſum eſſe, quam nihil agere.*"

To men who go to an univerſity merely that it may be ſaid that they have had a *claſſical education*, and who are only intent, while there, on ſpending mo-

* We have not ſeen the *laſt* edition of this work; but we have *heard* that the very objectionable paſſages which were noticed in one of the early volumes of this Review, have been *expunged*. Perhaps ſome of our readers may favour us with information on the ſubject.—REV.

ney,

ney, a pretty numerous claſs! the following hint may, poſſibly, be of ſome ſervice.

" I come to the univerſity," cries a child of fortune, " to take my pleaſure, and enjoy my friends. Talk not to *me* of lecture-rooms and tutors. Do you ſuppoſe I am to live by my learning?" By this rule (I anſwer in the words of *Dean Swift*), if what is commonly ſaid be true, that ' *money anſwereth all things*,' why be honeſt, juſt, or charitable, ſince you have *no intention to depend upon theſe qualities for a maintenance?*"

We ſuppoſe that thoſe *illuſtrious* Senators, Meſſrs. *Courtenay* and *Sheridan*, had the felicity of paſſing *their* academical hours at Saint John's College, and that they there collected that inexhauſtible fund of *puns*, *jokes*, *bons mots*, and *jeux d'eſprit*, with which they have, for many years paſt, continued to *amuſe* and to *edify* the Senate—*Dulcedando pariterque monendo.*

" JOHNIANS have been famed for ages as the BEST PUNSTERS in the univerſity. Let them enjoy the diſtinction ſtill."

This is ſhort, terſe, and pithy; " but," adds our diſtributor of hints, in a note, evidently penned to avert the rage of the irritable Johnians, for punſters, like poets, are *genus irritabile*;—" I would be underſtood as objecting, not to a good pun in its proper place and ſeaſon," (in the *Senate*, for inſtance, during a debate on the *ſtate of the nation*, or in the *Chapel*, during the *performance of divine ſervice*) " but to *an ambition of excellence* in the art of punning, which occaſions *attempts* at this ſort of wit far from diverting to any, but thoſe who produce them."

To argue *ex abuſu ad uſum*, is contrary to all the legitimate and acknowledged rules of ratiocination; *therefore*, moſt truly obſerves our author, " He who would ſtigmatize all religion with the name of methodiſm, and all learning with that of pedantry, is a contemptible idiot. *Longe fuge—cut* him!" We incline to think ſuch a man much worſe than an idiot, and ſhould rather ſay to the Freſhman, *Hic niger eſt; hunc tu, Romane, caveto.*

The following moſt deſpicable character is, by no means, peculiar to Cambridge. Oxford, Edinburgh, London, and, indeed, almoſt every other place, have each their Altamonts.

" ALTAMONT is a great dealer in the marvellous. When HE prepares to ſpeak, we expect a tale fraught with improbability. And ALTAMONT flatters himſelf that he is conſidered an agreeable companion. Flattery in the extreme! What can he be thought, but a LIAR or a FOOL—a LIAR, for aſſerting what he does not believe to be true; or a FOOL, for believing what he aſſerts?"

There is not a hint in the book more valuable or more neceſſary than the following; and we heartily wiſh that it were engraven in letters of gold over the gate of every College, in both Univerſities, and over the doors of many, many, houſes which we could point out.

" ' Avoid,' ſays *Spenſer*, ' the *occaſion* of the ill.' As the occaſion of ills innumerable, keep from your lips the glaſs of ebriety. You may be rallied on your temperance, but determine, notwithſtanding, to preſerve it. Never conſent to be *laughed out of your ſenſes*." This kind of raillery has certainly a greater effect on young men than it could poſſibly be expected to produce on rational beings. It is the conduct which the impreſſion made by ſuch raillery occaſions which is the proper *mauvaiſe honte* of the French, an expreſſion frequently uſed, but ſeldom underſtood, and ſignifying, an action reſulting from *falſe ſhame*, and repugnant to an innate ſenſe of propriety. It is an undoubted fact that many freſhmen get drunk merely to avoid the ſenſeleſs pleaſantry of their companions, and even when drinking is alike uncongenial with their habits

bits and unpleaſant to their feelings. As a memento to thoſe practical wits, who make fools drunk in order to make them pleaſant, the author ſubjoins, in a note; "It is a great miſtake to ſuppoſe that ſtupid perſons are ever made agreeable by wine. Somebody ſays very well,

"Fools fly to drink, as native dulneſs ſunk:
In vain;—they're ten times greater fools when drunk."

If, indeed, there be any truth in the old adage, In Vino Veritas, this muſt be the caſe; and then, it were to be wiſhed that drunkenneſs ſhould be confined to the *Altamonts* of the day.—Theſe "Hints" are the production of the Reverend Philip Dodd, Fellow of Magdalen College, Cambridge; a moſt reſpectable clergyman, whoſe profeſſions and practice are in ſtrict uniſon with each other.

An Introduction to the Study of Moral Evidence; or, of that Species of reaſoning which relates to Matters of Fact and Practice. With an Appendix on debating for Victory, and not for Truth. By James Edward Gambier, M. A. Rector of Langley, Kent, and Chaplain to the Right Hon. Lord Barham. Pp. 178, 12mo. 3s 6d. Rivingtons, 1806.

THIS is one of thoſe treatiſes, which appear to all eaſily compoſed, but which very few, in fact, could produce. Such a conciſe yet complete introduction to the ſtudy of moral evidence, a knowledge of which is ſo eſſential to all claſſes of people in their every-day concerns of life, was hitherto a deſideratum in literature. It is true, the principles have been often ably diſcuſſed in books of logic, a ſcience now unfortunately become unfaſhionable with modern ſentimentaliſts, and alſo in ſeveral works on the law; but thoſe works were either too profeſſional or ſcientific for the greater part of readers, and a ſmall treatiſe like the preſent, diveſted of every thing foreign from the ſubject of forming our opinions on the truth or falſehood, credibility or incredibility of things, muſt be generally uſeful, and cannot fail to receive general attention. Even thoſe readers who only read the titles and tables of contents of books, cannot read ſo much of the preſent without meeting with ſome important fact or obſervation which they have either not known before, forgotten, or not attended to as they ought. The volume is divided into five chapters; "on the nature of moral evidence, wherein it differs from demonſtration; on the different kinds of moral evidence, with obſervations on the weight of each; general directions relating to moral reaſoning; ſpecial directions relating to each kind of moral evidence; and on the kind of evidence of which different ſubjects admit;" in all of which the author diſcovers a vigorous, acute, and virtuous mind. The following remarks, in a note on moral reaſoning, may be uſeful to thoſe liberal and ingenuous minds who too frequently repoſe confidence in improper perſons. "Experience is diſregarded in a ſimilar way when men put a confidence in perſons of certain lines of life, the members of which are known to have been almoſt univerſally unworthy of confidence. In theſe caſes alſo they err, not becauſe they are ignorant of the reſult of experience, but becauſe they ſuppoſe their caſe to be an exception to the general rule. In defence of this diſregard of experience, it is ſometimes urged, *that it does not follow*, that becauſe men in that ſtation have in general been unworthy of confidence, the man in whom we confide is ſo too. But I aſk, what is meant by this expreſſion, *it does not follow?* If it mean that it is not a *probable* conſequence, the aſſertion is not true; both becauſe it is probable that men in ſimilar ſituations, expoſed

expoſed to ſimilar temptations, and under ſimilar circumſtances, will be affected in the ſame way; and becauſe in almoſt every line of life there are certain modes of action eſtabliſhed by cuſtom, and cuſtom is by almoſt all men regarded as a law. But, if the expreſſion mean that it is not a *certain* conſequence, I anſwer, this is nothing to the point. For human conduct is to be regulated, not by demonſtrative, but by moral evidence, which does not admit of certainty. A farther defence of this diſregard of experience is often grounded on the ſuperior principles which, it is alledged, the perſon in whom we confide poſſeſſes beyond other men in ſimilar ſituations. In deciding, however, on the exiſtence of theſe ſuperior principles, no allowance is made for the danger of deluſion, ariſing from friendſhip, intereſt, or party; a danger which facts ſhew to be extreme. Other men have known the general rule to be derived from experience as well as we. They, too, have determined their caſe to be an exception to it; and in making that determination they have been generally deceived. This ſhews that it is moſt probable, that we too ſhall be deceived in following their example. It is in this way that experience becomes of ſo little uſe to men in directing their conduct. I do not ſay, that there may not be exceptions to general rules. But I ſay, that we cannot be too careful in examining whether or not our caſe be really an exception; and that we ought to have ſtrong, poſitive, direct evidence that it is ſo; otherwiſe, we are not juſtifiable in diſregarding general rules. It is, however, obſervable, that when men are not influenced by intereſt, friendſhip, or party, they are rarely deluded by theſe pretended exceptions. Thus, few people diſregard the general character of horſe-dealers in their tranſactions with them. They generally make uſe of all the ſkill which they poſſeſs, in examining the horſe which they are going to purchaſe; and yet, after all, they are frequently deceived. But, this is not becauſe of the confidence which they repoſe in them, but becauſe the ſkill of the dealer in concealing the defects, exceeds their ſkill in detecting them."

In the Appendix, the following juſt remarks occur:—"Diſputants for victory, and not for truth, often deny ſuch poſitions of their opponent, as, though true, do not admit of ſpecific proof. Of this kind are thoſe which are founded on obſervation, or experience, or general notoriety. They diſpute facts which they do not diſbelieve, and take the chance of their opponent's not being furniſhed with poſitive proof of them. They explain away thoſe maxims, which are founded on the general experience of mankind, and are delivered in proverbial expreſſions. They demand a ſpecies, or degree of proof, of which the ſubject does not admit. Thus, on practical queſtions, they diſpute concluſions proved by ſtrong palpable arguments, and withhold their aſſent, becauſe they cannot be demonſtrated. On the other hand, they require poſſibilities to be admitted by their opponent, in oppoſition to ſtrong probabilities. They demand the admiſſion of mere exparte evidence, and that often of a very ſuſpicious kind, in their favour, while they reject legitimate evidence on the ſubject againſt them. They lay hold of an occaſional word, dropped by their opponent, either to divert the diſcuſſion from the ſubject in queſtion, or to give a falſe ſenſe to an argument. They cite their opponent's words unfairly, or give them a different meaning from what he intended by them. They endeavour to evade the queſtion, by ſubſtituting ſome other queſtion inſtead of it. They avail themſelves of a miſtake in ſome of the circumſtances of a fact, to make the whole of it appear falſe, though the ſubſtance of the ſtatement be true. They endeavour to confound the principles, either of evidence, or of morality, on which the deciſion of the queſtion muſt depend.

depend. In a word, they ſhew, that they conſider themſelves entitled to take every advantage, however unfair, to eſtabliſh their cauſe. Such diſputants muſt, of courſe, have a good advantage over a fair and honeſt reaſoner, whoſe only object is to diſcover and eſtabliſh the truth. For he cannot allow himſelf to take any unfair advantage, or to uſe any methods which would be likely to miſlead. It would be inconſiſtent with the end, which he propoſes to himſelf, to urge any argument or objection which he does not believe to be well founded; or to give it greater weight than, in his judgment, it really deſerves. He would rather even ſupply any defect, which he might perceive in his opponent's ſtatement of facts or arguments, whereby they had leſs force than they ought to have, that he might contribute all in his power to a right deciſion of the queſtion. Which of theſe characters is the more honourable and uſeful, cannot be doubted. But it is not ſufficient to ſay, that diſputing for victory is not ſo honourable or uſeful, as fairly enquiring after truth. It may further be ſhewn, that the practice is immoral.

"The powers of reaſon and ſpeech are given to men for the attainment and communication of truth, and are perverted when they are uſed to deceive. This is acknowledged in the caſe of lying; and there ſeems no reaſon why it ſhould not be acknowledged in this caſe alſo. For, the eſſence of a lie is the intention to deceive. The means employed are immaterial, whether they be words, or ſigns, or arguments. Now in this caſe there is an intention to deceive. For, the diſputant does intend to make it believed, that ſome error is a truth, or ſome truth an error; or, that concluſive arguments are not concluſive; or vice verſâ: however, he endeavours to perſuade his hearers that he believes them ſo to be. And, if he be ſucceſsful in his endeavours, they are really deceived, no leſs than if they believed any other falſehood."

"What has been ſaid has been urged with a view to the immorality of this practice; but its *folly* alſo may be ſhewn. And, as it is feared that this conſideration will weigh more with many, than its immorality, it is neceſſary to add a few words on this topic.

"If the reputation of being an able diſputant be his object, it may be queſtioned, whether it is not in general defeated. For, with men, at leaſt of ſound judgment, the notion of an able diſputant includes that of a fair reaſoner, but, the notion of a diſputant for victory reſembles that of a perſon who cheats at play, and is, in conſequence, deſpiſed. If the reputation of a party be his object, it is generally fruſtrated, becauſe, the deluſion will rarely be of long continuance, but will moſt frequently be detected by reflection, and by ſubſequent information; and, when it is detected, it excites a preſumption that his party is in the wrong."

We apprehend, however, that few judicious parents, teachers, or others, who wiſh to form juſt judgments of men, manners, and things, will omit peruſing this introduction at leaſt once, if not ſeveral times.

The Complete Grazier; or Farmer and Cattle-dealer's Aſſiſtant, &c. &c. By a Lincolnſhire Grazier. Second Edition, reviſed, corrected, enlarged, and greatly improved. Illuſtrated by numerous Engravings. 8vo. Pp. 502. 12s. Croſby and Co. 1807.

THIS is certainly one of the *cheapeſt* publications of the preſent day; whether we conſider the mechanical parts of it, or the various ſubjects of which it treats. Here the grazier and cattle-dealer will find, inſtructions for buying, breeding, and fattening cattle; directions for the choice of live ſtock, and for

treating

treating them when labouring under the preſſure of diſeaſe; the general economy of a graſs-farm; the beſt mode of irrigation; cum multis aliis quæ nunc deſcribere longum eſt. In a word, the volume contains a great quantity of uſeful matter, which appears to have been collected from the beſt treatiſes on the different ſubjects; and it has, beſides, many wood engravings of implements of huſbandry.

The Life of Thomas Chatterton. By John Davis, Author of "Travels in America." 12mo. Pp. 168. 4s. Tegg.

THE cauſe aſſigned for this biographical ſketch is the circumſtance of there being no life of Chatterton in exiſtence but that by Dr. Gregory, which accompanies the works of Chatterton, in three large volumes. Mr. Davis has executed his taſk with induſtry certainly, and not with that inveterate partiality which marks too many of our biographical productions. The ſtory of this unhappy boy occaſioned too much diſcuſſion in the literary world to be ſoon forgotten. That he was richly gifted with genius, and in many reſpects highly favoured by nature, is no more to be denied, than that he was too apt to encourage the growth of malice and revenge. With his preſent biographer, we agree, that Horace Walpole's conduct to the young bard was moſt mean, ungenerous, and illiberal; but Mr. D. is miſtaken in his ſuppoſition that he is the firſt who reproached the Sage of Strawberry-Hill with his inconſiſtency, in cenſuring poor Chatterton for the very offence which he had commited himſelf; the writer of this article preſſed this objection againſt Mr. Walpole at the time, and produced the *Caſtle of Otranto* in ſupport of his charge. Chatterton's attack upon Johnſon was moſt ſilly and impotent. It were to be wiſhed that Mr. Davis had ſtrongly marked his diſapprobation of *Suicide*; of which the verdict of the Coroner's Jury, *Inſanity*, can form the only excuſe. This book is diſfigured by an unuſual number of typographical errors.

EDUCATION.

Talents Improved: or the Philanthropiſt. By the Author of Intereſting Converſations, &c. 12mo. Pp. 276. 5s. Williams and Smith, London.

THE profeſſed object of this publication is "to convey religious inſtruction, in an eaſy and familiar manner, to young and inconſiderate minds." The fair author has perfectly ſucceeded in the accompliſhment of her laudable and ſalutary taſk; nor have we found the ſmalleſt neceſſity for the modeſt caution in the preface. "Thoſe (ſentiments and arguments) which are agreeable to ſcripture and ſound reaſoning may they retain; and if any are contrary to thoſe ſtandards, may they have the penetration to diſcern, and the prudence to reject them." In this reſpect, fortunately, there is no room left for a diſplay of the diſcernment, or an exerciſe of the prudence, of her juvenile readers. The ſtory is told in a plain and ſimple manner, and in an eaſy, unadorned, and correct ſtyle; while the incidents are ſufficient to awaken curioſity and to command attention. We ſelect the following paſſage, containing the portrait of the tutor of her hero, as affording a fair criterion by which the talents and principles of the author may be eſtimated.

"As

"As Mr. D—— will make a principal figure in this hiſtory, it may be proper to give a few more particulars reſpecting his character and ſentiments. We have already ſaid he was a ſcholar and a gentleman. This laſt term is not eaſily defined. Some wiſe and judicious perſons have pronounced the epithet to be due only to the Chriſtian. This, ſtrictly ſpeaking, may be true, though certainly it is a point of controverſy on which much may be ſaid on both ſides. It is certain that the term, *gentleman*, is moſt commonly uſed with much greater latitude, and in this ſenſe we apply it to Mr. D——. The politeneſs of his manners, the eaſe of his deportment, and the generoſity and liberality of ſentiment he always expreſſed in converſation, made him the idol of every ſociety he frequented, whilſt his general learning inſured him admiration and reſpect. He was likewiſe eſteemed the man of honour and virtue; but theſe terms alſo muſt be underſtood in a limited ſenſe, as applied to the character in queſtion, ſince, ſtrictly ſpeaking, the man of honour could not act the part of an unfaithful huſband, nor the man of virtue be the betrayer of virgin innocence. Mr. D—— had been guilty of both theſe actions, yet continued to hold that high place in the opinion of his acquaintance, which is unqueſtionably due only to the man incapable of them. But ſurely it may be ſaid, however Mr. D——'s male friends might overlook theſe defects in his character, his female friends would be leſs indulgent. It is utterly incompatible with female delicacy and propriety to countenance with the ſmile of complacency ſuch an one, to ſhew evident marks of ſatisfaction in his company, and thus give a tacit acknowledgment that they diſapprove not of his actions. Thus indeed would thoſe argue, who are judges of what is proper and right in the female character. But 'the frequency of crimes have (*has*) waſhed them white;' or rather the abuſe of terms has leſſened the ſenſe of their enormity. It is a truth much to be lamented, that the ſeducer is termed only the man of gallantry, and inſtead of being avoided as a peſt in ſociety, if he chance to poſſeſs agreeable qualities, and, above all, if he be of high rank, he is even careſſed by that ſex whoſe indiſpenſible duty it is to diſcountenance him.

"Although Mr. D——'s wife had, in the opinion of all his relations, fallen a victim to his unfaithful and unkind behaviour, he could talk much of the dignity of virtue, and the extent of moral obligation, and had been ſucceſsful in perſuading many who were unacquainted with the particulars of the affair, that his conduct had not been inconſiſtent with his ſentiments. He could not, however, be always ſucceſsful in his attempts to impoſe upon himſelf. The ſtill ſmall voice of conſcience would ſometimes, in the hour of ſolitude or dejection, bring paſt occurrences to his recollection, and all his philoſophy was inſufficient to ſilence the unwelcome monitor. We have already ſaid, that he embraced no particular ſyſtem of religious opinions; indeed he was inclined to hold in contempt thoſe who had, for he thought it incompatible with ſound reaſon to believe any creed which its powers were incapable of explaining: thus harbouring the unreaſonable opinion, that *finite* underſtandings were juſtified in rejecting a revelation *infinite* wiſdom thought proper to communicate, though not to explain in all particulars. This was the oſtenſible reaſon given by Mr. D—— for his diſbelief of doctrines he had never candidly examined, and it paſſed current with moſt of his friends and acquaintances. But there was a ſecret reaſon ſcarcely known to himſelf, which lay at the root of all his prejudices

judices and rejection of the goſpel, namely, the purity of its moral precepts. In the emphatical language of ſcripture, "he loved darkneſs rather than light, becauſe his deeds were evil;" and he feared to come to the light, leſt they ſhould be reproved. He well knew that the Ten Commandments, if truly the words of God, and eſpecially the ſpiritual explanation of them given by our Saviour, muſt condemn his conduct and inclinations. It therefore appeared to him to be his intereſt to diſbelieve Chriſtianity entirely. He *wiſhed* the Bible might be falſe, and every adept in moral ſcience knows how eaſily the underſtanding may be made the dupe of inclination."

Introduction au Lecteur François: ou Recueil de Pièces choiſies; avec l'Explication des Idiotiſmes, et des Phraſes difficiles qui ſ'y trouvent. Par Lindley Murray. 12mo. Pp. 240. 3s bound. Longman and Co. London; Wilſon and Spence, York; and Conſtable and Co. Edinburgh. 1807.

IN our Number for December 1802, we reviewed the work to which that now before us profeſſes to be an *Introduction*. This little volume, which is deſigned for the uſe of perſons who have juſt begun to learn the French language, "is compoſed of extracts from French writers of reputation, who are diſtinguiſhed by the propriety and uſefulneſs of their ſentiments." Mr. Murray has exerciſed his uſual caution and judgment in theſe ſelections; and his explanation, in the Appendix, of the idiomatical expreſſions and difficult phraſes, which occur in the extracts, are well calculated to ſimplify, and conſequently to facilitate, the ſtudy of the language.

An Abridgment of Dr. Goldſmith's Natural Hiſtory of Beaſts and Birds. Interſperſed with a Variety of intereſting Anecdotes; and illuſtrated by nearly Two Hundred Engravings on Wood, in the Manner of Bewick. 12mo. Pp. 376. 5s 6d. Scatcherd and Letterman. 1807.

THIS is a judicious and uſeful abridgment of Goldſmith's intereſting work; and conſidering the quantity of matter which it contains, and the number of wood cuts, is one of the cheapeſt publications of the kind.

Arithmetic made eaſy to the Capacities of Children: containing above 550 Examples in the fundamental Rules, the Rule of Three, and Practice; a Variety of promiſcuous Queſtions, and Bills of Parcels: deſigned as an Introduction to other Syſtems of Arithmetic. To which is ſubjoined an Appendix, containing Arithmetical Tables, &c. By John Thomſon. 24mo. Pp. 60. 1s half-bound. Manchester printed; Williams and Smith, London; Mosley, Gainſborough. 1807.

THE object of this little treatiſe is to ſupply an exiſting deficiency in our ſchools, by affording a number of ſimple and eaſy examples, to facilitate the acquiſition of arithmetical knowledge to young beginners. It is very well calculated to anſwer ſuch a purpoſe; and, indeed, it appears to have the teſt of experience in its favour, having been long tried by Mr. Thomſon himſelf, before he ſubmitted it to the public. It muſt therefore be conſidered as a very uſeful publication.

An

An Introduction to Merchants' Accounts, in which the Invention of applying and oppoſing the Terms Dr. and Cr. according to the Italian Method of Book-keeping, is explained, by which the Art is demonſtrated, made perfectly eaſy, and reduced under four plain Caſes, or Rules, which are applicable and infallible in every Occurrence or Example of domeſtic or foreign Trade. Part the Firſt; intended for the Uſe of Schools, and Perſons who would acquire a Knowledge of this Branch of Science without the Aſſiſtance of a Teacher. By J. Sedger. 12mo. Law. 1807.

MR. Sedger has here performed an acceptable ſervice to young men about to enter a counting-houſe, by furniſhing them with a portable companion which may enable them to *think*, and fully to comprehend the apparently arbitrary diſtinctions which neceſſarily exiſt in mercantile accounts. It is rather unuſual, indeed, with practical teachers, like our author, who, it appears, takes a limited number of pupils in Great Caſtle Street, Oxford Street, to publiſh works deſigned to ſuperſede the neceſſity of a maſter. This fact does him honour as a man, and the work is highly reputable to his talents. The perplexing terms of Dr. and Cr. are very well illuſtrated with equal conciſeneſs and perſpicuity. The abſurd terms, ſtill uſed in many books, of "Sundries Drs. to Stock," which, as the author juſtly obſerves, is only "Stock Dr. to Stock," are here properly rejected, and the application of the term Dr. to increaſe or decreaſe of property is clearly pointed out, and rendered rational and intelligible to the commoneſt capacity. Mr. Sedger gives the four following "Rules for Dr. and Cr. 1ſt. Increaſe (of Stock) Dr. to Decreaſe: 2d. Increaſe Dr. to cauſe or imputed cauſe of increaſe: 3d. Cauſe or imputed cauſe of decreaſe Dr. to decreaſe; and 4th. Cauſe of decreaſe Dr. to cauſe of increaſe." Theſe terms convey ſome more explicit ideas, and may be the means of preventing many errors, which at the commencement are often committed in accounts of profit and loſs. The author, however, ſhould have omitted all words in the firſt perſon, as "me" and "my," inſtead of "him" and "his," as no merchants now keep their own books. Young men, likewiſe, who know a little grammar, experience at firſt much fewer difficulties in diſcriminating the propriety of the diſtinctions of Dr. and Cr. in company accounts. Models of a Waſte Book, Journal and Ledger are given, and alſo of an original and very convenient mode of trial balancing, all of which are well calculated to introduce youth to a complete knowledge of the general ſyſtem of mercantile accounts. Upon the whole, this little Introduction will be found much more uſeful than moſt of the more ſplendid and extenſive publications on the ſame ſubject which have lately appeared.

The Panorama of Youth, in two Volumes. By Mary Sterndale.

WE have here one of the beſt conceived and beſt executed little works for the young and improving mind that has ever yet come within our knowledge. And this, in itſelf, is no mean praiſe, when the multifarious performances which have of late years been addreſſed to the juvenile part of ſociety: many of thoſe performances, indeed, offered at the ſhrine of youth by ſome of the moſt diſtinguiſhed writers of the country.

Mrs.

Mrs. Sterndale has premiſed, that the pictures are drawn from real life by the pencil of an affectionately-devoted mother who reſides in the midſt of a large family, and ſurrounded by ſuch children as ſhe introduces to the juvenile panorama. This intelligence cannot fail to gratify all parental readers; becauſe the union of preceptive with practical inſtruction has always the impreſſive effect of rules illuſtrated and confirmed by examples. But, the intereſt created by the knowledge of this circumſtance will be conſiderably heightened by a peruſal of the paſſage which opens the book. "To a good and benevolent heart this world cannot preſent a more beautiful ſight than a happy and united family: a father, who devotes his time and abilities to the intereſt of his children, and his *heart* to their happineſs; a mother, who lives in their comforts and enjoyments; who regulates their duties, directs their improvements, partakes their ſports, and ſoothes their ſorrows; and children, who look up to them with reverence and affection, who liſten to their admonitions with reſpect and obedience, and whoſe tender love towards *each other* forms the moſt perfect finiſh to the picture of earthly happineſs. Such a family was Mrs. VILLARS's." We underſtand, and from the beſt authority, that this deſcription does not more immediately apply to Mrs. Villars than to the happy circle of the amiable author of the pages under our examination. It will, therefore, be leſs matter of ſurpriſe than pleaſure, that a real mother and actual children here form the groupe; and that none of the fathers or mothers are the creatures of imagination who never knew a parent's care, and who manage ideal progeny as bachelors manage wives and children.

The firſt volume of Mrs. Sterndale's book conſiſts of, 1ſt. The Muſeum—2dly. A Good Action meets its Reward—3dly. The Cottage, or the Purchaſe of Pleaſure—4thly. The Triumph of Filial Affection—5thly. Jeſſy of the Vale—6thly. Delia's Birth-day—7thly. the Village School. The ſecond volume contains, the Siſters, Moorland Mary, and the Voyage of Life. Theſe all poſſeſs appropriate merit, and are well calculated to gratify youthful curioſity, while they inculcate moral principle and uſeful knowledge. The "Voyage of Life" riſes to a higher order of compoſition, though perhaps not more perſuaſive and alluring than the reſt: its perſonifications are eminently happy, and the moral to be deduced no leſs impreſſive.

By way of ſpecimen of the poetical part of the work, we ſhall make room for a tale of peculiar ſweetneſs and ſimplicity, called

"MOORLAND MARY.

"With jet-black eyes, and ſloe-black hair;
With cheeks ſo red, and round arms bare;
And teeth ſo white, and dimpled chin;
And boſom fair, and pure within;
And ſmall ſtraw hat, ſo looſely tied,
And ruſhy baſket at her ſide
Quite full with berries red and blue,
And heather buds of many a hue,
And ſteps as light as any fairy,
I met the little MOORLAND MARY,

'If you, ſweet girl, will go with me,
'My little ſerving maid to be,
'And thoſe ſoft notes you ſweetly ſung
'Repeat them to my nurſling young;
'And leave theſe hills, ſo bleak and wild,
'To watch and tend my darling child;
'To cheriſh her I fondly love,
'And tender, true, and faithful prove;
'And o'er her infant ſteps be wary;
'I'll treaſure you, ſweet MOORLAND MARY.'

"'Oh, lady, liſten to my tale,
'And let my ſimple words prevail:
'My mother's old—ſhe's old and poor,
'And ſcarce can totter to the door;
'And me ſhe loves, her only joy;
'She has no other girl or boy.
'Ah! whilſt *ſhe* lives, with her I'll ſtay,
'But think of you, when far away:
'She ſays the grave will reſt the weary;
'And *then* I'll be *your* MOORLAND MARY.'"

MEDICINE, SURGERY, &c.

An Examination of that Part of the Evidence relative to Cow-pox which was delivered to the Committee of the Houſe of Commons by two of the Surgeons of St. Thomas's Hoſpital. To which is added a Letter to the Author from John Birch, Eſq. The ſecond Edition. 8vo, Pp. 40, 2s. Callow.

MR. Rogers, the author of this Examination, is a determined enemy to inoculation for the cow-pock, or, to ſpeak in the language of faſhionable practitioners, to *vaccination*. In oppoſition to Dr. Jenner's aſſertions, he affirms "that cow-pox has in more than one inſtance proved fatal. That cow-pox is productive of new appearances of diſeaſe, unknown before in the catalogue of human infirmities. And that cow-pox is not by any means to be depended on as a ſecurity againſt the natural ſmall-pox." The firſt of theſe poſitions may readily be granted, without any impeachment of the general utility of the practice. But as various cauſes may have combined to produce the fatality alledged, it would be neceſſary to know a great deal more of the caſes than Mr. Rogers has thought proper to explain, before we can with propriety judge of the validity of his concluſion.—In order to prove that vaccination is no ſecurity againſt the ſmall-pox, he cites, as inconteſtible evidence, the caſe of a Mr. Bowen's child at Harrow, who is ſtated to have firſt had the cow-pox; and afterwards to have been inoculated for three ſucceſſive years for the ſmall-pox, without receiving the infection. But, on the fourth inoculation, the ſmall-pox appeared; and another child, inoculated with the matter taken from theſe puſtules, took the infection. This is certainly an extraordinary caſe; but until the ſame experiment ſhall have been made upon a child who has

has had the ſmall-pox from inoculation, to aſcertain whether it will again receive the variolous infection, the comparative merits of the two modes of inoculation will remain to be proved. At all events neither this inſtance, nor many others, would ſuffice to counterbalance the many ſtrong caſes, in which children, who had had the cow-pox, had been expoſed to the variolous infection, in its moſt virulent ſtages, and did not receive it. Mr. Rogers is a ſtrong partizan, but a very inconcluſive reaſoner.

Serious Reaſons for uniformly objecting to the Practice of Vaccination: in Anſwer to the Report of the Jennerian Society, &c. By John Birch. 8vo, Pp. 74. Callow.

MR. Birch was a moſt inveterate enemy to vaccination from the very beginning, and will, apparently, remain ſo as long as he lives. He is very confident in his aſſertions, but not very happy in his illuſtrations. Unable to deny the increaſed and increaſing fatality of the ſmall-pox, he, very modeſtly, imputes it to the want of confidence in the faculty, occaſioned by the frequent failure of the inoculation for the cow-pox!!!—This is ſtrange reaſoning, indeed!—And, then, he has the aſſurance to propoſe the following *remedy* for this evil.

"Let us put things upon the old footing; let us drop vaccination altogether for ſeven years, and practiſe only ſmall-pox inoculation; and if the mortality in ſmall-pox do not return to its old ſtandard, I will be content to give up my opinion, and become as devout a worſhipper of the cow, as any idolator within the realms of Indoſtan or the precincts of Saliſbury Court."

If Mr. Birch mean to be *pleaſant* here, his mirth is very ill-timed; and, if ſerious, his arguments are as weak as his prejudices are manifeſtly ſtrong.

The Vaccine Conteſt: or "Mild Humanity, Reaſon, Religion, and Truth, againſt fierce, unfeeling Ferocity, overbearing Inſolence, mortified Pride, falſe Faith, and Deſperation;" being an exact Outline of the Arguments and intereſting Facts adduced by the principal Combatants on both Sides, reſpecting Cow pox Inoculation; including a late Official Report on this Subject, by the Medical Council of the Royal Jennerian Society. Chiefly deſigned for the Uſe of Clergymen, Heads of Families, Guardians, Overſeers of the Poor, and other unprofeſſional Readers, who may be concerned for the Welfare of Mankind. By William Blair, M.A. &c. 8vo, Pp. 96. 2s 6d. Murray.

MR. Blair is very well qualified to ſpeak of the efficacy of vaccination, by the beſt of all inſtructors, *experience*. His practice has been extenſive; and he has watched and appreciated the reſult with a vigilant eye, and a judicious mind. He has here thrown together all the principal arguments on both ſides the queſtion in the form of a dialogue, and has thus exhibited a clear and ſatisfactory view of the conteſt. In this tract may be found very concluſive anſwers to Mr. Birch's objections; and the following obſervations place the comparative merits of vaccination and of inoculation for the ſmall-pox on a proper footing.

"The only objection, which can (with a ſhadow of reaſon) be urged againſt the cow-pox, is, that it does not prove an INFALLIBLE ſecurity againſt the ſmall-pox, there being a FEW inſtances of ſmall-pox occurring after

after vaccination. I will give this objection its full force, and argue upon the ſuppoſition of it's being true: but let me aſk, what will be the conſequence? Does the cow-pox fail oftener than the occurrence of ſmall-pox *twice in the ſame ſubject?* Probably theſe events happen in nearly a ſimilar proportion of caſes.

"Again, ſuppoſe *fifty* perſons have really had the ſmall-pox ſubſequent to vaccination, out of three hundred thouſand individuals vaccinated in this kingdom; even thus it will appear that only one perſon in ſix thouſand is liable to have the ſmall-pox afterwards; whereas at leaſt one perſon in three hundred (and above double that proportion in London) DIES of the inoculated ſmall-pox! But, in fact, not more than *ten* admiſſible caſes of failure can be reckoned out of three hundred thouſand individuals, properly vaccinated; ſo that only one ſuch perſon in thirty thouſand is liable to the ſmall-pox, and ten in three hundred thouſand, the whole number ſuppoſed to have been already vaccinated in Great Britain.

"Now, granting that of thoſe ten, TWO ſhould die, who catch the ſmall-pox after vaccination, it would then follow that *only two individuals die out of two hundred thouſand* perſons, in conſequence of failures in the inoculated cow-pox; whereas, the number of deaths from ſo many people inoculated for the ſmall-pox would have been at leaſt one in three hundred, that is, *a thouſand in all!* Conſequently, it is evident from this plain calculation, that the deaths occaſioned by ſmall-pox inoculation, are AT LEAST FIVE HUNDRED TO ONE MORE THAN FROM THE COW-POX!!!

"But, if we reckon the ſmall-pox to happen twice in the ſame perſon, as frequently as that diſeaſe occurs after vaccination, this proportion will be DOUBLED IN FAVOUR OF THE COW-POX; and if we allow that variolous inoculation has been the remote cauſe of the caſual ſmall-pox becoming ſo univerſally prevalent and fatal as it now proves to be, the advantages of vaccination (which propoſes entirely to extinguiſh the contagion of ſmall-pox) muſt appear great, indeed, BEYOND ALL COMPUTATION!!!"

Theſe are ſtrong facts, and well worth the ſerious attention of all who are intereſted in the conſideration of this important ſubject.—It is needleſs to obſerve, that Mr. Blair and Mr. Birch are oppoſite as the poles in their ſentiments; but, though the old adage, "Who can decide when *doctors* diſagree?" may be applicable enough to this conteſt, we confeſs we have found little difficulty in deciding on which ſide truth and reaſon are to be found.

An Addreſs to the Profeſſors of Phyſic and Surgery, in the Cities of London and Weſtminſter, propoſing the Inſtitution of a Society for inveſtigating the Cauſe, Symptoms, and Cure of the Hydrophobia. 8vo. Pp. 16. 6d. Creighton, 1807.

THE ſubſtance of this Addreſs was delivered by the author to the London Medical Society, in November 1789; and it is now publiſhed on account of the recent alarm reſpecting mad dogs, in the metropolis;—an alarm, by the bye, which we believe to have been perfectly groundleſs, and to have originated in the intereſted artifices of a band of dog-ſtealers.—Such a ſociety, however, as the author propoſes to eſtabliſh would cer-

tainly be uſeful; and, indeed, no exertions ſhould be left untried for aſcertaining the cauſe, effect, and cure of a diſeaſe which is truly repreſented as the *opprobrium medicorum.*

DIVINITY.

A Sermon, occaſioned by the Circumſtances of the late glorious and deciſive Victory, obtained by the Britiſh Fleet under the Command of Lord Viſcount Nelſon, over the combined and more numerous Forces of France and Spain, off Trafalgar, on Monday, 21ſt of October, 1806. *Delivered on board his Majeſty's Ship Britannia, at Sea, on Sunday, 3d November*, 1806. By Lawrence Halloran, D.D. Chaplain of the ſaid Ship, and Secretary to Rear Admiral the Earl of Northeſk. 4to. Pp. 32. 2s 6d. Gardiner, 1806.

THIS may be conſidered, both as a *Thankſgiving* Sermon for the Victory of Trafalgar, and as a *Funeral* Sermon for the gallant Commander who loſt his life on the occaſion. The text, from Maccabees, is peculiarly appropriate: —"*He put himſelf in jeopardy, to the end, he might deliver his people, and get him a perpetual name.*" The Sermon is written with conſiderable ability; and the ſtyle is animated, impreſſive, and chaſte.

The Duty of the Clergy to enforce the frequent receiving of the Sacrament of the Lord's Supper; a Sermon preached at the Viſitation holden in the Pariſh Church of Holy-Rood, Southampton, on Monday, September 8th, 1806. By the Rev. Samuel Clapham, A.M. 8vo. Pp. 26. 1s. Vernor and Co.

WE have read this Sermon with unuſual ſatisfaction. As an eloquent compoſition, and an oratorical addreſs, it poſſeſſes conſiderable merit. But what chiefly attracted our notice was the ſolicitude and zeal which Mr. Clapham expreſſes to perſuade his reverend hearers to enter into his own views. He is ardently deſirous that they ſhould ſhew themſelves ſucceſsful labourers, in reſtoring the church as nearly as poſſible to its original purity, and inducing their hearers to become wiſe, and good, and happy. Mr. C. does not treat the ſubject as merely commemorative of the death of Chriſt, but as conveying pardon and ſanctification. His principal object, however, is to remove all the obſtacles to a frequent and devout participation, and to infuſe his own ſpirit into his hearers.

He thus reprehends the too prevalent cuſtom among the clergy of reading only the firſt ſentence in the exhortation.

"It is the cuſtom of ſome Clergymen to read no more than the firſt ſentence of the firſt Exhortation, by which all ſuch may be conſidered as addreſſing their flocks in the following manner: 'When we next aſſemble, a certain ceremony will be performed; it is, indeed, no other than a commemoration of the meritorious croſs and paſſion of Chriſt. To this Ceremony you are invited: you will come if you are diſpoſed; but if you have not ſuch a diſpoſition, I do not think that ye will be condemned as guilty; and therefore, I forbear to recommend it to you to embrace the Invitation, much more to urge it

it upon you.' How! Does a worthy participation of the Lord's Supper impart 'ſtrength to the poor, to the needy in his diſtreſs?' Is it in itſelf 'a 'refuge from the ſtorm, a ſhadow from the heat?' Does it encourage them that receive it 'with a fearful heart, to be ſtrong, and not to fear—to 'ſanctify the Lord of hoſts—' to enrol themſelves 'among the children who 'ſhall be taught of the Lord,' that they may feel and know how 'great is the 'peace of his children,' and may become 'the holy people, the redeemed of 'the Lord?' If the Inſtitution contain within itſelf ſuch mighty bleſſings, and we perceive our reſpective flocks inattentive to appropriate them to themſelves; is it not our indiſpenſable duty to expoſtulate with them in the language of the ſecond Exhortation—'whether they are not aſhamed when God calls 'them not to come? and to beſeech them to conſider whether their feigned 'excuſes will avail them any thing before God?' And is it not further incumbent on us, previous to its celebration, ſo to illuſtrate the deſign of the Ordinance, that the loweſt comprehenſion may underſtand it; and to enforce it warmly and vehemently upon the minds and conſciences of our hearers? for on this ſubject, above all others, may it not be ſaid to us—'ye that make men-'tion of the Lord, keep not ſilence—?' If we have done this, and without effect—and if we have not done it, is not the lamentation of the Prophet applicable unto us—'O, my people, they which lead thee, cauſe thee to err!' it is natural that we ſhould enquire of ourſelves, how it is that 'the word,' which is deſcribed as 'ſharper than a two edged ſword,' ſhould, in our mouths, 'return unto us void,' and ſhould diſappoint and mortify us, by not 'accom-'pliſhing the purpoſe for which it was ſent.'"

The peroration is ſo patriotic, ſo truly evangelical and affecting, that notwithſtanding it requires more room than we uſually allot to ſingle ſermons, we are unwilling to injure it by abridgment.

"I have preſumed, my Reverend Brethren, and I truſt without offence towards any individual, to direct your attention to a ſubject which no thinking man can, I believe, contemplate without many, the moſt melancholy, reflections. The ſtate of the Church firſt preſents itſelf to the mind as very, very different from what ſome of us have ſeen it, and what 'our fathers have told 'us.' Whilſt we obſerve every riſing ſect flouriſhing and proſperous, extending its influence, and eſtabliſhing its adherents; the Church of England, I ſpeak it with ſorrow of heart, I meditate on it in bitterneſs of ſoul, appears to the accurate obſerver, with its foundation ſapped, and its walls decayed. The danger may, indeed, be overlooked by indifference, or contemned by preſumption; but let us, for God's ſake, employ all our powers to avert it, leſt, although we ourſelves may eſcape, our poſterity ſhould be buried under its ruins. But even allowing that the dilapidation of the edifice ſhould be prevented by authority, that the wiles of the adverſary ſhould be defeated by vigilance—will there be 'heard within its walls, ſalvation; and within its gates, praiſe?' I ſpeak not of thoſe vaſt multitudes who abſent themſelves from her worſhip. I ſpeak of thoſe only who pretend to belong to her, but who manifeſt neither attachment to their Church, nor love to their God by commemorating at his Altar, their deliverance from ſin, and redemption from perdition. 'Theſe 'her children whom ſhe hath nurtured and brought up,' are they who overwhelm their venerable parent with ſhame, and her miniſters with reproach. Some of them may, I allow, appeal to the tenor of their behaviour, and ſay, that, although they are not religious, they are not immoral: but the morality of ſuch men is merely negative; it is rather the abſence of evil, than the exiſtence of good. They may with the ſame propriety be denominated Chriſ-

tians, as a pole ſtuck into the ground may be called a tree; there is the appearance of a ſtem, but the root and the branches are wanting. Dangerous is their ſituation when they flatter themſelves, that, becauſe they are, comparatively, 'innocent, ſurely the Lord's anger ſhall turn from them.' May it be our unremitting endeavour—and may the endeavour be productive of unexampled ſucceſs!—to perſuade them and all men, to 'ſeek the Lord daily, and to 'delight to know his ways, as a nation that do righteouſneſs, and forſake not 'the ordinances of their God!' Inſtead of truſting to their own righteouſneſs, and 'hewing out to themſelves,' as the Prophet elegantly expreſſes it, 'ciſterns, broken ciſterns that can hold no water,—may they aſk their way to 'Zion with their faces thitherward, ſaying, Come, and let us join ourſelves to 'the Lord in the new Covenant in his Blood.' Let us, my Reverend Brethren, endeavour, earneſtly endeavour, by fervent prayer to God and unwearied diligence in our calling, to excite this ſpirit in our hearers, convinced as we all muſt be, that he is the moſt uſeful to men, and will be the moſt approved of God, who employs the greateſt attention, and exerciſes the moſt conſummate judgment, in perſuading the people committed to his care, to become worthy communicants. The beſt criterion of our utility in the ſupport of the State, and of our ſolicitude for the intereſts of the Goſpel, is, our bringing men to the Lord's Table with right diſpoſitions. In a cauſe like this, where we are at once promoting the welfare of ſociety, the glory of God, and the ſalvation of men, zeal 'might open the mouth of the dumb, and make the tongues of 'them that cannot ſpeak eloquent.' If men are not by our preaching awakened to a ſenſe of their obligations as Chriſtians; if we fail to impreſs them with the conviction of the relation in which they ſtand to God as their Redeemer, and of the neceſſity, according to the Apoſtle, of co-operating with Him in the great work of our ſanctification*, feeble, I had almoſt ſaid injudicious, will be our attempts, and correſpondent will be our ſucceſs, in prevailing with them to 'eat the fleſh of the Son of man, and to drink his 'Blood,' and thereby to appropriate to themſelves all the bleſſings of Redemption. But will not the natural concluſion be, that 'we labour in vain, and 'ſpend our ſtrength for nought?' Will not thoſe 'who preach another Goſ'pel' accuſe us of being ſlothful, or at leaſt, unſkilful, labourers, ſowing improper ſeed, and, in conſequence, diſappointed of an harveſt? A pariſh, in common eſtimation, is not, I believe, conſidered as notoriouſly irreligious, provided that one in ten of its inhabitants celebrate the Sacrament of the Lord's Supper. How melancholy the reflection! Inſtead of one only, the ten may be cleanſed; but what will become of the nine! The declaration of our Lord may, I fear, be underſtood in a literal ſenſe, that 'ſtrait is the gate, and nar'row is the way which leadeth unto life, and that few there be that find it.' Gracious God! is ſuch the influence of that Diſpenſation, under which, as the Evangelical Prophet deſcribes, 'many ſhall ſay, Come ye, and let us go up to 'the mountain of the Lord, to the houſe of the God of Jacob; and He of his mercy, 'will teach us of his ways, and we' on our part, 'will walk in his 'paths?' To preſerve ourſelves from blame, and our people from condemnation, let us be fully perſuaded in our minds, that every pariſhioner who frequents the ſervice of the Church, and abſents himſelf from God's altar, ſubjects us, in a certain degree, to the ſuſpicion, either of want of diligence in the diſtribution, or of judgment in the application, of the word of life. Let us then review our miniſtry, judging fairly and impartially of ourſelves, as we

" * Philip ii, 12, 13.

ſhall

ſhall one day be judged at the Tribunal of God; let us accurately aſcertain how many of our hearers have, through the efficacy of our preaching, become communicants, and have, in conſequence, imbibed the ſpirit of the ever-bleſſed Goſpel; let us accurately aſcertain whether there is a progreſſive increaſe between each ſucceeding communion; and whether we diſpel the fears, remove the ſcruples, and obviate the objections, by which the weak, the ſuperſtitious, and the conceited may, ſeverally, be withheld from communicating. For if my pariſh exhibit no ſpiritual improvement—if my hearers are not led to reflection, and from reflection to a devout participation of the Lord's Supper—I have, during that interval, been, comparatively, uſeleſs—and whatever cauſe I may aſſign, or whatever I may urge in my own juſtification, will it not, ultimately, be found, that the fault is in myſelf; either in my want of talent, of zeal, or of judgment? And there is not, perhaps, a ſituation in the world, ſo little to be envied, nay, ſo much to be deprecated, as that of a Clergyman, whoſe miniſtry brings forth no fruits of good living. It is not ſufficient, it cannot be ſatisfactory to a reflecting mind, to reſt in good intention, and in the conviction of the Goſpel being 'worthy of all acceptation.' No! if I have neglected to promote the furtherance of it, by zealouſly inculcating a ſolemn celebration of its moſt holy Rite—may I not with juſtice expect that my reception will be that of the ſlothful ſervant, 'who laid up his talent in a 'napkin—out of thine own mouth will I judge thee'—becauſe thou knoweſt that unto thy care was committed the ſalvation of thoſe who were, by their uniform obſervance of religious duties, graciouſly intended to be 'habitations of God through the Spirit?'"

After this follows a devout prayer.

We forbear to make any comment or obſervations. All who patronize our labours will, we believe, from the peruſal of theſe extracts, think with us, that they are deſerving, as we can aſſure them the whole diſcourſe is, of high commendation.

MISCELLANIES.

DR. GLEIG AND MR. LAING.

TO THE EDITOR OF THE ANTI-JACOBIN REVIEW, &c.

Sir,

IN the Monthly Magazine which was publiſhed on the firſt of laſt November, and which fell into my hands only laſt week, there is a letter from Mr. Laing to the Editor, on which I feel myſelf called upon to make ſome animadverſions. It may ſeem indeed that theſe ſhould paſs to the public through the ſame channel with the letter which is the object of them; but the Monthly Magazine is read by ſo very few perſons, whoſe good opinion I have any deſire to retain; and the conduct of the publiſher of that miſcellany, with reſpect to Squire Laing's correſpondence and mine, has been ſo different from what, in his ſituation, *I* ſhould have thought honourable, that I truſt you will indulge an old friend with a few pages in your more impartial journal. You will perceive the propriety of complying with this requeſt, when you find an aſſertion advanced by Mr. Laing, which you, and you only, can prove to be either a truth or a falſehood, and perceive yourſelf, as well as our learned

and

and most respectable friend Mr. Nares, involved in that torrent of obloquy which this *sage* historian has thought fit to pour upon me.

The object of Mr. Laing is to refute the arguments, by which, in the Monthly Magazine for August, I had vindicated myself from the calumnies which, in the same miscellany for June, he had published against me, only because I had dared to expose, in the British Critic, the sophistry and perversion of facts which pervade his *Dissertation on the Murder of Lord Darnley*. As you have re-published his letter and mine in the Anti-Jacobin for November last, I request the favour of you and your readers to peruse with attention the paragraph which begins (p. 314 of that number) with the words—"The first passage to which he objects," &c. and then to say, whether that paragraph contains any thing which can with truth be called a *subterfuge*.

It is a subterfuge, says Mr. Laing, because Durham's place and pension "had been fully *explained* and *confirmed* by an authority a few pages before;" because "Durham has been particularly accused by Buchanan, of treachery in deserting and betraying his master on the eve of his murder;" and because "that the grant to Durham is not stated in the privy seal record as the reward of his treachery, is an evasive statement of the charge preferred against the dissertator in the British Critic."

For a confutation of this last argument intended to convict me of evasion, I refer with confidence to my letter already published in your journal and in the Monthly Magazine; and with respect to the second argument, I must take the liberty to inform Mr. Laing, as I have repeatedly informed him already, that Buchanan, who was one of the Queen's *accusers*—the tool of Murray and his associates, cannot be admitted as a *witness* against her. There remains, therefore, but the *first* of these precious proofs of *subterfuge* to be considered; and that full justice may be done to it, I must beg leave to call the reader's attention to the arrangement which Mr. Laing has given to his Dissertation.

He divides it into seven chapters, in which he investigates, as he says, historically, 1. the facts that preceded; 2. those which succeeded the murder of Darnley, &c. The arrangement is good; and, in the British Critic, I willingly allowed to it all the merit which it can justly claim. I did not, however, look in the chapter devoted to the facts which *preceded* the murder of Darnley, for proofs of *those* by which that atrocious deed was *followed*; and if I had adopted this preposterous method of proceeding, and declared that I found in the *first* chapter no evidence of the Queen's having *rewarded Durham* for his *treachery*, I apprehend that Mr. Laing would have complained, and with justice, that I had paid no regard to the arrangement which I professed to admire. This, however, it seems, is the method of proceeding which I *ought* to have adopted. Be it so; and let us enquire what benefit would have redounded to Mr. Laing's cause from this ὕστερον πρότερον order of criticism.

In page 33, which makes part of the chapter in which the facts *preceding* the murder of Darnley are investigated, I find the dissertator *affirming* indeed, that "it is certain that Durham, the one *particularly accused of betraying his master, was rewarded by Mary*, five days after his death, with a pension and place;" but surely this *lawyer* does not expect that his *unsupported assertion* will be held as *evidence* of a *fact*, which took place two hundred years before he was born! O! no, says he, "I have supported it by a note at the bottom of the page." Very well; here follows the note, and let the reader judge for himself.

"When Paris was sent on Saturday the 8th for the coverlet of the Queen's bed, Durham, whom he calls *le portfaix du Roy*, demanded the key of her chamber;

chamber; and when that was refuſed by Paris, *carried the coverlet to the abbey, as if to earn his reward.* (Paris's Firſt Declaration, Appendix). On Monday he kept the King's body in a neighbouring houſe from public inſpection, till it was removed to the abbey (Melvil, 78); and on Saturday the fifteenth, when the King was buried, this porter of Darnley's was appointed, by the Queen's ſignature, maſter of the wardrobe to the young prince for life, with a yearly ſalary of a hundred pounds Scots. Privy Seal Record Book, 86 fol. 15."

Such is the evidence of Durham's *treachery*, and of his having been *rewarded* for his *treachery* by Mary five days after the death of his maſter. Yet there is not, in this note, the ſlighteſt inſinuation that Durham was a *traitor*, except in the aſſertion that *he carried the coverlet to the abbey, as if to earn his reward*; and that aſſertion, as the reader perceives, reſts not on the authority of the Privy Seal Record, but on the reverend authority of the paper called Paris's Firſt Declaration.

Let us now turn to page 276, vol. 2d, and ſee what Paris really ſays, or is made to ſay.—" Au bout d'une heure Marguerite me prie d'aller à Kirkafield querir une couverture de maytres à la chambre de la Regne ce qui je fais et prens une garſon aveque moy et entre en la dict chambre, en preſens de Sande Duram le jeune, et le porte-faix du Roy, et fais emportier la dite couverture, le dict Duram me demande la clef. Je luy dis que ce n'eſtait pas à moy à la donner, mais bien à l'huyſſier, luy pryant de me pardonner. Bien, donc (ce dict-il) puiſque ne le me veullez donner. Ladeſſus ie m'en vins à l'Abbaie à la chambre de la Royne et delivre la couverture à Marguerite, ceſte jouer-la de Sabmedy eſtant ainſſy paſſé, je m'en alloys me coucher." Here it appears, that *not Durham*, but the *boy*, whom Paris took with him to Kirkefield, *carried the coverlet to the abbey*, and that *Paris himſelf* delivered it to Margaret. Accordingly Squire Laing himſelf, in a note referred to from the words *Ladeſſus ie m'en vins*, requeſts the reader to correct a miſtake in the firſt volume, p. 33, note; viz. " *that Durham carried the coverlet to the abbey*;" and it was this correction, which I thought had been candidly made to deſtroy the effect of the note, p. 33, vol. 1ſt, which prevented me from making any remark whatever on the ſaid thirty-third page.

Still, it is *a fact*, either that Durham was particularly accuſed of betraying his maſter, or that he was *not* particularly accuſed of betraying him; and it is *another fact*, that Mary was either *believed* or *not* believed to have beſtowed on him a place about the perſon of her ſon as the *reward of his treachery*. Mr. Laing having, by the correction of his note, page 33, vol. 1ſt, confeſſed that he had not *there* eſtabliſhed the truth of his aſſertion reſpecting the *facts*, it would have been extremely unfair to animadvert on his failure. But he repeats his aſſertion, in its proper place, when inveſtigating the *facts* which *ſucceeded* the murder of Darnley, and refers, at the bottom of the page, to Robertſon, vol. 2d, p. 334, who ſays *not one word of Durham's treachery or reward!*

To that part of my laſt letter which begins (p. 315 of your journal) with theſe words, " Is Mr. Laing quite certain of theſe facts," and ends with the ſhort quotation from Whitaker reſpecting " the interpolating hand of Cecil,' Mr. Laing makes no reply that is worthy of the ſlighteſt notice. I only beg leave to aſſure him, that I did not " meaſure the ſize of the letters by the bulk of the commentaries;" but thought, and ſtill think, it *utterly incredible*, that Lethington's wife could, in *one* night, *tranſlate* and *tranſcribe* eight letters, of which the *firſt* is ſo long, that the Queen, who is repreſented as pouring out, without ſtudy and without order, the feelings of her heart juſt as they aroſe, is made to employ the greater part of *two* nights in *the writing of it alone!* The

candid

candid Squire may meditate upon this fact at his leisure, and then talk as he thinks fit of anonymous libellers.

Mr. Laing next attempts to evade the force of the argument arising from the extract from *Murdin*, printed in page 316 of your Magazine; but confident as he is, he dares not say that the extract has not been fairly taken. He affirms, however, that the Duke of "Norfolk never was in Scotland unless in 1560, when he formed the treaty of Berwick, with the Lords of the Congregation." If this be true, and let our consistent historian maintain its truth, I have no hesitation to affirm, that this manufactured confession of the Bishop of Ross is a paper of *no authority whatever*; for nothing is more indisputable than that, in it, the Bishop is made to say, "I talked with the Duke allone in a gallery, whair he uttered to me he bare gud-will to the Quene my mistresse; and that he had talked with Therle of *Murray* and *Lethingtoun* at *Leith*, and sene the lettres," &c. This our Squire has not ventured *directly* to deny; but he denies it *indirectly*, by saying that the mention of *Leith* is probably an error of the *pen* or press; and that he may the more plausibly and safely insinuate that the error was of *my* pen, he gravely tells us, that "neither Murdin nor the State Trials were within his reach" when he was writing his letter!

This assertion, I confess, surprised me. In that public library, to which he has told us that he has *professional access*, as well as in different private libraries in Edinburgh, to which any gentleman or scholar *may* have access, I *know* that both these publications are to be found. I looked therefore to the top and bottom of the letter for the place where, and the time when, it was written; but Mr. Laing has been too cunning for me; it has *no* date either of *time* or *place!* The probability however is, that it was written either at Edinburgh or its neighbourhood, or in one of the northern counties, where Mr. Laing has an estate, on which he is accustomed to reside during the long vacation of the Court of Session. That it was not written in Sutherland, Caithness, or Orkney, appears to me more than probable, from Mr. Laing's declaring, in the first sentence, that it is a reply to my letter in the *last* number of the Monthly Magazine. In Edinburgh and Stirling we often get the London periodical journals on the sixth day after they are published, because to these towns they are sent to the booksellers by the coach; but I doubt whether, in the northern counties which I have mentioned, any gentleman *can* receive a magazine from London within a month after its publication, unless it be sent to him directly by post. On these facts the reader will make his own reflections: I make none.

As I keep no copies of letters written to such confidential friends as Mr. Nares, I cannot say whether the words which Mr. Laing quotes from my correspondence with the Archdeacon be correctly quoted or not; but I can say with truth, that I answered my friend by the return of the post, which brought me his letter; and as two hours do not elapse between the arrival of the London post in Stirling and its departure from it, I wrote hurriedly, and, I doubt not, confusedly. I have written *Murdin*, when I ought to have written *the State Trials*; and very probably, *the State Trials*, when I should have written *Murdin*. The plain truth, however, respecting my knowledge of Murdin, I have given in my printed letter, which the reader, who reflects on the variety of books that my former employment compelled me to consult, will readily believe; and Mr. Laing, if a man of his disposition can enjoy any thing, may enjoy his triumph in having detected some inaccuracy of language in a private letter

letter written on a variety of topics, and probably in leſs than an hour, to a confidential friend not accuſtomed to ſcan my letters with the eye of malignity.

This benevolent Squire and candid hiſtorian returns, I think rather impertinently*, to the ſtory of Mr. Plenderleath, whom he ſtill chooſes to call ſimply *a recruit*. I do not complain of this, as if there were any thing incorrect in the deſignation; for a recruit my young friend certainly was; but there is ſomething extremely incorrect in the aſſertion, that *when I applied for his diſcharge*, "the commanding officer of the Clan-Alpine Regiment was employed in procuring him a commiſſion." The name of William Plenderleath had appeared as an officer not only in the *Gazette*, but alſo in the *Monthly Liſt of the Army*, before I felt myſelf called upon to make any application about him; and accordingly, the colonel of the regiment, in which he was a recruit, never laid claim to the merit of having ſolicited for him a commiſſion. I ſay this on the authority of an extract of a letter from the colonel himſelf to Sir John MacGregor Murray, which is now before me in Sir John's hand-writing. In it he enumerates all the inſtances of his kindneſs to Mr. Plenderleath, ſome of which do honour to the delicacy of his feelings; but though it appears that, from the firſt, he gave to *the recruit* ſerjeant's pay, and directed him not to do duty with the other recruits, which is probably the origin of this *accurate inquirer's* miſtake, he is very far indeed from ſaying that he had, at any time, been employed in procuring for the young man a commiſſion.

Mr. Laing ſays that my letter to Sir John MacGregor Murray, denying that I was the author of a ſcurrilous libel againſt the MacGregors, almoſt perſuaded the Baronet that his ſuſpicions were groundleſs. *Almoſt* perſuaded him! I have not a doubt, Sir, but it perſuaded him altogether; for it was written with the artleſs ſimplicity of a man firmly perſuaded, for the reaſons aſſigned in my laſt letter, that he was writing the truth, and nothing but the truth.

But how comes Mr. Laing to be ſo well informed, as he wiſhes to perſuade the public, of what Sir John MacGregor Murray felt or thought of my conduct with reſpect to Mr. Plenderleath? Did he derive his information from Sir John himſelf? This, I doubt not, he wiſhes to be believed; but it is very little probable that a gentleman, laudably anxious for the honour of the Clan of which he believes himſelf to be the chief†, ſhould have taken into his intimacy

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* It has been ſuggeſted to me by a friend that the word *impertinently* is here improperly uſed; for though the ſtory of Mr. Plenderleath has indeed nothing to do with the review of the diſſertation on Darnley's murder, it may yet be very pertinent to what appears to be Mr. Laing's purpoſe, viz. to revive an old grudge, or excite new diſſention between Sir John MacGregor Murray and me. It is indeed extremely probable that this is his purpoſe; but I have not a doubt but he will as completely fail in it, as he has already failed in his attempt to ſow diſſention between Mr. Nares and me. A coalition between Sir John MacGregor Murray and Mr. Laing would to thoſe, who know any thing of their characters, appear as extraordinary as any political coalition that we have ever witneſſed; and more than one of theſe have been very extraordinary.

† In a note on my laſt letter (p. 321 of your journal), I have mentioned another family as here generally conſidered to be at the head of the Clan. That family is Drummond of Belhaldie; but whether Captain MacGregor Drummond, Sir John MacGregor Murray, or Mr. MacGregor Graham of Glanguyle,

intimacy a hiſtorian who has libelled, in the groſſeſt language, the whole race and name of MacGregor; who has repreſented that Clan, as well as the Macdonalds and Colquhouns, as, in the reign of the ſixth James only, "not unſuſceptible of a ſlight civilization;" and who, in his hiſtory of Charles the Firſt, has reviled all that was good and great—the King himſelf, Strafford, Laud, and the gallant Montroſe, &c. &c. &c.! The author of ſuch ribaldry as this is not the man whom Sir John MacGregor Murray is likely to have choſen for his friend; and I can aſſure the public, on the moſt reſpectable authority, that Sir John feels all that indignation at Laing's conduct on the preſent occaſion, which, in my laſt letter, I ventured to predict that he would feel.

Mr. Laing talks ſomething about my penitence being quickened by an action brought before Lord Armadale, and then proceeds in theſe words:—"Lord Woodhouſelee, to whom he (Dr. G.) appeals for his innocence, was ignorant even of his DENIAL of the libel (the letter replete with ſcurrility, about which Sir J. M. M. had enquired), till informed of it *lately by myſelf* (Malcolm Laing), and by the oppoſite counſel!"

If, by the mention of an action brought before Lord Armadale, Mr. L. mean to inſinuate that an action brought againſt me was carried on before *any Lord*; or if he mean to *contradict the minuteſt particular* of my laſt ſtatement, which was *not* written, as he writes, from *memory*, I have no heſitation to adopt your words, and tell him plainly that he ſays *the thing which is not*. Were it poſſible for me to ſuppoſe that Lord Woodhouſelee had appeared to Mr. Laing ignorant of *any part* of my correſpondence with Sir John MacGregor Murray, till *lately informed* of it, I could attribute ſuch apparent ignorance only to forgetfulneſs, or to Lord Woodhouſelee's reluctance to hold any converſation with Mr. Laing on the ſubject. Of all the correſpondence which, in the years 1799 and 1800, took place between Sir John MacGregor Murray, Mr. Fraſer Tytler (now Lord Woodhouſelee), Mr. W. Erſkine (Advocate), Mr. John Macfarquhar W. S., and myſelf, not a fragment has been loſt. Nay, the very letter in which I had requeſted the ſatirical effuſion ſubſcribed *Gregor MacNab* to be *ſuppreſſed*, was fortunately preſerved and returned by my friend from London, not to me, but to Mr. Macfarquhar, from whom it paſſed to Lord Woodhouſelee, and from Lord Woodhouſelee to Sir John M. M., who, like a man of honour, gave it to me, as ſoon as he received the apology which he had demanded. But there is no occaſion to appeal to theſe papers, which, while they remain in my cuſtody, can, indeed, be no authority to the public. Lord Woodhouſelee, in anſwer to ſome queries put by me, writes thus, in a letter dated Edinburgh, 23d January, 1807.

"What Mr. Laing alludes to, when he aſſerts 'that Lord W., to whom he (Dr. G.) appeals for his innocence, was ignorant even of his DENIAL of the libel till informed of it by myſelf and the oppoſite counſel,' refers, as I preſume, to this—that when Mr. Laing, converſing with me on the topic of Gregor MacNab's letter, affirmed, that when taxed by Sir John MacGregor

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Glanguyle, be the chief, I know not. Each of them has many documents to ſhew for his claim, and each of them has, in the Clan, a large body of adherents; but out of the Clan I hardly think that the queſtion can be intereſting to a human being. For my own ſhare, I have not formed ſo much as an opinion on the ſubject; though I have long been on terms of intimate friendſhip with the amiable family of Belhaldie.

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with being the author of that libel on the Clan MacGregor, you denied that you were the author, *proteſting at the ſame time the greateſt reſpect for that Clan*, I anſwered that I had never heard of any ſuch PROTESTATIONS on your part.—I truly never heard of your making any ſuch proteſtations; and I will add, that if I had believed that you had done ſo, I ſhould have thought your conduct much leſs excuſable than I yet ſuppoſe it to have been."

His Lordſhip is perfectly right. He had never heard of ſuch PROTESTATIONS on my part; and had I made ſuch proteſtations of reſpect for the whole Clan of MacGregor, conſcious as I was of having written a ſatire againſt part of that Clan, my conduct, notwithſtanding my having countermanded the publication of the ſatire, would have been much leſs excuſable, than I believe it now appears to moſt people to have been. Fortunately Sir John MacGregor's letter to me, as well as mine to him, are both in exiſtence; and if he will give his conſent, I have no objection to their both being publiſhed, provided they be publiſhed *entire*; but neither he nor I can honourably publiſh them without the conſent of the other; and probably neither of us has much inclination to gratify the impertinent curioſity of Mr. Malcolm Laing. In the mean time it is ſufficient to obſerve that Lord Woodhouſelee's declaring himſelf ignorant of my having made *proteſtations of inviolable* reſpect for the Clan and name of MacGregor*, is ſomething very different from his having declared himſelf ignorant of my having *denied that I was the author of "a letter replete with ſcurrility againſt the officers of the Clan-Alpine Regiment!!"*

Mr. Laing proceeds to ſay;—"The two reviews in the Anti-Jacobin and in the Britiſh Critic, I conſidered, and I ſtill conſider, as written in the ſtyle and ſpirit of two *anonymous libels*, replete throughout with the moſt ſcurrilous abuſe; of which every reader may ſatisfy himſelf by the ſlighteſt inſpection."

How abſurd is the firſt part of this ſentence! The paper ſubſcribed Gregor MacNab was anonymous, and on various accounts improper; but no review that I have ever read was *anonymous*. Of all ſuch journals the conductors are known; every communication to ſuch journals is ſubmitted to the conductors, to be by them reviſed and altered as they think fit†, and then publiſhed in their own names. It would be hard, indeed, to make the original writers anſwerable for ſuch *alterations*; or even for the errors of the preſs, which, if they live at a diſtance, they have it not in their power to correct. Accordingly I believe every Engliſh judge and jury conſider the conductors or *publiſhers* of *reviews* as alone anſwerable for their contents ‡; but when Mr. Laing

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* See Mr. Laing's former letter.

† Let not the reader ſuppoſe that I here wiſh to ſhelter myſelf under the authority which the conductors of the Britiſh Critic undoubtedly have over every article contributed to their journal. They never made the ſlighteſt alteration in any thing contributed by me, except by once inſerting the word *truly* to give preciſion to a ſentence, and once leaving out a ſentence, which was indeed ſuperfluous. It is with Mr. Nares only that Mr. L. has correſponded; and I do not believe that between that dignitary and me there is any difference of opinion on matters of real importance.

‡ It is our duty to correct a miſtake under which Dr. Gleig here appears to labour. The *conductors* of Reviews, generally ſpeaking, are *not* known. We, who live in the centre of literature, as it were, know not the conductors of any Reviews excepting thoſe of the Britiſh Critic and the Edinburgh Review.

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Laing ſhall become a judge, the practices of the court in which he may preſide will, it ſeems, be very different; and the liberty of the preſs, which never was, in Scotland, ſo free as in England, will be extended only to *Whigs* and *Whigs of the modern ſchool!*

With the review of Mr. Laing's *Diſſertation* in the Anti-Jacobin, and of the firſt edition of his *Hiſtory* in the Britiſh Critic, you and Mr. Nares know that I have no concern; but for every thing, typographical errors excepted, that is to be found in the review of the firſt edition of his *Hiſtory* in your journal, and in the review of his *Diſſertation* in the Britiſh Critic, I hold myſelf anſwerable—not indeed to him, but to the conductors of the two journals; and I cheerfully take to myſelf the blame that any candid man, who has read the works reviewed, may be diſpoſed to impute to the ſcurrility of the reviewer's language. As it is ridiculous to affect a modeſty which a man does not feel, I will candidly own that I think myſelf, in moſt kinds of compoſition, at leaſt Mr. Malcolm Laing's equal; but in pouring on his antagoniſts *ſcurrilous abuſe* he is infinitely my ſuperior; *nam in vitium libertas excidit.*

Of the review of his Hiſtory in the Anti-Jacobin, he ſays—"I immediately, on ſeeing it, pronounced it to be the production of the author of Gregor MacNab; and in April 1802, I was directed for the firſt time (by his friend Lord Woodhouſelee) to the Edinburgh Encyclopædia for *the confirmation of the fact.*"!!

Various reaſons conſpired to make me doubt the accuracy of this ſtatement. In the firſt place, I *doubted* whether, at ſo *early* a period as April 1802, Lord Woodhouſelee *could* ſay, from his *own knowledge*, that I was the author of the review in queſtion; 2dly, I did not believe Lord Woodhouſelee *capable* of betraying the *confidence* of any man, whom he had honoured with his friendſhip; and 3dly, I knew that of *this fact* no *confirmation* is to be found in the Encyclopædia Britannica!—The whole affair, however, is explained to my ſatisfaction, and, I doubt not, to that of the public, by the following extract from Lord Woodhouſelee's letter already quoted.

"What Mr. Laing alludes to, when ſpeaking of the two reviews in the Anti-Jacobin and Britiſh Critic, he ſays—'The firſt I pronounced, on ſeeing it, to be the production of (the author of) Gregor MacNab;' and in April 1802, I was directed for the firſt time by his friend Lord Woodhouſelee to the Edinburgh Encyclopædia, for the confirmation of the fact,'—is this: Mr. L., on mentioning to me the review of his book in one or other of thoſe journals, put the queſtion—'Whence has this reviewer got his intelligence regarding your father's book, viz. that the Chancellor Hardwicke declared it the beſt concatenation of circumſtantial evidence that he had ever ſeen?'—My anſwer to this queſtion was—'He could very eaſily have come by that intelligence; for that fact is related in the *life of my father*, written by Mr. Mac Kenzie, and printed in the *Tranſactions of the Royal Society of Edinburgh*; or

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The perſons on whom *legal* reſponſibility attaches, for the contents of ſuch publications, are the authors, publiſhers, and printers; as, in newſpapers, it attaches on proprietors, publiſhers, and printers, as well as on the writers of any libellous matter. But no reſponſibility attaches on the *conductor* of a review, nor on the *editor* of a paper, *as ſuch*;—they are perſons unknown to the law. If a *conductor* make any alterations in an article, he is certainly liable, as an *author*, for any libellous paſſages contained in ſuch alterations; but no farther.—EDITOR.

if he had not met with it there, he may have found it in the account of my father's life in the *Supplement to the Encyclopædia Britannica*, which account is nearly an abridgment of the former.'" Hence, Mr. Laing, taking it for granted that no man had ever read the Supplement to the Encyclopædia Britannica but its compiler, *naturally inferred* that *I* muſt have been the reviewer who found this anecdote there; and converting, as uſual his *inference* into a *fact*, has dared to relate it as *a fact confirmed to him by Lord Woodhouſelee!*

Mr. Laing ſays that "he called for the name of his reviewer in the Britiſh Critic in ſuch pointed terms as no man of ſpirit would have attempted to evade; and had he (Dr. G) fairly come forward, inſtead of truſting to concealment, and *declining to be made known*, he might have avoided the ignominy of a public detection"!—A public detection! In what has Mr. Laing detected me? In what can he detect me, that ſhould excite a bluſh in the face of any man of integrity? I dare him to do the utmoſt that even malice can prompt; and, if he deviate not *entirely* from the line of truth, I dread not the conſequence of all his labours. Without pretending to any ſuperior meaſure of virtue, far leſs to impeccability, I have no heſitation to ſtake my character againſt Mr. Laing's, and abide by the verdict of any man or number of men, to whom we are equally known. But did not I decline to be made known as Mr. Laing's reviewer? To this queſtion I poſitively and explicitly reply that I did *not*. I might, indeed, without any imputation on my *ſpirit*, have refuſed to anſwer a queſtion, which Mr. Laing had no right to aſk; but I had too great a regard for my friend Mr. Nares, to leave him in the lurch, expoſed to all the groſs abuſe which, notwithſtanding Mr. Laing's private profeſſions of reſpect for the dignitaries of the church, might have *accidentally* been poured on the Archdeacon of Stafford. I therefore commiſſioned him to ſay, that, though I declined to have any *perſonal* correſpondence with Mr. Laing, or to give up my name to him *privately*, I was ready, if he would publiſh his remarks on the review, to make my apology, if any ſhould be requiſite, or my vindication, if I ſhould find his objections frivolous, equally public, and to ſubſcribe that reply with my name; and I call upon Mr. Nares to contradict me, if this be not the real ſtate of the caſe.*

Mr. Laing ſays that the Britiſh Critic for February 1800 contains the moſt offenſive inſults to his friends, Profeſſors Stewart, Playfair, and Leſly; and that the article containing them has been aſcribed to me. Will Mr. Laing forgive me, if I expreſs ſome doubt of his being honoured with ſo much of Profeſſor Stewart's friendſhip as is here inſinuated? There are, in the Britiſh Critic, four reviews, all relating to the ſame ſubject, of ſome of which I am the author, and of others not. The firſt is of Mr. Stewart's *Short Statement of Facts*; and as it accuſes my friends, the Rev. Doctors Finlayſon and Inglis, and Mr. Ritchie, of teaching the doctrines of *Spinoza*, it has given very general and, I think, juſt offence; the ſecond is, of *Obſervations on the Doctrine of Hume concerning the Relation of Cauſe and Effect*; the third is, of Drummond's *Academical Queſtions*; and the fourth, of *An Examination* of Mr. Dugald Stewart's *Pamphlet, &c.* The hiſtory of theſe reviews, together with the names of their authors, is perfectly known to me, and, I truſt, to Mr. Stewart, to whom, as well as to the other parties concerned, I took care to

* Dr. Gleig has here very truly ſtated the commiſſion he gave to me, which, indeed, I could prove, if neceſſary, by referring to his letter, which I have preſerved.—R. Nares.

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have it communicated, as ſoon as I learned how buſy Mr. L., and ſome of his tale bearing friends, were to circulate in Edinburgh their own ſurmiſes for truths. For every thing contained in two of the reviews, typographical errors excepted, I am anſwerable; of every argument ſtated in another I heartily approve, though I cannot take to myſelf the merit of having written it; and I believe that the tendency of them all, except the firſt, has met with the approbation of every reflecting friend to religion; but I cannot diſcloſe the names of the authors without a violation of truſt, nor even point out more explicitly thoſe which were written by myſelf. Meſſrs. Stewart, &c. are ſatisfied with my conduct, which, indeed, they have no more right to arraign than I have to arraign theirs; and I value very little the ſatisfaction of Mr. Laing.

"Another aſſociate of the ſame ſchool, encouraged," ſays Mr. L., "by his (Dr. G.'s) example, comes forward in the Anti Jacobin for April with a torrent of abuſe," &c. At firſt, ſome of Mr. Laing's friends, and probably Mr. L. himſelf, ran through Edinburgh, aſſuring every perſon who would liſten to them, that *I* was the author of what they called that effuſion of contemptible Billingſgate*; but finding that nobody, to whom I am known, would believe them, they have now, it ſeems, changed their ground, and given the review to an aſſociate of *the ſame ſchool encouraged by my example!* Of what ſchool does Mr. Laing ſpeak? I am, indeed, of a ſchool where no man ever taught that there can be a *change* or *event* in nature without a *cauſe;* that it is poſſible to be a *theiſt* without having ſome notion of *power;* or that there can be a notion of *power*, in the proper ſenſe of the word, which does not involve in it the notions of *volition* and intelligence. The principles, indeed, both religious and political, of the ſchool to which I belong, are not now ſo faſhionable in ſome places as they were *lately;* and numbers, who gloried in them two years ago, have *prudently* laid them aſide like an old ſuit of clothes, upon finding that they cannot retain them without being excluded from what is *now good company*. My

* We have referred to the Anti-Jacobin Review for April laſt, and have read, with attention, the articles here ſo ſtrongly reprobated. That the *phraſeology*, in ſome inſtances, may not be ſtrictly defenſible, and that the *language*, in general, is not ſuſceptible of improvement, it would be ridiculous to affirm; but that they deſerve to be ſtigmatiſed as an "effuſion of contemptible Billingſgate," we cannot poſſibly admit. Aſſuredly they contain matter highly offenſive to a certain metaphyſical junto, in Edinburgh; but that does not juſtify the harſh language applied to them. Indeed, we incline to think that the ſeverity exerciſed againſt certain followers of the atheiſt *Hume* was fully ſanctioned by the language adopted by thoſe *dubious and doubting Chriſtians*, who would do well to read Jeremy Taylor's *Ductor Dubitantium*. Such men may reſt aſſured that, though we ſhall ever be ready to do them *juſtice*, they ſhall never experience from us *indulgence* or *forbearance*. We ſhall never be deterred, by the dread of giving offence to *them*, from diſcharging our duty to the *public*, by holding up their principles to deteſtation whenever they ſhall be promulgated, and ſhall appear to deſerve expoſure and correction. We abhor that ſpurious liberality, ſo much in vogue in the preſent age, which has not the moſt diſtant relation to Chriſtian charity, and which is the moſt dangerous enemy of TRUTH.—EDITOR.

conſciences

conſcience is not, in this reſpect, ſo pliant; and even though it were, I am not ſure that it would be altogether *prudent in me* to lay aſide a ſet of principles, which, as I believe them to be founded in truth, I am perſuaded that neceſſity will ſoon bring again into faſhion. Few men in my ſtation have had ſuch opportunities of making their principles generally known; perhaps ſtill fewer can ſhew the ſame teſtimony of approbation from the moſt EXALTED CHARACTER in the kingdom; and with this teſtimony, and the friendſhip of a pretty large number of learned Chriſtians of different denominations, I muſt endeavour to conſole myſelf, as well as I can, under the *odium*, if I have incurred it, of modern philoſophers. In the mean time, as Mr. L. points out as the author of the review in your journal for laſt April, which he juſtly cenſures, our poor unfortunate friend, who, though the ſlave of one beſotting ſin, poſſeſſed talents, erudition, and honeſty, which have not been often ſurpaſſed, give me leave to aſk you if Mr. L. be indeed right in his conjecture. The voice of ſlander cannot injure the dead; but I ſhould be glad to have it proved that B—— was *not* the author of the article in queſtion*; for if he was, he muſt have been, when he wrote it, in a ſtate of dreadful intoxication indeed.

I truſt that I have now done with Mr. Laing for the preſent, and I ought to beg pardon of you and your readers for occupying ſo much of your time with ſuch a ſubject: but this letter will not be altogether uſeleſs, if, by pointing out the looſeneſs of his reaſonings and the inaccuracy of his reports, it put the public on its guard when reading any ſubſequent publication of his. He ſeems to think that he has deprived me of the opportunity of again becoming his reviewer; but, to convince him of his miſtake, I take the liberty to aſſure him, that after he had tranſmitted to Mr. Nares much groſſer calumnies againſt me than he has yet ventured to publiſh, I reviewed, in the Britiſh Critic, his edition of the *Hiſtorie and Life of King James the Sixt*. I beg leave to aſſure him farther, that I ſhall review, in ſome journal, the firſt work that he may think fit to publiſh, provided I be in health at the time of the publication, and acquainted with the ſubject diſcuſſed in the work; and, to prevent all occaſion for ſuch inquiries as thoſe which he lately put to Mr. Nares, and which it is not likely that any man would now anſwer, I ſhall requeſt the editor of the journal, in which I may review his book, to inform him immediately that I have done ſo.

I am, with great regard, dear Sir, your's truly,

GEO. GLEIG.

Stirling, Jan. 27, 1807.

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* In order to be able to anſwer Dr. Gleig's queſtion, we have made the neceſſary enquiry; and have authority to aſſert, in the moſt unequivocal manner, that there is not the ſhadow of a foundation for Mr. Laing's conjecture. The unhappy gentleman to whom he alludes was not the author of that review; and aſſuredly never ſaw it, till he read it in print. If we had not been perfectly acquainted with Mr. Laing's diſpoſition to libel the dead, we ſhould have felt ſurpriſe at his attack upon one who, notwithſtanding the dreadful propenſity which brought him, prematurely, to the grave, was as much ſuperior to him in every intellectual quality and endowment, as *Hector* was to *Therſites*.—EDITOR.

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THE PICTONIAN PROSECUTION.

TO THE EDITOR.

Sir,

AS a friend to juſtice, I cannot avoid obſerving, from authentic information, that, on a late trial in the Court of King's Bench, two circumſtances in particular occurred which I conceive to have been rather unaccountable, although, there can be no doubt, entirely attributable to profeſſional diſcrimination: I mean, the Proclamation iſſued by General Sir Ralph Abercrombie, Commander in Chief, on the capture of Trinidad at diſcretion, by which he inveſted Colonel Picton, whom he appointed to be his repreſentative in the military command and in the civil adminiſtration of the captured iſland, with full and ample powers, in aid of few troops (other important expeditions being in contemplation), in order to enforce the preſervation of the conqueſt, the protection of the reſpectable and well-diſpoſed planters and reſidents; as alſo the repreſſion of diſaffection, inſubordination, and inſurrection; the refractory and revolutionary diſpoſition of various outcaſts from different iſlands, &c. who had taken refuge there whilſt ſubject to Spain, indiſpenſibly requiring the utmoſt exertion of vigilance, activity, and vigour, to effectuate thoſe ſalutary and eſſential purpoſes. The preceding proclamation, however deciſive and imperative in a ſtate of war, by which ſuch ample powers were delegated by authority, although produced in Colonel Picton's vindication, has not been permitted even to be read in court. I further mean, as, on a late trial it was delivered from the bench, in the charge to the jury, "If what the de-"fendant has done be not under the authority of law, he ought to be pu-"niſhed; if under that authority, he ought to be quit, and go free—"however repugnant this might be to our feelings."—It may reaſonably be preſumed that his Lordſhip could not have been unacquainted with the depoſitions taken at Trinidad, by virtue of a mandamus being tranſmitted thither for that purpoſe, which had been officially reported from thence to the Court of King's Bench. According to theſe depoſitions, now in print, the nominal proſecutor, whoſe ſufferings have been repreſented at all events ſuch as to intereſt our feelings, moſt fully and unequivocally appears to have been the baſtard of a baſtard's baſtard—to have been a concubine and proſtitute—to have been guilty of wilful perjury—to have been an accomplice in the robbery of her maſter's houſe to the amount of two thouſand dollars, which ſhe had the charge of during his abſence in the courſe of the day on his uſual occupations: it being unneceſſary to detail her being confined on ſuſpicion—her prevaricating on her examination, which induced the Alcalde to ſubmit a propoſal in writing to the Governor, as the ſuperior tribunal (ſince the capture of the iſland, the power of the royal audience at the Caraccas having neceſſarily been ſuperſeded), that ſhe might be ſlightly picketted, to compel a diſcovery; which written propoſal was delivered by the Eſcrivano, or law clerk, the office of aſſeſſor having been aboliſhed, who dictated the identical words, as conformable, he ſaid, to the Spaniſh law, that immediately preceded the ſignature of the Governor, who acted judicially; and, in conſequence, ſhe was ſlightly picketted by order of the Alcalde, which produced a confeſſion. But the inhuman torture, as it has been pathetically termed, could by no means have been ſo excruciating

excruciating as usually inflicted in Spain, &c.; as it is ascertained, by the depositions, that she walked, without even complaining, a day or two after, from the prison to her late master's house, and back again (being several hundred yards), for the purpose of explaining, in the presence of the Alcalde, in what manner the robbery had been effected; and after the requisite confinement, during repeated examinations by the Alcalde, or chief magistrate, in order to recover the property stolen, she was ultimately pardoned and liberated (although she had, in particular, committed a capital offence) by the mistaken lenity of the Governor, whose public accuser she has, with the most unprincipled ingratitude, been induced, by some means or other, to become. If the sufferings, as implied, of such a notorious criminal and capital offender should be deemed sufficient to affect our feelings, as a friend to justice, I must confess that I am by no means endued by nature with such excessive tenderness, and with such exquisite sympathy and sensibility.

As to the nominal prosecutor being produced in the Court of King's Bench, and previously, on the finding of the indictment, as a witness, after having been convicted of wilful perjury (a circumstance which, in *this* country, would utterly destroy her competency as a witness), and a coloured drawing of her, in the attitude of being picketted, having, in an unprecedented manner, been publicly exhibited by her garrulous advocate, no less dexterous in legerdemain, highly derogatory, it is presumed, to the dignity of a solemn court of judicature, for the evident purpose of creating and exciting prejudice and prepossession, although the depositions taken at Trinidad, by virtue of a mandamus, could not, it may be supposed, have been unknown to him——Ecce Proteus!—Comments would be superfluous.

PHILO-JUNIUS.

EXTENT OF THE TOLERATION ACT CONSIDERED.

TO THE EDITOR OF THE ANTI-JACOBIN.

Sir,

THE zeal displayed in your Review in defence of religion and good order deserves the thanks of every friend to our veherable establishments, both ecclesiastical and civil; and, professing myself to be of that number, I much rejoice that your miscellany is still to be conducted "on the same principles religious, moral, and political." Encouraged by your recent avowal of this determination, and your promise of admitting the communications of correspondents, I am induced to address you on a subject intimately connected with the professed object of your publication.

The increase of schismatics, both in and out of the Church of England, as noticed by you on a late occasion, is a circumstance of so lamentable a nature, and may ultimately be productive of consequences at once so serious and distressing to the public community, that every possible means should be employed, in these times of no ordinary danger, to check its further progress. It is not my intention to advert to the means industriously used in spreading far and wide the mania of dissent, and dissolving the bond of brotherly love by which the whole Christian body should be united. I wish merely to call attention to one particular branch of separation from the Established Church, which does not appear to me to have been hitherto sufficiently noticed. I allude to that species of dissent noticed by the writer of a pamphlet reviewed in the Anti-Jacobin

for January laſt (p. 94), in whoſe words I ſhall explain it. When "a mi-"niſter *in epiſcopal orders* (and who has conſequently *promiſed canonical obe-*"*dience*) officiates in a congregation, *licenſed under the Toleration Act*, accord-"ing to the Liturgy of the Church of England." Here, as this writer truly obſerves, is "ſchiſm, without a motive; diſſent, from a mere love of diſſent; "diſſent, if I may ſo ſpeak, without diſſent."

Upon what principles ſuch conduct could be juſtified, I was for ſome time at a loſs to conceive; nor (as it appeared to me ſo contrary to the peaceable tenor of the Goſpel, ſo ſubverſive of all eccleſiaſtical diſcipline and good order) did I imagine that any writer could have the effrontery to advance a ſingle argument in its defence. Much, therefore, was I ſurprized, on peruſing lately a work entitled "Village Dialogues, by Rowland Hill, A. M." to find the author endeavouring to defend the conduct of perſons ſo extremely culpable, inaſmuch as it tends to ſap the vital principle of Chriſtianity, which is to promote a ſpirit of peace and unity. In one of the dialogues in this notable production, the writer, in the characters of a magiſtrate and a clergyman, thus argues in defence of the practice I have reprehended:

"*Worthy.*—But ſhould Mr. Reader take out a licence for himſelf and his "ſchool-room, where would be the harm of it? He only ſwears allegiance "to the ſtate: and if he cannot ſwear allegiance to his protectors, it is not "fit that he ſhould be protected.

"*Lovegood.*—Yes, Sir; *but then does he not by that oath put himſelf under* "*the protection of the act for the relief of Proteſtant Diſſenters?*

"*Worthy.*—*Certainly ſo. But there is nothing ſaid why he diſſents. That* "*is entirely out of the queſtion.* He takes preciſely the ſame oath enforced on "the clergy. The law only demands that every public preacher ſhould be "obedient to the ſtate. ******** That mild and wiſe law, therefore, '*aſks* "*no queſtions for conſcience ſake;*' but gives equal protection to all who can give "a proper teſt of their obedience to the ſtate. *No man is obliged to ſwear he is* "*a Diſſenter;* but all public teachers, whether Diſſenters or otherwiſe, ſwear "allegiance, and would to God that all denominations of Chriſtians were "as candid to each other as the laws of the land are liberally framed for the "protection of all.

"*Lovegood.*—*Upon theſe principles every clergyman may take out what is call-*"*ed a Diſſenting Licence, at any time, if there were occaſion.*

"*Worthy.*—*Indeed he may*, unleſs he hates the government, and wiſhes to "overturn it, and then inſtead of protection he deſerves a gaol."—(*Village Dialogues, 4th Edit. vol. iii, pp. 96, 97.*)

Such is the argument advanced by this writer, and a more palpable piece of falſe-reaſoning cannot eaſily be produced. It may be obſerved that Mr. Hill admits that "by taking the oaths" preſcribed, the perſon petitioning for a licence "places himſelf under the act for the relief of Proteſtant Diſſenters;" and he ſeems to think that any perſon, "whether Diſſenter *or otherwiſe*," may claim a licence to be a public teacher under that act, and "*take out what is* "*called a Diſſenting Licence at any time, if there be occaſion.*" Now, Sir, I contend that *the Magiſtrate has no power whatever to grant ſuch a licence* to any perſon except he is proved to be a Proteſtant *Diſſenter*. Something more is required by the act than the giving "a proper teſt of obedience to the ſtate." The preamble of the act ſtates that it was intended to "give ſome eaſe to "*ſcrupulous conſciences* in the exerciſe of religion," thinking that to be an effectual method of "*uniting* their Majeſties' Proteſtant ſubjects in intereſt and affection;" ſo little idea did the framers of this act entertain, that it would ever be employed as a mere engine of diviſion. Throughout the act reference

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is made only to "perſons *diſſenting* from the Church of England," and to thoſe perſons *only* was this act intended to apply. So far, therefore, the act does not in the ſmalleſt degree accord with the interpretation affixed to it by the writer of the Village Dialogues.

But if we examine it minutely, the fallacy of Mr. Hill's reaſoning will appear ſtill more evident. By ſection the 14th it is enacted "That two ſuffi-"cient Proteſtant witneſſes are to be produced *to teſtify upon oath* that they be-"lieve 'the perſon applying for a licence' to be a Proteſtant *Diſſenter*." There is further required "a certificate under the hands and ſeals of ſix or more ſuf-"ficient men of the congregation to which he belongs, *owning him for one of* "*them*." By a ſubſequent ſection it is further enacted that *no licence is to be granted until the aforeſaid conditions are complied with*. Comparing theſe provi-ſions of the act with the above extract from the Village Dialogues, it appears manifeſt that the magiſtrate has no power to grant a licence to every perſon that may apply in the manner the writer ſeems to contend for. In this opi-nion I am ſupported by the authority of Dr. Burn. He ſays, "The act *does* "*not extend* to all perſons *who ſhall think fit to ſtyle themſelves Proteſtant Diſ-*"*ſenters*; but in order to be entitled to the benefits thereof, *they muſt firſt* "*qualify themſelves as is therein directed*: until this ſhall be done, they are not "entitled to any benefit by this act. *Which obſervation is applicable particu-*"*larly to a ſect which has ſprung up of late years, diſtinguiſhed by the name of* "*Methodiſts*. They did originally proceed as members of the Church of "England profeſſing only a ſtricter purity, and an adherence to the genuine "doctrines of the Church, which they ſuppoſed the Church itſelf had deſerted, "or did not ſufficiently inculcate. And this was firſt ſet on foot by clergy-"men of the Church of England; no doubt with a very good intention. But "as Solomon ſaith concerning the beginning of ſtrife, that it is like the letting "out of water; ſo here the flood-gate being opened, it doth not as yet appear "where the inundation will ſtop. *If they continue to profeſs themſelves ſtill* "*members of the Church of England, and at their aſſemblies do perform their re-*"*ligious exerciſes according to the form and manner of the Church of England,* "*this act does not extend to them.*"—*Eccleſiaſtical Law, vol. ii, p.* 172.

Having thus, I truſt, ſufficiently ſhewn the fallacy of the reaſoning made uſe of by the author of the Village Dialogues; having ſhewn that the law *preſumes* that every perſon applying for a licence is a Proteſtant *Diſſenter*, although no queſtions may be aſked "*why* he diſſents;" let me aſk, how can any ho-neſt man, any conſcientious miniſter of the goſpel of truth, however tempting may be the allurements of popularity or of gain, under the paltry ſubterfuge of "*not being obliged to ſwear that he is a Diſſenter*," apply for what he muſt know he is not entitled to, and thus hypocritically impoſe upon the unſuſpecting magiſtrate? Much as I lament, with Mr. Hill, that there may be "*Fribbles*" and "*Do-littles*," who diſgrace the Chriſtian miniſtry, yet I can never think that the doctrines of the Church of England can be promoted by overthrowing its diſcipline. In theſe lax times indeed it is to be regretted that the primi-tive diſcipline of our Church is not more ſtrictly adhered to, and that *every* officiating clergyman of the Church of England is not licenſed (as the Canons expreſsly enjoin) by the biſhop of his dioceſe.

I am credibly informed that there are many places of public worſhip in Lon-don and its vicinity, which muſt be regiſtered under the Toleration Act, wherein the Liturgy of the Church of England is regularly uſed, and where clergymen epiſcopally ordained officiate; nay, I am told, that one of theſe clergymen ſcruples not to hold a weekly lecture-ſhip in one of the churches in

the city, although the chapel to which he belongs can only be licensed (if licensed at all) under the Toleration Act. And can such conduct be considered as justifiable? Surely this is a strange perversion of a well-meant and salutary regulation.

Now Mr. Hill's argument as above stated, and indeed the whole of his book, appears to have been written in defence and support of the party to which these very conscientious clergymen belong. For, that it can be written for no other purpose, the book itself bears ample testimony. Never was reformation effected by scurrility and abuse. That such a publication can produce any good is very questionable; whilst the mischief it must do, by alienating the minds of the common people from all established religion and good order, is incalculable. If Mr. Hill, then, be really a friend to religion, let him be advised to take other means to accomplish his ends; nor let him again venture to expose the errors of others, when he is so open to censure himself.

I am, Sir, your's,

A FRIEND TO THE CHURCH OF ENGLAND.

March 4th, 1807.

Our correspondent is perfectly correct, as well in his notion of the Toleration Act, as in his estimate of the motives of Mr. Hill, and of the object of his *evangelical* labours. As to the former, no one is entitled to the benefits which it offers but a *Protestant Dissenter;* and if a man apply for a licence he must state himself to be a *Protestant Dissenter*. But, we suspect that Mr. Hill's audacity has not yet carried him quite so far; for we believe that his *round-house* is not licensed in his own name, but in that of *Wilkes;* probably, the same Mr. Wilkes, who is a methodist preacher, in the vicinity of Finsbury Square. In that case, he has not been guilty of *falsehood*, but only of *hypocrisy;* for the licence must have been obtained under a *false pretence*. Let Mr. Hill reconcile such conduct with the christian notions of honesty, or plain-dealing, if he can. As to his *Village Dialogues*, they are of a piece with all the mischievous trash which has issued from his pen or his tongue. Their object, an object which he has, for many years, been labouring to promote, is to degrade the Church, and to render her lawful ministers contemptible in the eyes of her members. The object is worthy of the man. We have more than once had occasion to reprove this mischievous fanatic, for his impudent, malevolent, and most unfounded abuse of our prelates. But he is incorrigible; his obstinacy and perverseness increase with his years; he may be chastised, but cannot, we fear, be reformed.

We wish our intelligent correspondent would direct his attention to the *Unitarian* chapels, which have considerably increased in number of late. *How* are *they* tolerated? Unitarians are expressly excluded from the privileges conferred by the Toleration Act. Every person who claims these privileges is bound to make the following profession of faith.

"I A. B. profess faith in God the Father, and in Jesus Christ his eternal "Son, the true God, and in the Holy Spirit, one God blessed for evermore; "and do acknowledge the Holy Scriptures of the Old and New Testament "to be given by divine inspiration."

And by the XVIIth clause of the act, it is expressly enacted, "that neither this act, nor any clause, article, or thing, herein contained, shall extend or be construed to extend to give any ease, benefit, or advantage, to "any Papist or Popish Recusant whatsoever, or *any person that shall deny* "in

"*in his preaching or writing the doctrine of the bleſſed Trinity, as it is declared* "*in the aforeſaid articles of religion.*"

We are not aware of any ſubſequent ſtatute which has either repealed or done away the effect of theſe proviſions of the Toleration Act; and we ſhould be glad to learn under what authority the *oppugners of the Trinity* are allowed to preach and promulgate their impious doctrines.

ON THE PROGRESS OF MODERN PHILOSOPHY.

TO THE EDITOR OF THE ANTI-JACOBIN REVIEW.

Sir,

YOUR incomparable miſcellany, which future generations will read with reverence, and quote with applauſe, when the puny productions of modern literature ſhall have ſunk into the oblivion they merit, has been always diſtinguiſhed by its hoſtility to that peſtilential monſter, *Modern Philoſophy*. It is on this account that I trouble you with a few remarks on the alarming ſymptoms of its prevalence in one of our learned bodies, which a viſit to this Univerſity has but too clearly revealed to me. I learnt with aſtoniſhment that the Works of Paley are here quoted as authority in lectures on moral philoſophy, and that his doctrines are defended by the under-graduates in the public exerciſes for their degrees!! Is he not, Mr. Editor, a modern philoſopher? and are not all his doctrines modern philoſophy? This alone ought to have excluded his Works from the ſtudies of an univerſity, and to have induced the ſenior part of that body to have ſtrictly interdicted their peruſal to the juniors.—But this is not all. Chemiſtry, a ſcience which, among our wiſer anceſtors, was cultivated only by druggiſts and apothecaries, but which modern philoſophy has exalted above all the wiſdom of antiquity, has numerous and ardent votaries among the ſtudents of this Univerſity, who, inſtead of orthodox divinity and the ſound learning of antiquity, are immerſed in their carbonated conchoids, their hepatic oxyds, and their cryſtallized hydrogens; terms and things altogether unknown to the wiſdom of our anceſtors. Where this will end it is impoſſible to ſay. Surely you will agree with me, that ſuch ſtudies ought to be checked by authority; for they are doubtleſs of an heretical nature, and cannot have a good tendency. I would therefore propoſe (though, alas! without much hope of ſeeing the propoſal adopted) that thoſe ſtudents who, after proper admonition, ſhall be found to perſiſt in their attachment to ſuch ſtudies, ſhould be ruſticated or expelled; or, at leaſt, prevented from taking a degree until they have given ſufficient proofs of amendment.

But while I am remarking the progreſs of modern philoſophy in an Univerſity, it is with additional regret I am obliged to confeſs that it has lately taken a wider range: it has entered the Cabinet; it has ſeated itſelf at the foot of the Throne! The proofs of this melancholy fact are too recent and too notorious to be doubted. Modern philoſophers have, it ſeems, lately diſcovered that the ſlave trade (which our anceſtors, in better and happier ages, carried on to a great extent, without thinking it contrary to religion or morality) is unjuſt, inhuman, and impolitic; and the Legiſlature have been compelled to ſanction their clamour by its abolition. The diſpoſition which has been too plainly ſhewn to do away thoſe reſtraints on Catholics and Diſſenters, which all but atheiſts and jacobins muſt allow to be

be neceſſary to the ſafety of church and ſtate, is an alarming ſymptom of degeneracy; and equally ſo is the heretical and republican idea, of teaching all the common people not only to read but to *write;* an idea which, I lament to ſay, appears to have been ſeriouſly entertained by many, whoſe high birth and elevated ſtations ſhould have taught them more dignified and correct notions. In ſhort, with all theſe alarming ſigns of national depravity, I fear that, bad as the preſent age is, it will be ſurpaſſed in degeneracy by the next. But the ſubject is too melancholy to dwell upon: I therefore conclude, and remain

Your's,

ANTIHERETICODEMOCRATICUS.

Cambridge.

ON THE LIBERTY OF THE PRESS.

Sir,

I SHALL not condeſcend to reply to Præcurſor: his menaces I deſpiſe, his ſcurrility it is foreign to my habits and manners to retort; and as to argument, he has given me none to anſwer. While Mr. Sullivan's own admiſſions and the ſentence of his puniſhment ſtand recorded, his pretenſions to that high reputation and character which Præcurſor ſo imperatively claims for him, can never be admitted. The ſtyle in which they are demanded is the counterpart of that in which Lord Peter inſiſted upon his brother's believing his brown loaf to be a ſhoulder of mutton*. "Look "ye, gentlemen: to convince you what blind, poſitive, ignorant, puppies "you are, I will uſe but this plain argument:—By God, it is as true, "good, natural mutton, as any in Leadenhall Market; and God confound "you eternally, if you offer to believe otherwiſe."

In a former letter, I ſtated my intention of appealing to thoſe who guided the affairs of the ſtate, Whether a man who had demeaned himſelf as Mr. Sullivan has done, reſpecting the ſhip Elizabeth, was fit to hold any ſituation of public truſt or emolument. He now holds none. Both he and his friends are out of office. He is no longer a Member of the Board of Controul; nor has he the remoteſt proſpect of obtaining the government of Madras, which he was lately again ſoliciting. I animadverted on Mr. Sullivan as a public character, not as a private individual, and therefore ſhall now purſue him no farther. He may find ſhelter in obſcurity.

Præcurſor's invectives againſt what he terms perſonal defamation, have directed my thoughts to that palladium of all our civil and political rights, ---the liberty of the preſs. From the nature of my education and purſuits, my ideas on this topic can only be drawn from thoſe general principles of reaſon and juſtice, which, in this happy land, are the foundation of law: but, ſhould my deſultory obſervations induce any of your correſpondents to bring that legal knowledge to the diſcuſſion, without which no finiſhed eſſay on this important ſubject can be produced, I ſhall, at leaſt, be entitled to the merit ſought by the Roman ſatiriſt:—

* Swift's Tale of a Tub.

—— fungar

——— fungar vice cotis; acutum
Reddere quæ ferrum valet, exſors ipſa ſecandi*.

The liberty of the preſs I ſhould define to be, the right of publiſhing the truth reſpecting public meaſures, and the *public conduct* of public characters. In this free country, where the conſtitution gives the people a ſhare in the government, the exerciſe of the former branch of this right is abſolutely neceſſary to their forming juſt ideas of thoſe meaſures in which they have not only an undeniable intereſt, but on which they have the privilege of inſtructing their repreſentatives, and of petitioning either parliament or their ſovereign. The exerciſe of the latter branch of it is alſo neceſſary to their forming a juſt judgment of the character and conduct of thoſe to whom the adminiſtration of public affairs is entruſted, both for their guidance in chooſing their repreſentatives, and in uſing another legal privilege, ---that of remonſtrating againſt the continuance of men in place or power, whoſe characters and conduct have rendered them unworthy of truſt or confidence.

All parties are agreed as to the principle of this right, but the preciſe extent to which it ſhould be acted upon has been an invariable ſubject of diſpute between the governors and the governed; between thoſe in and thoſe out of power. What the one term liberty, the other term licentiouſneſs; what the one conſider as concluſions juſtly drawn from the premiſes, the other conſider as inuendos originating in malice or ſlander. Writers actuated by party ſpirit, ſharpened perhaps by perſonal animoſity, will puſh their ſatire to the extreme verge of propriety, and, in doing ſo, will occaſionally paſs beyond it; as the charioteer who always endeavours to drive to an inch will ſometimes err, and entangle or overſet his equipage. To aſcertain the exact boundaries of right and wrong, is the province of the law; and notwithſtanding the numerous deciſions that have taken place in caſes of libel, the ſubject is as far from being elucidated as ever. Indeed, the ſame obſervation applies to caſes of every other deſcription; for though, for ages paſt, we have been piling volumes upon volumes of reports, the number of new cauſes is progreſſively increaſing, and "the glorious uncertainty of the law" is ſtill a congratulatory toaſt among the gentlemen of the long robe.

Unfortunately, thoſe who, when out of power, were advocates for extending the limits of the liberty of the preſs, have generally changed ſides, and endeavoured to abridge them, as ſoon as they got in; thus kicking down the ladder by which they roſe to preferment, leſt others ſhould uſe it to climb up after them. Theſe limits, therefore, though occaſionally expanded by the diſcuſſion of ſome great popular queſtion, have, on the whole, been conſiderably narrowed. They loſt ground whilſt the adminiſtration of juſtice was in the hands of the ſubtle and ſpecious, though able, Lord Mansfield, who contended that it was the province of the judge, not of the jury, to decide what did or what did not conſtitute a libel†. Lord Kenyon went ſo much farther than his predeceſſors, as to tell a jury that whatever hurt the feelings of another, or made him uncomfortable, was a

* ——— let me ſharpen others, as the hone
Gives edge to razors, though itſelf has none.
Hor. de Arte Poetica, Francis's Tranſlation.

† Rex verſus Woodfall.

libel.

libel*. The jury, however, in their verdict, very properly rejected this opinion of his Lordship. On a late occasion, a barrister in the Court of King's Bench contended for a distinction between public and private characters, asserting the liability of the former to be arraigned at the tribunal of public censure; but the Lord Chief Justice is represented to have been astonished at his doctrine, and to have said, he should soon be obliged to ask his brother Judges whether he was sitting in a British court of justice. I trust that, if any attempts are made to establish the contrary doctrine in the court where his Lordship presides, a British jury will know that they are sitting in a British court of justice; will feel that the development of misconduct in public situations is essential to the public good; and will think that the writer who exposes such truth from such a motive is not only entitled to a verdict of not guilty, but to the best thanks of his country. Such were the sentiments of the Romans, even when little but the shadow of liberty remained among them; and public accusers are declared by Cicero to merit encouragement, for this incontrovertible reason, "that the "innocent, if accused, may be justified; but the guilty, unless accused, "cannot be convicted†."

The pernicious consequences that would result from suppressing the right of scrutinizing into the public conduct of public men, are equally obvious and alarming. If the monstrous proposition, that "the greater the truth the greater the libel" be established, it necessarily follows that the more atrocious the conduct of men in power, the greater will be the danger of exposing it, and the greater, therefore, their chance of escaping undetected. Those who enjoy high public honours and emoluments are servants of the public, and, therefore, justly liable to public account: this salutary check is, to them, in things temporal, what that admonition and dread of punishment, which we are taught the efficacy of in Holy Writ, are to mankind in things spiritual. In private life, what individual would see his friend place confidence in an unworthy man, and not warn him of his danger? In public life, every real friend to his country is bound to act the same part; and it is by the exercise of the liberty of the press alone that this duty can be properly and effectually discharged. If the doctrine of libels, as now contended for, can be maintained, libellers will be the only men who dare speak the truth; and the appellation, so far from being infamous, will designate the most patriotic, public spirited, and useful characters.

The reproaches of the world, as well as of conscience, were the punishments originally annexed to bad actions; but the laws of God and of man are now become so much at variance, that truth, the unerring standard of right and wrong, the chosen attribute of the Deity himself, the practice of which is recommended by his example, as well as enjoined by his precept, and will be rewarded by him with a crown of glory in the world to come, may be rewarded by the Court of King's Bench,

* Rex, on the prosecution of Soane versus Norris.

† "Quare facile omnes patimur esse quam plurimos accusatores, quod innocens si accusatus fit, absolvi potest; nocens, nisi accusatus fecerit, condemnari non potest.

"Oratio pro Sex: Roscio Amerino Accusatores multos esse in civitate utile est, ut metu contineatur audacia."—Ibid.

in

in the preſent world, with fine, impriſonment, and the pillory! Well may the goddeſs, when thus deſpiſed on earth, re-aſcend to her native heaven!

It has been argued againſt this exerciſe of the liberty of the preſs, that the minds of the public are alienated from the government, by men in power being rendered objects of contempt or deteſtation. If the accuſations be juſt, let the objects of them be degraded; if unjuſt, let the authors of them be puniſhed, and thoſe who have been falſely accuſed will increaſe their claim to the regard and confidence of a generous people. No man, conſcious of innate rectitude, will fear being expoſed to this ordeal. He who is ſtyled Right Honourable, has the ſtronger obligation impoſed upon him to make his actions correſpond with his title. Vice is vice, whether clothed in rags or in ermine; and the lower claſſes of ſociety will never look up with reverence to their ſuperiors, while they avail themſelves of their rank as a ſcreen from inveſtigation. The plea that writings are libellous, becauſe they tend to provoke a breach of the peace, by exaſperating the parties, is abſurd, as applied to thoſe which appear under anonymous ſignatures; for no man can fight a ſhadow. That dread of expoſure, which has ſuggeſted theſe pretexts, in order to elude it, is an awful preſage in the national character; as I ſhall illuſtrate by the following example.

In the declining days of the Roman empire, the brave and virtuous Decius felt it an eaſier taſk to reſtore the luſtre of the Roman arms, than to re-eſtabliſh the integrity of the public adminiſtration. Senſible, however, that national greatneſs could only be laſting while ſupported by national virtue, he revived the obſolete office of Cenſor; truſting that the perſon inveſted with that ſacred character would be able to effect the arduous but neceſſary reform. To his inquiſitorial tribunal the conduct of every officer of the ſtate was ſubmitted; his ſentence removed from ſituations of truſt and emolument, degraded from the rank of nobility, and conſigned to public ignominy thoſe who had abuſed the public confidence. Unfortunately, the event proved that this meaſure had been adopted too late; and that, though the Cenſor might maintain, he could not reſtore, the morals of the empire. The corruptions of the times would not bear the probing neceſſary for their cure; that high ſenſe of honour and virtue, by which alone his authority could be ſupported, was loſt in the minds of the people, as well as in thoſe who had the adminiſtration of their affairs; and the cenſorial juriſdiction ſunk into empty pageantry, the ſhadow, but not the ſubſtance, of what it had been in the virtuous ages of the republic*.

Hiſtory is experience teaching by example; and, by a proper application of the above inſtance, we may form a juſt judgment of our own ſituation. If, with manly and ſtern virtue, we yet dare expoſe vice, however ſheltered by greatneſs; if we abandon to public infamy and public juſtice thoſe whoſe hearts are tainted by corruption, or whoſe hands are ſtained with plunder; then may we feel confident that our glory has not yet paſſed its zenith, and congratulate ourſelves on that union of national valour and virtue, which alone can conſtitute permanent national greatneſs. But if,

* Monteſquieu Grandeur et Decadence des Romains, c. 8—Gibbon's Hiſtory of the Decline and Fall of the Roman Empire, vol. i, c. 10.

on

on the contrary, we ſhrink from the Herculean taſk of cleanſing this Augean ſtable; if guilty men in power are ſheltered by their colleagues; if the ſacred majeſty of the laws is oppreſſed by authority; if truth is proſcribed as a libel, only that vice and falſehood may ſtalk with unbluſhing countenance; and we find it eaſier to vanquiſh the public enemy than to eradicate the public vices; then too ſurely may we pronounce that the ſun of our national glory ſoon will ſet for ever, and that future hiſtorians will claſs the preſent days among thoſe of the decline and fall of the Britiſh empire.

VALERIUS PUBLICOLA.

April 10, 1807.

LETTER II.------TO HIS GRACE THE MOST REVEREND THE ARCHBISHOP OF CANTERBURY.

My Lord,

THE laſt addreſs to your Grace hazarded a prediction, "that any meaſure tending to regulate diſſenting preachers, &c. which might be brought before Parliament," would meet with decided oppoſition "from the zealous friends of humanity." It would certainly be incorrect to conſider as true any human prediction before the event predicted come to paſs; yet, in this caſe, the truth of that prediction ſeems to flow as a corollary from a late political problem—paradox I ſhould have ſaid: for it is certainly a paradox, or, in plain language, a downright contradiction, for men whoſe duty it eminently is to protect the Eſtabliſhed Church, to claim merit for having endeavoured to throw down the guards and bulwarks of that very Church, and to place upon "the 'vantage ground" its moſt inveterate foe.—May the Almighty, in his mercy, long preſerve to us our beloved and magnanimous Sovereign; and may he, under the Divine protection, ever have the ſpirit to convince even the haughtieſt of his ſubjects that *they have a King!*

My Lord, a late event in the political world is an additional motive to vigorous and united endeavours in ſupport of our glorious Church. Another deadly blow has been averted from it. The gloom that ſo lately overhung it is, in ſome meaſure, paſt: a more auſpicious day breaks upon us. Let us labour while it is day, leſt, in this ſenſe alſo, ſuch a night may overtake us as may preclude all further endeavours.

It is matter of exultation to your Grace, and to all true Proteſtants of the Church of England, that every doctrine hoſtile to its faith has, immediately on its appearance, met complete refutation. Prieſtley was vanquiſhed by the learned Horſeley; and the "True Churchman" has been thoroughly inveſtigated and aſcertained by the amiable Daubeny and a hoſt of Chriſtian worthies.

But, my Lord, I truſt that the doctrines of the Church are not its vulnerable part. There are numerous lines and outpoſts which, though immediately connected with the ſafety of the citadel, have in ſome inſtances fallen into decay, and in others are but ſlightly guarded. Were all true members of the Church to unite in "repairing the walls of Sion," and *building up* her waſte places, it would probably conduce more to the ſafety of the Church at the preſent momentous criſis, and, under the bleſſing of the Almighty, be a ſurer guard to it for the future, than all the aid which the civil power can give it, independent of ſuch exertions. But while the

Clergy

Clergy move in this their more immediate line of duty, should they be doomed to fall amid the ruins of their Church, they will have the glory *to fall at their post.*

Were the mind of man, my Lord, under no thraldom to the body, a conviction of the truth of religion might be sufficient to produce obedience to its precepts; but in the present state of things, when the flesh lusteth against the spirit, your Grace must be well aware that to convince the reason is not always to regulate the conduct. Where the propensity to evil at all preponderates, every circumstance, however trivial, that may at all militate against the influence of religion, will be industriously called in aid to give a colouring of excuse to every breach of duty. From hence arises the necessity of a strict attention, not only to the more important, but also to the lesser, concerns of religion; since the various modifications of circumstances, relating to persons, times, and places connected with religion, have, according to the nearness of their connection, a power to influence the mind either for or against it. For instance; the regular or the irregular conduct of the clergy; their manners, amusements, &c. the external and internal state of Churches; the manner and the times of performing divine service, &c. &c. must all, in their several instances, have a certain influence on the minds of men either for or against the religion of the country.

My Lord, I do not say that these are the only causes which injure the established religion;—there are many others, from the existence of which it cannot possibly take blame to itself, and which the law of the land has alone the power to counteract. But at this time, when, as your Grace must be fully sensible, the Church has but too much reason to exclaim with David, "Mine enemies close me in on every side," it eminently behoves the members of the Church, each in his several station, to assist in removing every thing that may "cause to offend." That such causes do exist, it would be madness to deny. I have before observed, that to grant this is not to concede any thing to our adversaries; though to use no endeavours to remove those causes is to place in their hands one of the surest engines of destruction. I hope, therefore, my Lord, while I glance at some of those spots and blemishes which are the mere rust of time, or which have been occasioned by the partial neglect of individuals, I shall excite in the minds of those who may take the trouble to read these pages, an earnest desire to co-operate in rendering the visible Church upon earth, as far as human means can render it, "a glorious Church, not having spot or wrinkle, or any such thing." Your Grace well remembers by whom it was said, "ἡ προθυμια σου πολλοῦ ἀξια, εἰ μετα τινος ορθοτητος εἴη. εἰ δὲ μὴ, ὅσῳ μειζων, τοσουτῳ χαλεπωτερα." But I trust that my zeal is according to knowledge. Should it produce too much plainness of speech, place it, I pray your Grace, to the account of my earnestness to promote "the welfare of Sion."

Among the many causes which produce scandal to the Church, the salaries of the inferior Clergy is one. Your Grace is not likely to hear how this subject is frequently treated at market dinners and other meetings. Such conversation indeed is generally kept for the ears of laymen only; unless where some unguarded curate, preferring any society to the society of his own mind, will bear to hear his own case defended at the expence of the Clergy at large: such instances have happened, though I trust but seldom. Tythes, which the noble and the honourable agriculturists of the day have

have taught every farmer to descant upon, form not the only topic of conversation at such meetings: where the Clergy are the subject, the salaries of curates do not unfrequently give rise to coarse jests, vulgar witticisms, and low comparisons. I beg your Grace to consider me as disclaiming, in the most unequivocal manner, all intention of throwing indiscriminate blame upon that most respectable body of men, the beneficed Clergy. I do not believe that it is in their power, in the present state of things, radically to remove the evil complained of. Many of those who are obliged to employ a curate have large families, and have most probably fallen into the fashion of living very much in the world, as it is called. Besides, the expensive mode of educating children, and the high notions which they consequently acquire, render the incomes of incumbents far from being commensurate to their own ideas of living as becomes their station, or of suitably providing for their children. It is likewise difficult to impress upon the mind of every man the *exact intent and meaning** of church preferment, and in what respects it differs from other property. Although such reasoning is, as your Grace must be well aware, but in some measure to plead one evil in extenuation of another; yet does it shew the difficulty of the subject. For difficult it indeed is to draw an impartial line where you must be perpetually liable to trench upon what have long been considered as the legitimate habits and comforts of one set of men in order to meliorate the condition of another. The truth of this appears from this one consideration, that, with some few exceptions, the state of the curates remains nearly the same as it was previous to the interference of Parliament. Your Grace, and every rational man in the King's dominions, must be sensible, that, generally speaking, the stipend of a curate is neither adequate to his maintenance, nor a proper compensation for the important, and as it in reality is, arduous task of a cure of souls; neither does it bear any proportion to the emolument of other offices, either civil, military, or even menial. Leaving, then, this subject to the consideration of your Grace, and of those whom it may more immediately concern, I shall briefly observe, that this evil of which I am complaining seems to be rapidly advancing towards its own cure, if it may be so called. The time is fast approaching when a sufficient number of curates will not be found, since few will enter into holy orders without good cause to expect preferment either by donation or by purchase. Could we be assured that a scarcity of curates would oblige incumbents to residence, or to increase the salaries of curates, we might say with truth that the evil had corrected itself. But when evils are left to work their own cure, they too frequently produce other evils no way inferior to themselves. This, it is to be feared, will be the case in the event of a scarcity of curates. For, as it is probable (I judge, my Lord, from the past) that exemptions from residence will always be within the reach of a certain class of the Clergy, the bishops will be obliged to ordain men of inferior habits, manners, and education, who will be content to live upon a slender salary, on the prospect of a lift in the scale of society. Whether or not this last evil would not be greater than the first, I leave your Grace to be the judge. But I shall

* They who are desirous of information on this head, would do well to read the Life of the pious Dr. Wilson, Bishop of Mann.

beg

beg leave to trouble your Grace a little farther on this subject when I come to treat of the manners of the Clergy. For the present, I must request you to believe that I possess the utmost esteem for your Grace's individual virtues; and am, truly,

Your obedient servant,

FREDERICK DE COURCEY.

April 13th, 1807.

THE POPISH VERSION OF THE TEN COMMANDMENTS.

TO THE PROPRIETORS OF THE ANTI-JACOBIN REVIEW AND MAGAZINE.

Gentlemen,

AS you say in your review of the Bishop of Durham's most excellent Charge (page 145 in the review for February last), that you were not aware that the priests of Europe had dared to mutilate the Commandments by the suppression of the Second, and as I think that the abominable frauds of the church of Rome in that and every other instance cannot be too much exposed, I beg to inform you that in "A Manual of Prayers and other Christian Devotions; revised and corrected, with large additions, by R. C., D. D. London; printed 1768," the Ten Commandments are thus printed in page 18:—

"I am the Lord thy God, who brought thee out of the Land of Egypt, *and* out of the House of Bondage.

"1. Thou shalt not have strange gods before me. Thou shalt not make to thyself any graven thing, nor the likeness of any thing that is in heaven above, or in the earth below, nor of the things that are in the water under the earth: Thou shalt not adore nor worship them. I am the Lord thy God, strong and jealous, visiting the sins of the fathers upon their children, to the third and fourth generation of them that hate me, and shewing mercy to thousands of those that love me, and keep my commandments.

"2. Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.

"3. Remember that thou keep holy the sabbath-day.

"4. Honour thy father and thy mother.

"5. Thou shalt not kill.

"6. Thou shalt not commit adultery.

"7. Thou shalt not steal.

"8. Thou shalt not bear false witness against thy neighbour.

"9. Thou shalt not desire thy neighbour's wife.

"10. Thou shalt not covet thy neighbour's goods."

Now, though the Second Commandment cannot strictly be said to be here suppressed, yet I think it appears very clearly from "A Table to help our Memory when we prepare for Confession," at page 372 of the same book, that it is added in this manner to the First, in order that the injunctions contained in it may be passed over without notice; for in this Table, though there are fifteen heads for self examination upon what the Papists call the First, there is not one which in the most distant manner touches upon that part of it which is in truth the Second Commandment.

There is in the above-mentioned Manual, at page 233, "A Prayer for the

the Pagans," in which are theſe words: "mercifully admit of our prayers, and deliver the Pagans from the *Worſhip of Idols*" ! ! !—Riſum teneatis!

I am, Gentlemen, your well wiſher, and

A ſincere Layman of the Church of England as by Law eſtabliſhed.

April 17th, 1807.

SONNETS.

HOPE.

PARENT of joy, thy heav'nly proſpects, fair,
Have often ſooth'd the troubles of this breaſt;
Thy beams have oft diſpell'd the gloom of care,
And lull'd my agonized ſoul to reſt.

Still have thy viſions roſe in Fancy's hour,
When youthful dreams to future joys aſpire;
But ſtill the clouds of diſappointment lour,
And all my flatt'ring proſpects now expire.

Deluſive Hope! thy cheering ſcenes are fled;
To me thy magic power no joys impart:
Deſpair to me her dark'ning viſions ſpread,
And paints her dreary proſpects on my heart.

Yet doſt thou point where heav'nly joys await
In bliſs divine, beyond the reach of fate.

Twickenham. HENRICUS.

WINTER.

Now Winter ſpreads his devaſtations round
O'er all thoſe ſcenes that golden autumn yields;
While every ſtream in icy fetters bound,
And leafleſs trees ſurrounding all the fields.

No more the tenants of the grove rejoice,
Since Nature now withholds her kind ſupply;
Tho' late they gaily rais'd their tuneful voice,
And little thought ſad pen'ry was ſo nigh.

So, when the autumn of our life is paſt,
And fortune gilds no more the vernal morn,
Then on the world the wretched victims caſt,
Unknown to flatt'ring friends, but as their ſcorn;

Still thro' his heart the bleeding pang ſhall roll,
Till death's cold hand ſhall freeze the current of his ſoul.

Twickenham. HENRICUS.

IMPROMPTUON A LATE *MELANCHOLY* EVENT.

"ALL Talents, Weight, and Rank," alas! are gone,
Cruſh'd by ſuperior weight of *Portland*-ſtone,
And left us *nothing* but——Our CHURCH AND THRONE.

AN

AN EPISTLE TO A FATHER IN LAW AT SOMERSET HOUSE

FROM HIS SON IN LAW IN NEWGATE.

Infelix gener, et dignus ſ———ane parente.

WHILE in a diſmal dungeon's dampneſs, I
Swear unregarded, unſupported lie,
You, at your eaſe, in all the pomp of place,
With Players, Perry, Hardy, or his Grace,
Diſplay the bluſhing honours of your face;
And live on thoſe, whoſe ſpeculative ſkill
Is haſty credit, and a diſtant bill,
By privilege from debts and bailiffs free,
Nor caſt a thought on miſery and me.

Yet by thoſe joys *She* gave in early life,
She, whom you made a *Mother*, not a *Wife*,
Let her, who boaſts a **Natural Daughter's* name,
Urge to a Father's heart her Huſband's claim;
Her, whom you gave me without paltry pelf,
Like you, ſweet ſoul, a fortune in herſelf;
Let her your bowels of compaſſion thaw,
And ſpare, in pity ſpare, your Son in Law.
If in the †Commons Houſe no mercy dwell,
My laſt reſource is S———, or Hell.

Heaven knows, the wiſeſt men ſometimes miſtake;
E'en you, my Father, you have err'd, like Drake;
In friendſhip's cauſe, not long the time is o'er,
You once, like me, unfortunately ſwore.
Can none remember? Yes, I know, all muſt!
How to O'Connor and his merits juſt,
(When at the bar we ſaw the Culprit ſtand,
And horror ſtruck hold up his ſhaking hand,
When Scott, all-eloquent, the charges preſt,
And brought conviction home to every breaſt,
E'en Plumer ſhrunk, unequal, from the ſtrife,
And Treaſon trembled for her votary's life)
You, in that hour, a Guardian ‡Dæmon came,
And prov'd your friendſhip, not an empty name.
You with your lips the ſacred volume preſt,
You bade the God of truth your truth atteſt:
"So *help me God*, I ſolemnly declare,
"*Truth*, the *whole Truth*, and *nought but Truth*, I *ſwear*.
"I know him well, ſo great his merits deem,
"He has my *friendſhip*, *confidence*, *eſteem:*

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* Genus huic de Patre ſuperbum,
Sed de Matre nothum.

† Flectere ſi nequeo Superos, Acheronta movebo.

‡ Dæmon—"a good or evil Angel:" in this inſtance, of courſe, "good."

" Without

" Without reserve, incapable of art,
" He told me every secret of his heart;
" To me his views, his principles are known,
" *Whig* views, *Whig* principles, and all my own.
" I swear (and let my *oath's* sure pledge have weight),
" *Like me*, he's well-affected to the state;
" *Like me*, of French Fraternity afraid,
" He shudders at the thought of foreign aid."

What did I swear? I swore, alas! 'tis true,
That you had private dealings with a *Jew;
Had urg'd Paul's friends his interests to betray,
And tamper'd with them—in an honest way.
This, this was all I said, or swore, or meant;
This of my guilt's the front and full extent.
Grim GREY, with verjuice visage, cried, " Hear, hear;"
Storm'd the loud TAYLOR, foam'd the MAN OF BEER.
†Freedom's Asylum, with a single No,
Doom'd me to Newgate, slavery, want, and woe.

We both have err'd; but here the likeness ends,
A different fate the same mistake attends.
The ‡Navy's Treasury, a glorious prize,
Is yours: my recompence in Newgate lies.
But let your Daughter's tears and prayers prevail,
And save me from the horrors of a jail:
Think of the Poet's memorable line,
" To err is Human, to forgive Divine."

T. D.

Newgate's Dungeon, March 19, 07.

CORRESPONDENCE.

PRÆCURSOR's Letter shall appear in the Appendix to the present volume, which will be published on the *First of June;* and to which will be prefixed an HISTORICAL SKETCH OF EUROPE during the last four months; in which will be introduced a full account of the Proceedings of the Corporation of Dublin on the Catholic question. All other communications of Correspondents not inserted this month will appear in the same Appendix.

* Harris, an old Clothesman, voted for S——.

† " The Commons House, the nursery of freedom, the asylum of liberty," &c. &c. See Romilly's gingerbread speech on Lord Melville's trial.

‡ Ille crucem pretium sceleris tulit, hic Diadema.

APPENDIX

TO VOLUME XXVI.

Recherches ſur pluſieurs Monumens Celtiques et Romains.

Reſearches on ſeveral Celtic and Roman Monuments: on the People denominated Cambiovicenſes in the Chart of Theodoſius, called Peutinger's: on the Ancient Roman Town of Neris, Department of Allier: on the Ruins of ſeveral other Roman Towns in the Ancient Berry: on the Celtic Monuments in the Cantons of Huriel and Montluçon, Department of Allier, compared with many others which exiſt in France and elſewhere: on the Ruins and Monuments in the Celtic Town of Toull, Department of Creuze: and on the firſt Eſtabliſhment of Tile and Brick Manufactories during the Reſidence of the Romans among the Gauls; the Uſe made of them, and the Manner in which they degenerated. By J. F. Barailon, Member of the Legiſlative Body, of the Celtic Academy, &c. Pp. 440, 8vo, 1806. Paris. Imported by Deconchy.

THERE is perhaps no ſtudy more important to a civilized and populous country than that of its antiquities. Antiquarian reſearches, conducted in a truly philoſophical ſpirit, whilſt they excite curioſity and awaken reflection in a peculiar degree, furniſh us with the means of comparing our ancient manners, cuſtoms, and implements of ſocial life, with thoſe of the preſent day; and from this compariſon the rational mind can be at no loſs to diſcover what has been, what is, and what might be, the ſtate of ſociety, were men actuated by proper principles. The labours, indeed, of the antiquary, whoſe good ſenſe always predominates over his imagination, are particularly qualified at once to abate our modern vanity, and at the ſame time to make us contented with our actual ſituation, by habituating the mind to juſt notions of things paſt, preſent, and to come. To this end a new inſtitution has been formed in Paris on the ruins of the former, under the title of the *Celtic Academy*. Hitherto it has been, like moſt other French inſtitutions, *non factis, ſed verbis*; and the few works publiſhed by ſome of its members evince ſuch extraordinary mental imbecility, that it was with no little indifference we took up the preſent

volume. We cheerfully confeſs, however, that we were very agreeably diſappointed. The Reſearches of this non-reſident Celtic Academician diſcover more reading, more clear, conciſe and juſt opinions, and excepting the author's national prejudice, which is groſs in the extreme, more accurate reaſoning than we have found in moſt of the modern French publications. M. Barailon's firſt enquiry is into the true geographical ſituation of the capital of the *Cambiovicenſes*, laid down in the Theodoſian chart by Peutinger. Theſe people, he conceives to have been the inhabitants of the valley in which are ſituated Evaux, Aurillac, *Chambon*, and *Combraille*. The following extract will convey ſome idea of the author's manner. After defining the etymon of this name to be *Cambiovicus* or *Cambionis-vicus*, whence *Cambiovicenſes* was formed; and Combraille from the Celtic *chom*, or *cham*, and *com*, or *cam*, a valley, whence *Dea Cambonia* or *Cambona*, the goddeſs of this country whoſe name was given to the chief town *Chambone*, he proceeds to prove that

"Chambon is preciſely the place in Combraille, where there exiſt moſt traces of the people whoſe capital it was. We there find a ſquare temple, very ſtrait, ſolidly conſtructed of hewn ſtone, rounded on the ſouth, and originally open at top, to which the Romans added an arch. The marks of that nation are, alſo, manifeſt in the bricks and tiles which were employed. This temple, which contains within only thirty feet on two oppoſite ſides and twenty-one on the other two, is at preſent part of the church of St. Valery, and has long formed the chapel of this patron. This fact completely contradicts the aſſertion of thoſe who pretend that the primitive Chriſtians deſtroyed the Pagan temples, and never converted them into churches. The clock-tower is a Roman work which cannot be later than the year 400; it has nothing of the Gothic, and its ſolidity will ſtill brave many centuries."

"The archives* of the Benedictines of Chambon contain ſix or ſeven narratives of ſieges, many of which have had a ſimilar iſſue. We ſhould not know to what to attribute the dauphins in bas-relief, which in 1792 were ſtill ſeen on the lintels of the doors of a great number of houſes, if we did not know that this town took the part of Louis XI againſt his father. Theſe dauphins are here a true emblem of fidelity and attachment to a monſter, indeed; as the rabble never praiſe but thoſe whom they fear. The Engliſh alſo took this town; the three lions which were ſeen before the revolution on the ancient public place, are the monuments of their conqueſt, and of their domination. They have frequently left ſimilar traces of their extreme frontiers; and they have been preſerved, alſo, at Toull. That town may have likewiſe belonged to them in conſequence of the treaty of Bretigny in 1360, as making part of the dioceſe of Limoges. I know but the old houſe in the hoſpital which has a lion on one of its windows. *Were the Engliſh capable of ſuch beneficence? Would they have concurred to endow this eſtabliſhment?* The truth is, that this inſtitution is long ſince forgotten, long ſince ſuppreſſed."

* All of which were deſtroyed in 1793, as the author afterwards remarks.

The

The latter remark is a proof of the author's vulgar national frenzy. We are, however, very much obliged to him for developing theſe intereſting facts, and we ſhall receive the abuſe with complaiſance whilſt he continues his important reſearches among the ancient edifices and ruins in France. The more he is intent on finding new ſubjects to call forth his vengeance againſt the Engliſh, the more he will convince the impartial world of the numerous and imperiſhable monuments of their power and beneficence in France. Be it therefore known, that in the twelfth, thirteenth and fourteenth centuries, while Frenchmen were deſolating their own country in hordes of barbarians, whoſe chiefs were often qualified with the title of *princeps malignantium*, and who amuſed themſelves with cutting off the noſes, ears, hands, feet, tongue, &c. of every unfortunate peaſant they happened to meet, their Engliſh conquerors were buſily employed in building churches, and endowing hoſpitals for the relief of the poor and diſeaſed! It is a queſtion we ſhall leave to thoſe who devote their attention to ſuch ſubjects, whether the Engliſh have not in fact been as efficient in civilizing the French as they have the Iriſh?

"I forgot," ſays M. Barailon, "to mention, that at Lavillate, in the vicinity of Chambon, ſeveral pieces of earthenware, paintings in freſco, columns of burnt clay, pieces of Roman pottery, nails, antique keys, coins of our firſt kings, &c. were found. Roman medals, coins of Clovis, Sigebert, Brunehaut, &c. were alſo diſcovered.

"On the 13th of September, 1805, in the remains of a burying-place many centuries abandoned, was diſcovered a black urn of burnt clay, six feet under ground, of a great capacity and in the ſhape of a bomb. It contained a little water, which the aſhes had attracted from the air, and was covered with a flat ſtone. It was eaſy to judge, even from the quantity of the aſhes, that it contained thoſe of many dead bodies. Macrobius, indeed, informs us that ſeveral dead bodies were burnt at once, and that to every ten men a woman was added, as experience had taught them that the latter augmented particularly the activity of the fire. Not far from this urn was found an aqueduct ſolidly conſtructed of rough ſtone."

M. Barailon proceeds to detail many of the cuſtoms of the ancient Celts, their mode of warfare, and their retraits into caves and ſubterraneous paſſages, by means of which they often defeated and deſtroyed numerous armies. "The Gauls, the Germains and the Scots carried on war in this manner by feints and retreats. Their caves or hiding-places were often under a maſs of earth of thirteen or fourteen feet thick, conſequently very difficult to find. They are contracted, crooked, or choaked up, eſpecially where the hard ſucceeded the ſoft ſand-ſtone, and reſiſted the inſtruments employed by the workmen: they are therefore very ancient, prior to the uſe of iron or of iron implements. It muſt be confeſſed, however, that theſe caves were ſtill uſed under Conſtantia II to ſurprize the enemy." The author adds that theſe

caverns are found all over the north of Europe as well as among the Gauls, Ligurians and Scots; but he might have alſo included not only thoſe in England and Ireland, where they are ſtill more numerous than in Scotland, but alſo among the Tartars and ſeveral nations of the Eaſt. It is, indeed, extremely probable that ſomething ſimilar has been common in almoſt all countries at ſome period of their cultivation, and that they were originally conſtructed rather as places of ſecurity againſt the fury of wild beaſts, than as places to deceive and annoy any human enemies.

Our author avails himſelf of every occaſion to declaim againſt the Engliſh, and he zealouſly endeavours to prove that they deſolated the country of Combraille about the year 1370; and, alſo, that they occaſioned the maſſacre at Limoges in that year. The fact is true, we believe, that the country was pillaged at that period; but it was not by the Engliſh, but by the French themſelves, who, by order of their king, put a whole country to fire and ſword, merely becauſe ſome of the unfortunate people had manifeſted a partiality to the Engliſh.

M. Barailon, after ſtating that the chart executed by Peutinger under the direction of Theodoſius the Great in 393, in which the *Cambiovicenſes* are diſtinguiſhed in large characters, concludes "that the people of the preſent Combraille are their deſcendants, and that in the fifth century it formed a diſtinct country, perfectly independent of thoſe which ſurrounded it, and in a word a peculiar people." As proofs of this concluſion, he adds, that "their vulgar idiom is a compound of Celtic, Latin, and Teutonic, which a corrupt French has inſenſibly circumvented; that they ſtill count by nights like the ancient Gauls in the time of Cæſar; that all the proper names of places or things are purely Celtic, very expreſſive and very analogous to their ſubjects; and that the explanation of them is only to be found in Lower Brittany, in Ireland, but above all in Wales and Cornwall." He likewiſe gives the Celtic etymon of a great number of the names of places in the diſtrict of Combraille, and however objectionable ſome of them are, they nevertheleſs ſufficiently prove the point in queſtion, that this country is the ſame as that inhabited by the Cambiovicenſes in the Theodoſian chart. The following are the author's obſervations on the manners of this people.

"I will never believe that there were among the Celts any other ſlaves than the priſoners of war. They allowed the moſt perfect equality, and obeyed only the moſt brave. Some perjured uſurpers occaſionally aſſumed the firſt place, but they could command only for the common intereſt, and according to the public will: *auctoritate ſuadendi, magis quàm jubendi poteſtate*, ſaid Tacitus.

"Should we compare the manners and the character of the inhabitants of Combraille with thoſe of their neighbours, perhaps we ſhall ſtill find ſome difference. Their mildneſs, for inſtance, contraſted with the rudeneſs

rudeneſs of the Auvergneſe; their frankneſs with the cunning of the Marcheſe; and their vivacity with the dulneſs of the inhabitants of Berry. Let us add, that their taſte, habits, idiom, kind of induſtry and labour, are not the ſame. They have no particular accent; their pronunciation is neat, whilſt the contrary is obſerved of their neighbours. Theſe diſtinctions, whether the effect of the climate, of domeſtic education, or of the continual intercourſe of individuals, ſtill exiſt.

"The ancient Gauls impoſed on themſelves privations and conſtraints until that they had killed their enemy. The rebel Civilis imitated them in this particular. The ancient Germans, according to Tacitus, had the ſame cuſtom. In later times the brave chevaliers maintained their reſolution until their object was accompliſhed. It is thus that Geoffroy de Rançon, in 1242, wore the *grève*, (that is to ſay, his hair long and divided on the top of his head,) till the moment that Louis IX had humbled Hugues de Luſignem, Count de la Marche. The revolution in our own days has recalled this cuſtom; and we have ſeen private individuals conſtrain themſelves to ſuffer their beards and hair to grow until the return of the ancient regimen.

"In the territory of Combraille the vine is not cultivated, and the country is often ſubject to earthquakes. At Chambon the loweſt claſs of people is ſometimes attacked with *goitres*, which were formerly more common. The people of Evaux, highly ſituated with regard to the other parts of this country, are inceſſantly menaced with the ſcurvy, which gives to many a very ſtrong breath. Spitting of blood and its conſequences are familiar at Ausance, on account of the coldneſs of the fountain water with they drink. Aſthmas are very common at Bellegarde, although ſome live to eighty and even one hundred years. The difference of ſituation furniſhes important obſervations. In general, the men in the plains are little, large bellied and not active. The change of conſtitution often does not operate among them till after their twentieth year; and they rarely attain their ſixtieth. Intermittent fevers, obſtructions, and dropſies, attack them at an early age. On the heights the human ſpecie is taller, ſtronger and more lively: its exiſtence is there prolonged. The inhabitants of the diſtrict of Lepaud, above all, were remarked fifty years ago for their ſtature, their corpulency and their ſtrength. The two laſt generations are ſingularly degenerated."

The latter obſervation would tend to eſtabliſh a fact at preſent neither attended to nor believed, namely, that the modern French have degenerated and are degenerating *phyſically* as well as morally.

The author's reſearches on the antiquities of the ancient Roman town of Neris are worthy of a better age, and would not diſgrace the memoirs of the late Academy of Inſcriptions. The immenſe variety and number of the ruins, Roman utenſils, fragments of ancient implements and works of art already diſcovered, and the proſpects of diſcovering ſtill many more curious remains, render it extremely intereſting to all thoſe who wiſh to acquire a real knowledge of the arts and conveniencies of life among the Gauls and Romans.

The following articles are in the poſſeſſion of the author, the greater part of which were found in a round well, about fifty-two feet deep, at the village of Pechein, in September 1805; and it is preſumed that they have remained there ſince the deſtruction of Neris under Conſtantius II, about 354 or 357.

"1ſt. Three plain cups of *terra campana*, very wide for their height, the lid or cover of the leaſt one being veined with brown and red: 2d. a vaſe perfectly round, bronzed with gold-coloured mica, ſuch as thoſe in which aromatic reſins were burnt at ſacrifices: 3d. two kinds of black three footed ſtew-pans, one of which has a cover: 4th. three pots of extreme delicacy and lightneſs, one of which is red in its fracture, and is enchaſed and veined with black and a ruſt colour: another of a ſilvery black, is white in its fracture; and the third is variegated with brown and red: 5th. two other pots, the ſurface of which appears to have been expoſed to the action of manganeſe; the one is plain, the other heavier and furrowed on the belly: 6th. another pot ſufficiently coarſe, red in its broken parts, varniſhed with gold-coloured mica, where we can diſtinguiſh the part blackened by the fire: 7th. a large vaſe with the brim and cover of manganeſe: 8th. another reddiſh vaſe with a ſpout for pouring the liquid: 9th. a handled bottle of a particular form: 10th. five large coarſe earthen jugs blackened by the ſmoke, one with a ſpout, the others without it: 11th. and a great quantity of potſherds and fragments of veſſels of *terra campana*. It appears that the precipitation with which they were all thrown into the well multiplied the fractures. Here we may remark, that the ancients did not know how to vitrify the covers of their pottery, although they underſtood enamelling. The manganeſe furniſhed them with the ſilvery black, which diſtinguiſhes the moſt delicate pieces. As to the coarſe kinds, they had then, as now, recourſe to the ſmoke to blacken them, by intercepting the air from the fire near the end of the burning. This practice is one of the moſt ancient, as theſe burnt clay jugs, and the urn found at Chambon, atteſt."

The reſearches on the ruins of ſeveral Roman towns in the ancient province of Berry, preſent fewer objects of curioſity to the antiquary. In the ruins of Bruere on the river Cher, a M. Pajonnet has diſcovered ſuch a number of coins and medals in gold, ſilver, and bronze, of the Roman emperors, that has obtained him two annuities of ſix hundred francs each, about fifty pounds a year. In the plain adjoining the ruins of this town is ſeen at night a phoſphoreſcent light, which, contrary to the uſual character of ſuch luminous appearances, remains ſtationary, and diſappears as the ſpectator approaches it. The author aſcribes it to the decompoſed fat of the dead bodies buried there, but is at a loſs to explain why it is ſeen only in dark, dry evenings between nine and ten o'clock, and that it does not continue above half an hour. Had he examined the ſurrounding ſubſtances more minutely, his ſuperſtitious feelings (which he endeavours to conceal) might have been removed perhaps by the diſcovery of ſubſtances which imbibe the rays of light during the day, and emit them again when reduced to a certain

certain temperature.' This, indeed, would have rendered his account leſs marvellous, and conſequently leſs agreeable to the preſent taſte of his countrymen. At Drevant, it appears, great quantities of iron balls and chains, which were attached to priſoners of war and convicts, have been found, and it is from theſe circumſtances inferred, rather haſtily, that there were ſeveral forges and iron mines in the neighbourhood at that period.

The fourth of theſe reſearches is devoted to the "Celtic monuments in the cantons of Huriel and Montluçon, in the department of Allier, compared with ſeveral others which exiſt in France, and elſewhere." Here M. Barailon has not been ſo fortunate as to add much to our knowledge of the worſhip, as ſuppoſed, or tombs of the ancient Druids. He deſcribes, indeed, a conſiderable number of huge ſtones, ſuch as thoſe called Stonehenge, but gives no ſatisfactory account of their real purpoſe. On Mount Giraud or Girad are ſeveral of theſe enormous ſtones, which meaſure from twelve to forty feet long, eighteen to twenty feet thick, and from thirty to forty in circumference. Some of theſe ſtones, preſenting different figures of courſe, the author is pleaſed to ſuppoſe repreſent a pulpit; he alſo imagines that there muſt have been turrets all round the ſummit of this mountain, and that ſuch turrets were devoted to the uſe of the female Druids! At Boiſdijoux, canton of Montluçon, the monuments are found placed in the direction of the ſolſtices. Boiſdijoux is, he ſays, a corruption of *Bed-Ioun*, which in Celtic means *ſepulchre of the Lord*. Karnac, in Quiberon Bay, Lower Brittany, likewiſe preſents numerous monuments of Druidical or Celtic remains, the whole of which the author claſſes under the following denominations; "1ſt. ſanctuaries; 2d. objects of worſhip; 3d. implements of worſhip; 4th. places conſecrated to juſtice; and 5th. tombs. Thus the ſtones of Karnac, being ſanctuaries, are different from the others; thoſe of Mount Barlot and Mount Giraud are circular; thoſe of Targes preſent an oblong ſquare; and thoſe of Stonehenge in England are perfectly round." M. Barailon, however, in this diſſertation very judiciouſly obſerves, that "it muſt be confeſſed, that things have ſo changed; our manners, our laws, our arts, our belief, are ſo different, that there no longer exiſts any relation between our anceſtors and us, between their productions and ours: time, new ſyſtems and violent political ſtorms have ſunk all in oblivion."

The author's obſervations on the "ruins and monuments of the Celtic city of Toull, department of the Creuze," are entirely in the modern ſtyle of his countrymen, and very unworthy the preceding reſearches. He has laboured moſt aſſiduouſly to ſay ſomething new, and to eſtabliſh the ancient geography of this town, but he has been particularly unſucceſsful, and except a few obſervations which he has borrowed from Dr. Charke's Diſſertation on Cæſar's Commentaries, relative to the ancient geography

of Gaul, and alſo ſome hints from Strutt's Works on Rocking Stones, &c. and other Engliſh writers, whom he has moſt wantonly abuſed, it is a flippant, vague, and contemptible tiſſue of *verbiage*. The houſes of the Celts or ancient Gauls, he avows, were poor miſerable cabins covered with ſtraw, without windows or chimneys, and not occupying above twelve or fourteen feet of ground; yet he is in a violent paſſion with Pelloutier for ſaying that they had no edifices before the invaſion of the Romans. *Toull*, he ſays, is very ſignificative, and expreſſes a hollow pit or cave, or any place undermined, ſuch as this city was; theſe ſubterraneous caves they uſed in time of war. He adds, that they were very ſkilful in works of gold, ſilver and braſs, and that the brilliant colours of the Druids' garments are proofs of their knowledge of the art of dying. This may or may not be true: but if it be, it is no proof that ſuch things were of their own manufacture: on the contrary, it is much more probable that they were of foreign origin, in order to exalt the dignity of theſe ſanguinary prieſts; but the hiſtory of mankind at preſent furniſhes no examples of people perſevering in the horrid rite of human ſacrifice, and at the ſame time poſſeſſing much genius or ſkill in the arts. The coins of which they are ſaid to have been poſſeſſed, were moſt probably brought to them either as offerings, or the plunder of more enlightened nations. Near Toull are the famous *Io-mathr* ſtones on Mount Bar-lot, and alſo thoſe of *Ep-Nell*, amounting to about thirty-five, one of the largeſt of which is forty-five feet and a half long, ſixteen and a quarter high, and thirteen feet broad. *Ep-Nell* conſiſts of two Celtic words ſignifying *without a chief: Io-mathr* ſignifies to wound, cut and trample under foot; *bar-lot* indicates at once the puniſhment of the crime and the kind of expiatory ſacrifice practiſed on this mountain. The author preſumes that the excommunication of the Druids was the ſame as that uſed by the popes againſt ſovereign princes. *Gou-By*, in the ſame vicinity, means the habitation or the mouth of Jupiter. To this place the author is determined to aſſign *female* Druids, and not content with inveſting the women with the dignities of a prieſteſs, but he alſo gives them the horrid office of propheſying over the human ſacrifices! Yet his praiſe of the Celts and abuſe of the Romans are equally unlimited. The following ſentence evinces the true ſpirit of the French demon, and is worthy the reign of Buonaparte.

"Let us not imitate the Engliſh, who multiply folio volumes on monuments long ſince known and a thouſand times deſcribed. Such works may fill and ſurcharge our libraries; but they do nothing to ſcience, they do not increaſe our knowledge. And we Frenchmen, we would not make known our richneſs; we would leave in oblivion the works which *reproach* our anceſtors of the *calumnies* and *impoſtures* of Ceſar, and of the declamations as falſe as ſenſeleſs of ſo many hiſtorians and ancient geographers!"

We

We might aſk the author, where is the Engliſh folio work on monuments that the whole of the Celtic Academy could produce one equal to it. We are not ignorant of the ſuperficial learning of the modern French, and we hazard nothing in aſſerting, that if all the men of learning now in France (natives) were aſſembled together, they could not produce a volume equal to any one of the *Muniments Antiqua* already publiſhed. As to the abuſe of Cæſar, it is a proof of the author's malignity and groſs ingratitude, to the memory of the man who *humanized* his ſavage anceſtors. But what ſhould we expect from a man who aſſerts that the Gauls, merely becauſe a Phocean colony eſtabliſhed itſelf at Marſeilles, although it never extended into the interior of the country, but traded to Spain, uſed familiarly the language and characters of Greece? In fact, it was with great difficulty theſe ſavages, who were very little leſs ferocious than the preſent inhabitants of the Sandwich Iſlands, could learn to ſpeak Latin, much leſs Greek. There are, indeed, ſome preſumptive proofs that the Druids in Great Britain and Ireland poſſeſſed genius, learning and humanity, but notwithſtanding all our author's zealous labours he has not been able to furniſh one circumſtance* which would induce a belief that his Celtic anceſtors poſſeſſed in the very loweſt degree any of theſe deſirable properties: except a little cunning, their groſs ignorance and ferocious barbarity only appear. Such, however, was the influence of their diſgraceful ceremonies, that in defiance of the Chriſtian religion, M. Barailon acknowledges that they were not totally aboliſhed before the eighth or ninth century, and Dulaure aſſerts that they were ſtill practiſed in ſeveral parts of France till 1745: and we know that they were reſtored during the frenzy of the revolution, and have ſo far gained a general aſcendency throughout the country, that they are not one of the leaſt cauſes of the actual depopulation of France.

The laſt diſſertation in this volume is on the firſt works of tile and brick-making during the reſidence of the Romans in Gaul; and on their uſe and degeneration. This contains nothing new to Engliſh readers. The Gauls knew nothing of brick-work or pottery, and their ſucceſs under the Roman direction appears to have been very ſlow, and their productions ſtill very imperfect, till the irruption of the Goths and the decline of Rome put almoſt a final ſtop to their awkward labours. The Romans, who borrowed their knowledge from the Greeks, certainly ſurpaſſed any thing that modern times can boaſt of in bricks or tiles, eſpecially in ſolidity: but notwithſtanding the architectural grandeur of their aqueducts, they were greatly inferior to thoſe of the moderns in

* He aſſerts that the Celts, like the Romans, had the cuſtom of putting a piece of money or metal under the firſt ſtone of their edifices, but as they raiſed no edifices, and had only theſe huge ſtones for their altars, ſuch viſionary aſſertions are unworthy of any obſervation.

general

general utility. The earthen tubes which they uſed for the conveyance of water the author deſcribes as being compoſed of two parts, the upper one having the form of a Greek omega (Ω), and the under one nearly ſimilar, only ſquare inſtead of being circular. Their dimenſions, however, have been much better deſcribed by ſeveral Engliſh writers.

In concluſion, we may be permitted to expreſs our regret, that an old man, and a reſpectable writer in a better age, ſhould thus permit himſelf to become the vile ſlave of national malignity and ambition, and wander from his ſubject only to abuſe that nation from whoſe writers he has gleaned almoſt all his knowledge. So general is this practice become in France, that it is ſurely no equivocal proof of their great and rapid degeneracy and national decline.

Expoſé des principales Circonſtances, encore peu connues, qui ont occaſionné les Déſaſtres des Armées Autrichiennes dans la derniere Guerre Continentale, et ſur-tout en 1800. *Par un Voyageur Suiſſe. Traduit de l'Anglois.* Londres, Mai 1801.

Detail of the principal Circumſtances which occaſioned the Defeat of the Auſtrian Armies. By a Swiſs Traveller.

NO credit is to be given to this title page, when it tells us that the work is a tranſlation from the Engliſh, and that it is printed at London. It is evidently a foreign production, and printed on the Continent. When an author wiſhes to ſpeak the truth, ſubterfuges of the kind muſt always be employed in thoſe countries where to write or to print truth are conſidered as crimes againſt the ſtate; and are not unfrequently followed by the ruin of thoſe who have the hardihood to lay before the public the foibles, the faults, and the crimes of the rulers whoſe weakneſs or vice, or both, bring upon the governed calamity and deſtruction.

This Swiſs Traveller is much too diſcurſive; he ſeems to have no idea of a proper arrangement of his ſubject; and introduces many things which appear to have little if any relation to it. With regard to his facts, ſome are known to be true; ſome have much probability from what is generally known to *have* taken place: for the reſt we muſt truſt to his anonymous authority. Without paying much attention to his arrangement, we ſhall enumerate ſome of the cauſes to which he attributes the late Auſtrian diſaſters. He might have gone back for this to Joſeph II, who, from a rage for innovation, and from carrying it on with precipitation, and with that ſpirit of deſpotiſm againſt which the minds of free men revolt, eventually loſt the Belgian provinces. But he begins with the weakneſs and blunders of Leopold II.

"That

"That Emperor," he tells us, "detested war, and did not much respect warriors. Although surrounded by formidable neighbours, the natural enemies of his monarchy; although every man of understanding foresaw that, whatever might be the issue of the French revolution, a foreign war would soon become indispensable, to give occupation abroad to those fiery spirits which such an extraordinary explosion would otherwise excite to reciprocal destruction; and in spite of the multiplied outrages of the new French rulers, this monarch disbanded a great part of the numerous troops of his predecessor. More than forty thousand Germans, the subjects of different Princes of the Empire, whom enthusiasm had led to fight under the banners of Joseph, were dismissed.—Cabal and court favour became the most efficacious means of attaining military promotion; and a general decay of discipline pervaded the army when Francis II mounted the throne." (Pp. 73, 74.)

Thugut, the supposed natural son of old Kaunitz, succeeded to this veteran minister, and governed with despotic sway the councils of the young Emperor Francis, whom his feeble constitution and bad health had prevented from attending to the affairs of government. To the *perfidy* of this minister the writer ascribes the great and numerous faults of the cabinet of Vienna. That cabinet, under his guidance, excited the distrust and resentment of all the Allies of the Austrian Monarch. It did every thing in its power to discourage, and to spread discontent among the troops. States under the protection of Austria by the most solemn treaties were abandoned, and princes who had supported her cause were sacrificed; while the finances of the state, notwithstanding the immense voluntary contributions which poured in from all quarters, and the subsidies from Great Britain, fell to ruin with inconceivable rapidity. No revenue could resist the folly and criminality of the Austrian cabinet. With mismanagement in one hand, and peculation in the other, it contrived to oppress the country, and to impoverish the State. A profuse issue of paper money, and a most impolitic and unwarrantable depreciation of the current coin, raised the price of every necessary and comfort of life, and spread a general discontent and despondency.

We subjoin a few instances of the Austrian conduct, which gave disgust and alarm to her Allies, and contributed to her own discomfiture and disgrace.

"When Belgium was re-conquered, the States of the different provinces offered to raise, and to pay forty thousand men to assist the Imperial forces. For this assistance they only requested the recall of the officers in the Army of Insurrection (as it was called), who could not be considered as rebels, because that insurrection was warranted by the most sacred and fundamental laws of the country. The court of Vienna, rather than comply with so just a demand, preferred the loss of these rich provinces.

"The Republic of Holland might have existed to this day, as Prussia would have supported it, had not the cabinet of Vienna given up Valenciennes,

ciennes, Condé, Queſnoi and Landrécies without the ſmalleſt reſiſtance. There were ſtores and proviſions in theſe towns for many months; and the loſs of Holland, from whence the French have ſince drawn immenſe reſources, followed this act of folly, or of treachery. Pruſſia, juſtly ſuſpicious of ſuch a conduct, and dreading to be overwhelmed by the French army, prudently made peace.

"During the courſe of the war between France and Sardinia, the Auſtrian cabinet, inſtead of ſending twenty-three battalions, and cavalry in proportion, to join the Piedmonteſe troops, as had been ſtipulated, never furniſhed the fourth part of that number; and even the Auſtrian troops that were ſent, on every attack of the enemy, retreated, and left the Sardinian army to be cut in pieces by ſuperior numbers.

"During the negociations at Campo-Formio, the Archduke Charles wiſhed to have it ſtipulated that Switzerland ſhould remain unmoleſted. To this the Auſtrian miniſters deigned not to pay the ſmalleſt attention.

"When the Griſons implored the protection of Auſtria, which ſhe was bound to give by ancient treaties; inſtead of ſending a force that could be of any ſervice, only ſix thouſand auxiliaries made their appearance; and theſe made ſo feeble a reſiſtance, that defeat ſeemed to have been their wiſh; of courſe the ſubjugation of the Griſons was ſoon completed.

"The courts of Auſtria, Peterſburg and London had agreed that the governments of the re-conquered countries in Italy ſhould all be re-eſtabliſhed. Of this the moſt ſolemn proclamations had aſſured the inhabitants, who, for that reaſon, favoured as much as poſſible the enterpriſes of the combined armies. Notwithſtanding theſe ſacred promiſes, the cabinet of Vienna, after the taking of Turin, pulled down the arms of the legitimate ſovereigns which had been diſplayed afreſh, and placed in their ſtead the Imperial arms. It was in vain that Ruſſia and Great Britain made the ſtrongeſt repreſentations on this ſubject; they were liſtened to with the moſt inſulting apathy.—The inhabitants of moſt of the re-conquered cities in Italy, exaſperated at being thus bereft of their lawful ſovereigns, and indignant at the Auſtrian proviſional adminiſtrations, ſent deputations to Vienna, imploring the Emperor to abandon the meaſures which had been adopted. That monarch was inacceſſible. Thoſe of the deputies whoſe high birth in ſome meaſure gave them a right to be admitted to his majeſty's preſence, received, before the audience took place, the moſt deciſive commands to abſtain from politics. And thoſe of them who diſobeyed this command, we are aſſured, by the concurrent teſtimony of Vienna, have not been ſince heard of!"

We are afraid that all this is in a great meaſure true; and that the impolitically ambitious views of the Houſe of Auſtria, which the miniſters of that Houſe were at no pains to conceal, greatly contributed to eſtabliſh the preſent extenſive power and deſpotiſm of Buonaparte. This conduct was the more abſurd, as the miſmanagement of the cabinet in every department of the State, had rendered the power of that monarchy to ſupport its ambitious projects perfectly inefficient. We have already hinted at ſome of its financial arrangements, or rather diſarrangements; we ſhall now give a few examples of the ſtate of that body of men (we mean

means the army), by which alone it could attain to the accompliſhment of its views. Never, in our opinion, could ambition have ſet out in its career with means ſo inadequate to the end in view. The proviſions of the army were at all times bad, often ſcanty, and ſometimes totally deficient; and this by the winked at enormities of thoſe employed by the rulers of the State; the pay of the ſoldier was inſufficient for his ſubſiſtence, and his clothing left him naked at the end of ſix months. What was worſe than all, his profeſſion was held in contempt, and he himſelf, of courſe, was expoſed to a thouſand indignities. And yet it was with this moſt unſuitable inſtrument that Auſtria weakly imagined ſhe was to realiſe her ambitious dreams! If we add to this an univerſal inſubordination in the troops, a thing not to be wondered at, the fatal conſequences will not be ſurpriſing. We ſhall lay before the public a few facts brought forward by the author, in confirmation of what has been ſaid in general on theſe points.

"When the Auſtrian army is in the field, the pay of the common ſoldier is only eight kreutzers* a day, with two pounds of bread; when in cantonments, he receives only five. Out of this miſerable pittance he is obliged to expend a kreutzer and a half in keeping his arms, accoutrements and clothing in order. That clothing is ſo bad, that in three weeks the lining falls to pieces, and his ſcanty and thin coat leaves the poor fellow expoſed to every inclemency of weather. His ſhoes hardly laſt a fortnight. The bread with which the army is ſupplied the ſoldier can hardly ſwallow. Whenever the Auſtrians ſold their magazines, the flour was purchaſed only to feed the hogs and poultry. I have ſeen the flour of theſe magazines which contained a mixture of pounded chalk. To all theſe enormities of commiſſaries and army tailors the Auſtrian government is blind, and deaf to the complaints of the ſufferers.

"Joſeph II loved his troops, and during his reign and that of Maria-Thereſa the military were held in conſideration. Under the preſent emperor matters are quite different. Riches, civil offices, or purchaſed titles, are now the only objects of eſteem and reſpect; the military are looked upon as deſpicable mercenaries, and treated with contempt, without daring to complain; even officers, when quartered on rich men, or nobles, are often compelled to ſleep on ſtraw.

"Such united cauſes of diſcouragement and diſguſt render the Auſtrian ſoldier almoſt indifferent to the ſervice of his ſovereign, and the ſucceſs of his country. If he fights, it is unwillingly—If he is ſucceſsful, ſo much the better, ſays he, coolly, we ſhall the ſooner have peace; is he defeated, he comforts himſelf by ſaying, This check is, perhaps, a lucky event; had it not taken place, peace would have been at a greater diſtance.

"In general a victory excites neither zeal nor enthuſiaſm, and from the higheſt to the loweſt officer no humiliation is felt at a defeat. The Auſtrian common ſoldier has, in this reſpect, higher ſentiments of honour than thoſe who command him, and uſe him ill."

* Not quite three-pence.

With

With regard to the inſubordination of the Auſtrian army, it was, during the fatal conteſt with France, every where notorious, eſpecially after the numerous defeats, of which it was in a great meaſure the cauſe. The ſoldiers were ſeen threatening their officers, inſulting their colonels, and theſe ſetting their generals at defiance, by paying no attention to their commands.

A ſingle example will be ſufficient to ſhew the lengths to which this inſubordination was carried. When the Archduke Charles had been recalled from his command on the Rhine, and ſent in a kind of honourable baniſhment to Prague, he was ſucceeded by General Kray, a Hungarian gentleman, but not of the higher order of nobility: "The Count de Sztarray, a Magnate of Hungary, with whoſe conduct the Archduke had been highly diſpleaſed, continued in the command of the right wing of the army. Kray, as commander in chief, intended to inſpect the poſition of the wing under Sztarray. The haughty Magnate, being informed of his intention, ſent him word that if he dared to ſhew himſelf in the diviſion under his orders, he would have him driven away by his footmen!"

After enumerating theſe, and ſeveral other cauſes of defeat, the author concludes this part of his work in the following words. "Muſt not ſuch a chain of weakneſs and folly be the conſequence of a perfidious plan to overthrow the Auſtrian monarchy? Such a plan is attributed to Thugut, who is ſaid to be one of the *Illuminés*, and whoſe principal ſecretary was formerly in the ſame ſituation under the too famous Count de Mirabeau."

The following extract from this Swiſs Traveller, written in 1801, and publiſhed in 1802, is curious, as prophetic of the fate of Pruſſia.

"It is well known that the great fault of the Germans is a propenſity to imitate what ſtrikes them in other nations. The manifeſt contempt in which Frederic (called) the Great, in imitation of the French philoſophiſts, held religion and morals, has been fatal in Germany to every ſocial tie, eſpecially among the Proteſtants, who having a better education than thoſe of the popiſh perſuaſion, are more ſuſceptible of the enthuſiaſm of novelty. It is to be feared that *the Pruſſian monarchy will one day feel the effects of this.*

"Never, indeed, were licentious morals carried to ſuch a length either in France, or Italy, as they are at preſent in Pruſſia. Deiſm and every revolutionary principle are openly taught in all their Univerſities. In Germany, literature is not what it was twenty or thirty years ago. Nothing but abſurd romances are read, or dramas equally deficient in taſte and morality. I have ſeen comedies acted in which filial duty and reſpect were laughed at. The moſt irreligious writings, the moſt hoſtile to good order, are openly publiſhed in the Pruſſian territories. Such is the rage of Jacobiniſm in that country, that an emigrant, be he French, Swiſs, or Belgian, cannot paſs through without being expoſed to contempt and inſult. They even inſult thoſe travellers from Lyons, and the other towns of

of France, who formerly dared to resist the atrocities of terrorism. It is owing solely to the troops that a semblance of order is preserved. But if circumstances should compel the court to take the field with these troops, the foreigners, who form a considerable part of them, will *desert in crowds, and insurrections will every where burst forth, especially in* POLAND. May these forebodings never be realized!"—They have, however, been but too literally fulfilled.

For several other causes to which the disasters of the Austrians may be attributed, we must refer our readers to the work. Nor shall we enter into a detail of other matters contained in it, which do not seem to us to belong to the subject, or which, at least, should not have occupied so considerable a portion of the publication. We mean what is said of the manners, &c. of the Russians, of the characters of Paul I, of the Grand Duke Constantine, and of Catharine. The gross and cynical follies of Suwarrow do not appear necessary to his work; and much of what the writer says of the Swiss troops in the pay of Great Britain might have been omitted; and yet this is spun out to upwards of forty pages.

Upon the whole, some useful information is to be collected from this publication; but, as a composition, it is in two ways very faulty; it contains too much irrelative matter, and wants every thing like regularity and ordonnance in the manner.

La Floresta Espanola; ó Piezas escogidas, &c.

Select Passages in Prose, extracted from the most celebrated Spanish Authors, Ancient and Modern. To which are prefixed Observations on the Origin, Progress and Decline of Literature in Spain. Pp. 200, 12mo, 5s. Boosey, 1807.

THE difficulty of procuring Spanish books is not one of the least obstacles which the student of Spanish literature has to encounter; and it is equally strange and true, that almost all the new books in the Spanish language to be had in this country are of French manufacture. The same inconvenience is experienced in Spain with regard to English books, which the French in like manner supply. Thus, the people the least acquainted with the languages of their neighbours of any in Europe, have, notwithstanding their ignorance, become the chief traders in literature, and the French press teems with editions of English, Spanish and Italian books which are circulated over a great part of Europe. Those in the two latter languages are imported into this country, whilst the former are sent into Spain and the South of Italy. Under such circumstances, we must regard any effort to familiarize the Spanish language in this country, by means of our own exertions,

exertions, with a partiality proportioned to the virtue of the motive and the importance of the object. We ſhall, therefore, proceed to examine this author's preface, as he not only favours the public with a neat little miſcellany of Spaniſh compoſitions in proſe, but actually introduces it with what he calls a hiſtory of "the Origin, Progreſs and Decline of Literature in Spain." Perhaps it were enough to obſerve of this ſomewhat arduous undertaking, that it only occupies eleven ſmall pages!

The firſt ſentence opens with a diſcovery worthy of ſome of our more Weſtern brethren, and highly deſerving attention. "The capture," ſays our learned author, "of Buenos Ayres, has given to the Spaniſh character a name and importance which it never before poſſeſſed!" What a bleſſing it is for the good people of this country, that *learned* men ſo freely communicate ſuch important diſcoveries; for we muſt frankly confeſs, that had not this generous author informed us, we never ſhould have diſcovered how the ſurrender of a town could give a "name and importance never before poſſeſſed," by the nation to which it formerly belonged. We can eaſily conceive, however, that on the Exchange, Buenos Ayres, as a Britiſh ſettlement, is of much more importance than the whole kingdom of Spain in its preſent degraded ſituation. The author, indeed, adds more ſerious reaſons for the production of this volume.

"The numbers that will doubtleſs haſten to the Spaniſh colonies in the hope of future fame, or of future wealth, will ſoon find it eſſentially neceſſary to have a previous knowledge of the language, manners, and cuſtoms, by which theſe colonies are diſtinguiſhed. For the purpoſe of aſſiſting the adventurer in this attainment, and at a ſmall expenſe, this little volume has been compiled. It will be found to be of a mixed nature, occaſionally ſerious and lively, and compoſed of materials from the works of the beſt writers, hiſtorical, literary and humorous; demonſtrating that the Spaniards have been equally ſucceſsful in every department. To add to the value of this collection, and with a view to inſtruct as well as to amuſe the ſtudent, it has been ſuggeſted that a few preliminary remarks on the origin and progreſs of the language and literature of Spain, with the names and characteriſtical ſketches of the moſt approved authors, would not be an inappropriate introduction to the following pages.

"Though the founders of the Spaniſh monarchy were, like the firſt inhabitants of every other nation, more eager to ennoble their country by their valour, than by their writings—more ambitious of the meed of heroiſm, than of the palm of eloquence—yet, in the eſtabliſhment and improvement of their language, and in the ſucceſſion of illuſtrious writers, they *kept pace with the moſt enlightened nations of Europe!!!*"

Here we muſt pauſe, and aſk our author, what were the nations more enlightened than Spain in the fourteenth, fifteenth and ſixteenth centuries? If he has read *las Leyes de la Partida*, and *las Leyes de Toro*, what other country does he think has given ſuch

such a specimen of sound political knowledge at the same period? These laws, it may be remarked, the former given by Ferdinand about the same time that John of England had reluctantly signed Magna Charta, and the latter by John II of Castile just two hundred years after, are the most unequivocal proofs of an enlightened nation; and had they not been abused by subsequent superstitions, they might have become models to the surrounding nations now supposed to be better informed. They, however, had the merit of furnishing the principal data of the famous Tuscan code; and all the rational or practical legislative institutions in France since the revolution, such as the Council of Five Hundred, &c. have been taken, without acknowledgment, from the same stock. But to return to the language:

"The Spanish idiom," observes our author, "seems, in its origin, to be derived from the Phœnician, the Hebrew, the Greek, the Arabic, and the Latin; and to have subsequently adopted from the Italian and the French many of its present phrases and terminations. When the Romans conquered and settled in the rich provinces of Spain, the natives gradually assumed the laws, customs, and language of their conquerors. The latter experienced a material corruption by the arrival of the Goths, who, in the decline of the Roman empire, overran and subdued this as well as many other parts of Europe, and imperiously substituted their own barbarous manners and idiom for the elegance and purer language of Rome. The irruption of the Moors again unsettled its form and pronunciation.—What it gained in richness and variety it lost in regularity and consistency. It is in this mixture of idiom that consists the chief difficulty of the Spanish language. The classical reader will often, no doubt, find the root of a word in one or other of the learned languages; but there are also many for which he will be at a loss to account, which owe their origin to the obscure ages which succeeded that of Augustus, or to the dialects introduced by the Moors."

There is a general misconception both of facts and of the true genius of the Spanish language in these observations. To the Phœnician and Hebrew the "Spanish *idiom*" owes nothing; for it cannot be said that the *idiom* of a language is changed merely because it acknowledges as legitimate expressions, five or six Phœnician and about fifteen or sixteen Hebrew words. It would be just as proper to say, and not more erroneous, that the English idiom owes something to the Sanscrit or Hindostanee language, because our commercial intercourse has obliged us to naturalize some of their terms. To the Greek and Arabic, indeed, the Spanish idiom certainly does owe some of its phrases and inflexions, as many Greeks and Arabs were obliged to speak and write in the vernacular dialect of the Spaniards, and many of the latter studied, spoke, and wrote the Greek and Arabic with great fluency and even elegance. In this manner different idioms were reciprocally adopted in the different languages. But the great basis

of the Caſtilian tongue is the Latin; and had our collector of the flowers of Spaniſh literature made himſelf more intimately acquainted with a language which is admired by all who know it, he would have perceived that by far the greater part of Spaniſh nouns are only Latin ablative caſes of the ſame words. To the Italian and French the Caſtilian idiom owes very little if any thing. Some of the provincial dialects, indeed, have been corrupted by the admixture of phraſes from theſe languages; but the fountains of pure Caſtilian in Toledo or Valladolid remained unadulterated by any thing foreign, till the language was ſo perfect that it could only borrow terms but not idioms or phraſes. As to the French, the Spaniards have, in this reſpect, always been wiſer than we, and have uniformly avoided it as they would the touch of a deadly poiſon that transfuſes a peſtilence to the moſt remote regions of the earth. Nor did the language of the Troubadours, however popular it might be at one period, much affect that of Caſtile. In Portugal, Catalonia, and Valencia, indeed, ſome veſtiges of it in the particular dialect of thoſe parts are ſtill cognizable. The former, however, is a diſtinct language, as is alſo that of the two latter.

The author is alſo not quite correct in ſaying that the Goths imperiouſly ſubſtituted their own language for the Latin: the fact is, they laboured exceſſively to learn the Latin in Spain, and endeavoured to publiſh all their laws and decrees in that language: but poſſeſſed of little natural capacity, and ſoon becoming effeminate and debauched in a warm climate to which they had not before been expoſed, they never could make themſelves maſters of the Roman terminations, and at length were obliged to ſubſtitute any connecting aſpirates or words in order to render themſelves intelligible to the peaſantry of Spain, who then underſtood and had ſpoken good Latin from the days of Auguſtus. From this period, and from this cauſe, the ignorance of the Goths (or rather of the Vandals), may be traced the modern uſe of articles prefixed to nouns. Still, however, the Latin language was in part reſtored; and it is recorded of a Spaniſh Ambaſſador (a native of Valencia) at the Court of Rome, that having debated with another Ambaſſador from one of the Italian States, whoſe language was moſt analogous to the Latin, that of Spain, or that of Italy, they agreed to refer it to the Pope Alexander. The parties met before his Holineſs, when the Spaniſh Ambaſſador addreſſed a long oration to the Pope, in praiſe of his country and its language, every word of which was intelligible both to a Roman and to a Spaniard, and thereby ſettled the diſpute.

"The diſtinguiſhing features of the Spaniſh language," ſays our florift, "are dignity, copiouſneſs, and harmony. In ſweetneſs it is not inferior to the Italian, whilſt it poſſeſſes greater majeſty and leſs effeminacy. It has a gravity and ſolemnity peculiar to itſelf, which render it admirably qualified

qualified for works of religion, morality, hiſtory, and the higher ſpecies of poetry. There is this advantage which the Spaniſh has over moſt other languages in Europe, that it has for the laſt three centuries experienced little or no difference in expreſſion and conſtruction; and the beſt authors, who flouriſhed under Charles V and Phillip II, are, with ſome orthographical exceptions, as intelligible as thoſe of the preſent age."

After mentioning a number of Spaniſh claſſical authors already known, this writer proceeds to recommend ſchool books; but his liſt ſhould have been confined to the Grammar of Fernandez, whoſe merit conſiſts in adhering faithfully to that of the Academy, and only adding a few illuſtrations neceſſary to the Engliſh reader, and to the Dictionary of Neumann: all the other books, whether French or Engliſh, deſigned to teach the Spaniſh language, are a diſgrace to literature. In addition, however, to the Spaniſh books mentioned by our author, we ſhall add the works of *Mayans y Siſcar* and *Aldrete* on the Spaniſh language, and alſo a work on the Spaniſh particles, publiſhed under the direction of the Academy, the firſt edition in 1800, and the ſecond improved in 1802. The Eſſay on Spaniſh Synonymy by *Sempre*, publiſhed in 1803, is alſo neceſſary to thoſe who wiſh to acquire a profound knowledge of the Caſtilian language.

With reſpect to the merit of the preſent collection, which includes witticiſms, humorous tales, novels, and hiſtorical ſketches, it is very well adapted to exerciſe the judgment of the ſtudent in placing before him ſome of the moſt difficult phraſes and idioms in the language, but we cannot ſay that it contains many of the moſt elegant and faſcinating pieces which abound in the works of Spaniſh authors. Such as it is, however, the author is entitled to our thanks for thus accommodating the public, and attempting to facilitate the acquiſition of a language, which, for the moſt ſerious of all moral reaſons, we wiſh to ſee gaining the faſhionable aſcendency over that of France, Italy, or Germany.

Recherches curieuſes ſur l'Hiſtoire Ancienne de l'Aſie.

Curious Reſearches in the Ancient Hiſtory of Aſia, extracted from the Oriental Manuſcripts in the different Libraries in Paris. By J. M. Chahan de Cirbied, a Native of Armenia, and Profeſſor of the Oriental Living Languages; and F. Martin, a French Armenianiſt. Pp. 332, 8vo. Paris, 1806. Imported by Deconchy.

WITHOUT the epithet *curious* we ſhould have received with pleaſure any hiſtory or fragments of the hiſtory of Aſia, extracted from original manuſcripts. With the Greek and Roman authors we have long been familiar; but the paucity of our knowledge

of the works of the provincial writers in the vernacular dialects of Aſia naturally excites a curioſity which the preſent volume is not well calculated to allay, or, if it ſhould, it muſt be from the impreſſion of their general inſignificance. Armenia is the country which chiefly occupies the attention of our authors; but inſtead of any curious reſearches into its ancient geography compared with its modern diviſions and name, we are only preſented with vulgar and diſguſting abuſe of the Greek hiſtorians, who are invidiouſly accuſed of exaggeration and wilful miſrepreſentation of all the nations of the eaſt. Such accuſations are very natural from modern Frenchmen, who every day witneſs ſimilar conduct towards other countries; but the immeaſurable ſuperiority of the Greeks over all the nations of antiquity, rendered it not only unneceſſary, but to them ſcarcely practicable, to give a hiſtory of other nations merely to depreciate them. But for the genius and learning of the Greek writers ſuch people muſt have irrecoverably ſunk in the oblivion of their own nothingneſs: and to have their names rendered immortal by the great father of hiſtory is alone an honour equal to any merit they might poſſeſs, if we may judge from the few diſjointed panegyrics here preſented to the public, and ſaid to be drawn from original Armenian hiſtorians of their native country. It is no diſparagement, as the authors preſume, to the Grecians that their religion and mythology were abſurd and irrational; all other nations have evinced ſimilar abſurdities, not even excepting the Jews, who have always been corrupting their religion from the earlieſt records of time to the preſent day. They ought to have known that nations, as ſuch, never exerciſed their reaſon in matters of religion before the light of Chriſtianity illumined the human mind, and that even then, that light was partially obſcured till Proteſtantiſm aroſe and purged the church of heatheniſh ſuperſtitions, and united reaſon and piety in a manner truly worthy of the great end of their exiſtence. Many ancient philoſophers, indeed, have had juſt notions of true religion, but they were never transferable to the people, till the ſimple truths of Chriſtianity commanded, by their native ſuperiority, a place in their minds. In a preface, more replete with zeal than wiſdom, is the following account of Armenia:

"From the time of Paganiſm, and in the moſt remote ages, Armenia placed its hiſtorical records in the rank of things ſacred, and thus the idols and public annals were preſerved in the temples under the charge of the prieſts. Since its converſion to Chriſtianity, it has produced celebrated writers in every department of literature; and its hiſtorians have publiſhed the numerous documents conſigned to the temples. By one of thoſe extraordinary events which prove the profundity of the deſigns of God, this province, although ſubjected to the Mahometans, has had the good fortune to preſerve its cuſtoms, eſtabliſhments, and religion. Georgia and Circaſſia, countries in which the women are generally of great beauty, make

make a part of Armenia. It is principally in theſe countries that the Turks recruit their ſeraglios, as it is one of the articles of the Alcoran not to take concubines but among the natural enemies of the Turks, and among Chriſtian nations. Such, among others, has been one of the hidden cauſes which have procured for Armenia the advantage of retaining the Chriſtian faith till the preſent day, of preſerving an enlightened clergy, and of conſtantly cultivating the arts and ſciences under the domination of a government which has long been the enemy of the arts, ſciences, and of Chriſtianity. What literary riches ought not to be contained in this fortunate country, which was an aſylum to the weeping and fugitive ſciences in a time of univerſal perſecution? How much it is to be wiſhed that we had a great number of able workmen to explore this new mine! M. Cirbied, a native of Armenia, has finiſhed a grammar, and is already conſiderably advanced with a dictionary Armenian and French, in order to facilitate our knowledge of the literature of that country."

The hiſtory of Armenia, the authors obſerve, is almoſt unknown in the Weſt, and they propoſe to give a general hiſtory of it, of which the preſent eſſays are only a prelude, from the creation to the preſent time. We fear, however, that this volume will not prepoſſeſs the public in favour of their ſanguine hopes. They commence with "Obſervations on the Aſſyrian Chronology," and after rejecting the age of 403,000 years given to Aſſyria by Diodorus Siculus, and 470,000 by Cicero, and others, they agree with the Armenian hiſtorians:

"1ſt. That the origin of the Aſſyrians amounts to twenty-ſeven centuries before the expedition of Alexander, or about 3000 years before the Chriſtian era: 2d. that Belus was not the firſt Aſſyrian, but only the chief of a new dynaſty which was more diſtinguiſhed than the others. It is in this ſenſe that he ſhould be conſidered as the founder of the Aſſyrian monarchy, becauſe his predeceſſors poſſeſſed but the patriarchal authority, and their juriſdiction was not ſo extenſive. In this manner only can we reconcile facts with dates.

"Belus was a great king, endowed with rare qualities very ſuperior to his age. He maintained a cruel war againſt Haïk, the founder of the Armenian monarchy, and died like an hero in the field of battle, in the year 2350 before the vulgar era. The fame of his exploits, the fables reſpecting him propagated by the Magi, and the credulous ſpirit of poſterity, cauſed him to be ranked among the gods. The Phœnicians adored him under the name of Baal; the Arabians and people on the borders of the Red Sea, under that of Nimrod; the Perſians under the name of Ormezte or Oromezte; the Armenians, Aramezte; the Greeks, Theos; the Egyptians, Saturn. The Babylonians preſerved for him his proper name of Bel. Such is the unanimous teſtimony of the hiſtorians of Armenia, and particularly of a learned patriarch of that country, Ciamcian, who lived at the commencement of the eighth century."

To reconcile the above chronology with that of the Hebrews, the authors are obliged to ſuppoſe that an error of 136 years has crept into the Bible account of the era of the deluge, otherwiſe,

they ſay, it would be impoſſible to make the hiſtory of Aſſyria agree with that event. Such gratuitous ſuppoſitions, to gratify the national vanity of the Armenians, are ſurely much more reprehenſible than the erroneous ſtatements aſcribed to Herodotus. To this father of hiſtory, indeed, they are particularly inimical, although Armenia, even at the preſent day, cannot boaſt of ever having poſſeſſed ſuch a writer. His aſſertion reſpecting the annual debauch of the Armenian women with ſtrangers in their temples, is directly contradicted as a groſs falſehood and malicious calumny. We wiſh, for the honour of human nature, that it were ſo, although the authors mention no facts to diſprove it, and there is nothing in the character of the women of that country, even when Chriſtians, and certainly ſtill leſs ſo when Pagans, to induce us to believe the indignant reproach of the hiſtorian unfounded. The obſervation that the Aſiatics have always been very jealous of their women, is of no conſideration: their ſtatement, however, rectifying an error of the hiſtorian reſpecting the inability of parents to marry their daughters, is more worthy of attention. It appears that "poor parents in Armenia, who had not the means of furniſhing their daughters with bride-clothes and a portion, applied to a magiſtrate appointed for that purpoſe: when they communicated to him their ſtate of indigence, he furniſhed them, at the expence of the government, with the means of having their daughters married. This cuſtom was rigorouſly obſerved in conſequence of a law which preſcribed the ſtate of celibacy." The utility and wiſdom of ſuch an inſtitution muſt be ſelf-evident, and we ſhould have no objection to ſee ſomething ſimilar adopted in this country.

Our authors, in order to obviate the fatigue of hiſtorical and chronological diſcuſſions, preſent us with a chapter which they call a "Hiſtory of the Firſt War." The deſcendants of Xiſuthros or Noah, eſtabliſhed in Chaldea, were living peaceably and happily under their patriarchal government, till Belus and Haïk, the ſon of Gatlas, aroſe; the former, determining to make himſelf king of Babylon, intimidated the inhabitants with the apprehenſion of another deluge, unleſs they erected a tower to preſerve themſelves from a ſimilar cataſtrophe; and the latter, jealous of the increaſing power of his rival, made an unſucceſsful effort to oppoſe it. Haïk afterwards retired to his paternal provinces, where he devoted himſelf entirely to the diſciplining his ſubjects, and preparing them for war againſt the King of Babylon, and which war, according to our authors, commenced about the year 2350 before the Chriſtian era, or 4157 years before the preſent period. It terminated in a ſingle battle, in which Belus fell. But as this account is not very conſonant with that given in the Bible, and as it reſts on no cotemporary or even very ancient authority, but merely that of Moſes of Korena, an Armenian monk of the fifth century, its claims to implicit belief are certainly very ſlender.

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We have here alſo ſome ſuppoſititious accounts of the ſiege of Troy, in which the authors ſtate, as an unqueſtionable fact, that Zarmair, King of Armenia, went to aſſiſt Priam, King of Troy, and that he and Hector, the ſon of Priam, both fell by the hand of Achilles in the ſame day, about the year 1185 before our era. In the ſame manner, it is ſtated, as in ſome other ancient authors, that the Aſſyrian empire, under Sardanapalus or Touos Concoleros, after having exiſted 1607 years, fell by the capture of Nineveh in the year 747 before Chriſt. This empire, extending from the Caſpian ſea to the Perſian gulph, and from Meſopotamia to the eaſtern borders of Perſia near the Indias, contained Media, Perſia, Bactriana, and Babylonia; beſides the tributary ſtates of Armenia, Cappadocia, Phrygia, Egypt, Ethiopia, and ſome other provinces. We have alſo ſome original particulars of the life of Cyrus, who is here made to owe his chief victories to his alliance with Tygrana, King of Armenia. Thoſe who intereſt themſelves in the hiſtory of this warrior may, perhaps, be amuſed by the few fragments here given relative to his education, marriage with the ſiſter of Tygrana, the Armenian King, 560 years before Chriſt, and his ſubſequent eſtabliſhment of the empire of Aſſyria, Babylonia, Media, and Perſia. Moſt of theſe details, however, like thoſe of Xenophon, are *non ad hiſtoriæ fidem ſcriptus*, and their chief, if not their only, merit, is that of developing the evil conſequences of ambition and the dreadful fate of its votaries.

The ſubſequent chapters in this volume relate more immediately to the particular hiſtory of Armenia, which commences by an inquiry into the origin of the Armenians, who, like their language, are traced to antediluvian ages. Here all the ancient writers, whether Greeks, Romans, or Jews, are accuſed of ignorance and miſrepreſentation. Armenia is made a regular monarchy 2352 years before the Chriſtian era; but it is tacitly acknowledged that no authentic particulars of its hiſtory exiſt of an earlier date than two or three centuries before that epoch. The following plauſible reaſons for the preſumed antiquity and civilization of Armenia have been too often urged to be received as hiſtorical evidence.

"The famous expeditions of Haïk and of Belus, of Aram, Ninus, and Semiramis; the durable monuments which the ſovereigns of Aſſyria and Armenia erected; the invention of writing, of engraving, and the working of mines, which are even of a date anterior to the reign of theſe princes; the progreſs of luxury, refinement of taſte, the multiplicity of inſtruments of war and the commodities of life; the eſtabliſhment of religious worſhip, of temples, and of pontiffs, of public ſpectacles, and aſtronomical obſervatories; a variety of mechanical arts, civil and military police, and domeſtic order in families, are evident proofs that in theſe remote ages the Aſiatics were then arrived at the higheſt degree of civilization, when the name even of the Greeks was ſtill unknown."

Reaſoning from vague analogy in this manner, it would be eaſy to prove that the Chineſe, Perſians, or Turks, are more civilized than the people of Europe. To ſuppoſe that nations are civilized juſt in proportion to the number and variety of the luxuries which they poſſeſs, is a groſs error, and directly contrary to truth. All luxuries feed the appetites and paſſions: the firſt ſtep towards true civilization is the ſubjugation of theſe paſſions to the dominion of reaſon. Savages, with their ſkins and painted ornaments, are generally more luxurious than even the moſt pompous of eaſtern princes, and theſe eaſtern princes again ſtill more ſo than the weſtern; civilization, therefore, is not advanced in proportion to the luxurioufneſs of a nation, but in its freedom from that luxurioufneſs; and the moſt civilized people are thoſe who are leaſt addicted to luxuries and the pleaſures of ſenſe. In this manner, which is conſiſtent with all our experience of human nature, we would find that the degree of civilization to which the ancients attained was greatly inferior to that of the moderns. The authors might have perceived this truth ſtrikingly exemplified in the luxury and ſavage barbariſm of their tyrant chief, whoſe conduct every day evinces more and more his progreſs from the ſphere of men to that of the moſt ferocious brutes. In the inſtitutes, alſo, of Valarſace, King of Armenia, who lived about a century before Chriſt, we alſo perceive ſome analogy with thoſe of Buonaparte, whoſe decrees, like thoſe of the Armenian, are occupied with appointments of perſons to put on his crown, his robes, his guards of honour, his officers of the kitchen and bed-chamber, &c. &c.; but nothing like the inſtitutions of Solon and Lycurgus, calculated to inſpire reſpect and admiration in poſterity.

From the preceding pompous hiſtorical details of Armenia, we confeſs that we were no little diſappointed to find ſo few Armenian MSS. or publiſhed works, and that even theſe few do not contain one that may be ſafely ranked among works of unequivocal authority. The following are the names of all the Armenian hiſtorians whoſe writings are here reviewed by our authors.

"MAR-IBAS-CADINA, a native of Syria, and a learned man, well verſed in the Greek, Chaldaic, Armenian and other languages, lived about 150 years before Chriſt. He was the firſt author who reduced the ſcattered annals of Armenia into a hiſtory. Valarſace, King of Armenia, to whom he was ſecretary, ſent him to his brother Arſace, King of Syria and Babylon, in order that he might have permiſſion to examine his royal archives for every thing relative to the hiſtory and antiquities of the noble families of Armenia. This is the only ancient hiſtorian of Armenia, and who has been ſo ſeverely criticiſed by M. Freret.

"AGATANGELUS wrote the hiſtory of his own time at the beginning of the fourth century: it is chiefly devoted to religious matters among the Pagans. His work was printed in a quarto volume of four hundred and twenty-eight pages at Conſtantinople, in 1709.

"GLAG-ZENOB,

"GLAG-ZENOB, an abbot of a monaſtery, wrote the hiſtory of his own time in the fourth century; and PUZANT-POSDUS has given a general hiſtory of Armenia from its origin till 390, in ſix books, the two firſt of which are loſt. Both theſe authors works have been printed. GOR-YUN in the fifth century, wrote a civil and religious hiſtory of Armenia in his time.

"MOSES of Korena, called the Grammarian, lived in the fifth century, and wrote the hiſtory of Armenia from its origin till the year 440. Several tranſlations of this work have been made; among others a Latin verſion by the Whiſtons, publiſhed in London. (This is the favourite hiſtorian of Meſſrs. Cirbied and Martin, and they endeavour to vindicate the authenticity of his fables.) ELIZER, a *Vartabied* or doctor of the fifth century; LAZARUS BARPEZI of the ſame period; Dr. THOMAS ARZERUNI, Biſhop JOHN MAMIGONIAN, and ABELKARIB, are authors of particular hiſtories of their country in the ſixth century. ANANIAS CHIRAGAZI, a celebrated aſtronomer and biographer of the ſeventh century, has written memoirs of diſtinguiſhed Armenians, and different works on the calendar. The hiſtorical works of the Patriarch JOHN CATHOLICOS, called *imaſdaſor* or the philoſopher; MESROB EREZ, and STEPHEN ASOLIG, of the tenth century, are ſtill extant. The pathetic work of ARISDACES LASDIVERDZI, of the eleventh century, and the frivolous ones of MATTHEW ERES of Edeſſa, and GREGORY EREZ, of the twelfth, alſo remain. The chronicler SAMUEL ANEZI and the poet GLAEZI NERESES, called the Graceful, have both left intereſting works on the hiſtory of their country till the thirteenth century. GHIRAGOS CANZAGHESI, VARTAN VANADAN, the geographer, URBEL, MALAKIA APEGHA, and VAHRAM, are all writers of the thirteenth century. Prince HAYTON, and SEMPAD, of the fourteenth; THOMAS MEZOPAZI of the fifteenth; OHAN-ARAKEL of the ſixteenth, and Dr. ARAKEL and EREMIA-CELEBY of the ſeventeenth century, have alſo produced uſeful works on hiſtory and geography. The latter has written the life of Alexander, the hiſtory of the Ottamans in verſe and proſe, an abridgment of the hiſtory of Armenia, and different geographical treatiſes on the Indias, Perſia, Armenia, and Natolia. His works are in the library of Meſſrs. Abro, Armenians at Smyrna. MICHAEL-CIAMCIAN, an Armenian friar of the Convent of Venice, has publiſhed a hiſtory of his country from its origin down to the preſent age, in 3 vols. 4to, printed at Venice in 1784. This author's chief deſign was to make converts of his countrymen to the church of Rome, in which he has been followed by the Marquis JOHN de SERPOS, a native of Conſtantinople, who has given an abridgment of the hiſtory of Armenia in Italian, in 3 vols. 8vo. His work is alſo deſigned to make Catholics of the Armenians, but it likewiſe contains ſome intereſting particulars of the geography, natural hiſtory, and commerce of Armenia."

The above authors are all the Armenian hiſtorians from Noah to the preſent, and yet we ſhould in vain look for a Herodotus, Polybius, Livy, or Tacitus among them. Only a few of them can claim the merit of writing ſmooth ſentences, but none of them aſcends, even in the partial eſtimation of their advocates, to the true dignity of hiſtorians. The principal work of peculiar intereſt

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in the Armenian tongue, ſeems to be the tranſlation of the Old and New Teſtament, made, according to the authors, by Meſrob, about the year 433, the former from the beſt edition of the Vulgate then to be found, and the latter from the beſt Greek copies at Conſtantinople. At this period the Armenian alphabet is ſaid to have had twenty-ſeven letters without one vowel. Meſrob invented ſeven vowels, and made the alphabet conſiſt of thirty-ſix letters, with which he performed the exiſting tranſlation, that has, we are told, remained unaltered either in word or letter till the preſent day.

It is to be regretted that, in theſe polemical fragments of hiſtory, the authors ſhould have ſo ſtrongly manifeſted a diſpoſition to elevate the particular merits of Armenia ſo far above their juſt ſcale, as it has conſiderably diminiſhed the credit and real value of the original facts which they have now or may in future bring to light. Nevertheleſs, we apprehend all readers of hiſtory will think their time not altogether loſt in reading the preſent volume, which tends to elucidate ſome hitherto imperfectly known facts, and to place others in a new point of view, not diſcreditable to the authenticity of the Hebrew books of the Old Teſtament, nor to the general character of human nature. At the concluſion of this volume, the authors add a remark that ſhould not paſs unnoticed. After ſtating that the laſt Armenian king was of the French family of Luſignan, they obſerve that the Armenian ſpirit of commerce, and their ability in that department in the Eaſt Indies, "are powerful motives for cultivating the acquaintance and eſtabliſhing a connection with the people of that intereſting nation." The object then of this work of our authors, taken in conjunction with the late projects of organizing the Jews, cannot be miſtaken. To eſtabliſh ſpies and money dealers as commercial agents throughout the world, is one of Buonaparte's favourite projects; ſhould he ſucceed, it will only be another proof of the turpitude of men and the imbecility of governments, and not of the profound talents or fortune of the projector.

Du Fluide-Univerſel, de ſon Activité et de l'Utilité de ſes Modifications, &c.

On the Univerſal Fluid, its Activity, and the Utility of its Modifications by Animal Subſtances in the Treatment of Diſeaſes. Addreſſed to the Students who attend the Courſes of all the Branches of Phyſics. Pp. 235, 8vo. Paris, 1806. Imported by Deconchy. 4s 6d.

ANOTHER laboured attempt to revive the doctrine of animal magnetiſm. The author avows himſelf indebted to *Meſmer* for all his leading principles, and exclaims againſt the prejudices and prepoſſeſſions

prepoſſeſſions which rejected the important diſcovery of his maſter. The recent diſcoveries in galvaniſm and electricity, as might have been expected, have contributed to revive this ſcandalous deluſion. In 1802 Buonaparte offered a medal worth 3000 francs (125*l*) every year for the beſt experiments in electricity and galvaniſm; and to the perſon who ſhould make ſuch diſcoveries as Franklin and Volta, the ſum of 60,000 francs (about 2500*l*). Theſe rewards, although very conſiderable in any country, have not been productive of the leaſt advantage to ſcience. Either Buonaparte found another uſe for the money, or the Galvanic Society did not poſſeſs talents ſufficient to make ſuch experiments (we believe both caſes to be the truth), and this pompous decree in favour of the ſciences has yet remained, and is likely to remain, a dead letter, like the many thouſand decrees of the famous Convention. The vain hope of gaining one of theſe intangible medals has ſtimulated the anonymous author of this volume to publiſh his experiments on what he calls the univerſal fluid; and however ridiculous and abſurd it may be, we cannot ſay that the writer manifeſts a greater want of talents than the members of the Galvanic Society have done in their *petite brochure* of ninety or one hundred pages, the reſult of ſeveral years reſearches, in which not *one original* fact is to be found, and which conſiſts of facts and obſervations entirely tranſlated from the diſcoveries of Volta, Mr. Davy, and other Engliſh and German philoſophers! We ſhall tranſlate a few of the author's axioms or preliminary notions of what he is pleaſed to denominate the *univerſal fluid*.

"1. One *fluid* penetrates the ſubſtances of the three kingdoms, the animal, vegetable, and mineral (ſay Meſſrs. Briſſon, Gouſſier, and Marivetz). 2. This fluid may be deſignated under the name of the univerſal fluid. 3. Every ſubſtance in the three kingdoms is organized to receive and modify it in the manner moſt convenient to its life and to its exiſtence. 4. One of the properties of this fluid is to communicate itſelf from one ſubſtance to another of the ſame kingdom. 5. It alſo paſſes from one ſubſtance to another of a different kingdom. 6. Animal ſubſtances modify this fluid with more energy and advantage to the animal, than the vegetable and mineral ſubſtances of the two other kingdoms. 7. The organs modify it in proportion to their tone and their elaſticity. 8. Life, health, and the deſtruction of the animal, depend on the preſence, the energy, and the privation of this fluid. 9. When theſe two eſſential qualities, the tone and elaſticity, exiſt, the mechaniſm of the organs attract and modify the fluid. 10. In this ſtate the animal enjoys health (the human animal is here underſtood). 11. Health loſes its energy, and diſeaſe commences when an obſtruction in the vaſcular ſyſtem conſtrains and pains the organs, whoſe mechaniſm then imperfectly attract the fluid. 12. Diſeaſe takes place and pains are felt when the little fluid attracted is not ſufficient to remove the obſtruction. 13. In this ſtate of the diſeaſe, an addition of the fluid communicated augments the powers of the organical mechaniſm: the ſtruggle of nature againſt the diſeaſe is

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eſtabliſhed with greater energy. 14. An animal ſubſtance wholeſome and analogous communicates the fluid to an animal ſubſtance diſeaſed. 15. The nerves make a part of the inſtruments of the mechaniſm of aſpiration of this fluid. 16. They are ſtimulated and irritated when the communication of the fluid is made through mediums not analogous. 17. The mediums not analogous to the animal are the ſubſtances of the mineral kingdom. 18. The electrical machine communicates the fluid through mediums not analogous. 19. It is the ſame with the galvanic apparatus. ——23. The material analogy between animal and animal exiſts independent of all affinity and relation foreign to the matter and to the conſtitution of the organs. 24. Perſons, abſolutely ſtrangers to each other, will feel, at firſt view, the exiſtence of this analogy. 25. A motion of good-will and a ſentiment of preference determine in favour of an individual, of whoſe moral qualities we know nothing. 26. In the planetary ſyſtem in which this globe that we inhabit revolves, the ſun is the mover and regulator of the univerſal fluid. 27. The reſervoir of this fluid is the earth."

The author continues his axioms till the 80th number; but they contain only details of the known operations of the electric fluid expreſſed in a dogmatic jargon, without either novelty or originality. Many of the above propoſitions are very common truiſms, others are doubtful, and ſome extremely riſible, conſidered as the enunciation of phyſical phenomena. Of the latter kind are the 24th and 25th, which are not phyſical principles or depending on any fluid, but metaphyſical ones, (as Lavater has obſerved long before this writer) the reſult of the aſſociation of ideas.

The application of the electric and galvanic apparatus is next conſidered by our author; and he gives an explanation of *Meſmer*'s magnetical troughs, which were to cure all diſeaſes. *Somnambuliſm*, however, is the favourite topic of this writer, and his experiments to animalize this univerſal fluid. He cannot determine, indeed, whether ſomnambuliſm was the diſcovery of Meſmer or his pupils, but he treats it as one of the moſt important inventions in the annals of man, and contends that the doctors ſhould be the adminiſtrators of the tranſmiſſion of the univerſal fluid by this means. It appears that his ſyſtem is ſomewhat ſimilar to that practiſed by the late De Mayneduc in this country, and that, to communicate this univerſal fluid, he has recourſe to groſsly indelicate manuduction. The following ſentences are curious from ſuch a profeſſor.

"The enemies of *ſomnambuliſm* exclaim, that all theſe pretended wonders are but impoſtures, the ſport of delirious imaginations, the intrigues of ſilly mean women, the frauds of intriguers. But they examine nothing. The partiſans of the new doctrine preſerve ſilence, and take the part of not provoking injuries, which are not reaſons, and of appealing to time, which in wearing out many things eſtabliſhes others.

"The practice, however, of this new ſyſtem, was condemned before the tribunal of decency and good manners. Although, in this reſpect, there was

was no solemn judgment, yet modesty, awake to its rights, manifested its repugnance. Few persons after this would expose themselves to be considered as abusing decorum, or to be actors in scenes where they were exposed to any danger. The *reproach contained* in this *accusation is not without foundation;* but it is applicable to the sittings at the *magnetic troughs (baquets)*. Women in *crises*, abandoned to convulsive fits, agitating and rolling themselves on mattresses, did not present a very pure picture of public decorum."

It is in vain the author endeavours to defend this infamous imposture, which is only designed to pamper and stimulate the most brutal appetites. The delusions of Parkinism and other popular remedies for diseases are innocent so far as relates to decorum and modesty; the reverse is the case in the use of this universal fluid and somnambulism. The whole, indeed, of the author's experiments in causing sleep and operating on his *somnambuli*, have been performed on *femelettes*, vulgar, silly women labouring under amenorrhœa, when their general debility was such as to make them both extremely susceptible of the power of electricity, and ready to believe in the efficacy of any ridiculous manœuvres which an artful man might propose.

It appears, indeed, not only from the observations on this remedy in the volume before us, but also by the French journals, that the doctors of Lyons (the Lampsacus of France), as well as those of Geneva, had made some experiments on a somnambulo in the course of 1806, and that they believed in its efficacy, whilst the medical professors of Paris treated it with a just contempt. Still, however, it has a few votaries, although, according to our author, it is only useful in cases of obstruction, and even then the difficulties attending its administration (the physician being obliged to sit at his patient's side the greater part of the day) seem insuperable. Other causes, indeed, might be assigned for the zeal of its partizans, but as they are only fit for the minds of Frenchmen, it is proper they should remain there.

Upon the whole, we do not apprehend that somnambulism, or the effects of the universal fluid, are likely to excite much attention in this country, as the volume before us displays the true spirit of charlatanism, by claiming belief without assigning either causes, or means of producing, the effects here related. The author, indeed, has taken sufficient care that none of his readers shall be able to use this supposed remedy from the instructions contained in this work.

Tableau Méthodique des Espèces Minerales.

A Systematical View of the Mineral Species, presenting a complete Series of their Characters, and the Nomenclature of their Varieties; extracted from Mr. Haüy's Treatise on Mineralogy, and

and augmented by the New Diſcoveries: to which are added, an Indication of the Habits or Bearings (Giſmens) of every Species, and an abridged Deſcription of the Collection of Minerals in the Muſeum of Natural Hiſtory. By J. A. H. Lucas, Jun., Aſſiſtant Keeper of the Galleries of the Muſeum of Natural Hiſtory. *Part the Firſt. Printed with the Approbation of the Adminiſtrative Aſſembly of the Profeſſors at the Muſeum.* Pp. 410, 8vo. Paris, 1806. Imported by Deconchy. 12s.

ONE of the greateſt obſtacles to the general reception of any ſcientific ſyſtem, is that of its being conveyed in many new and unuſual terms. It is but a very ſmall number even of profeſſed philoſophers, that can deliberately ſit down and commence the ſtudy of any ſcience, the principles of which are unfolded by words with which the mind cannot immediately aſſociate the correſponding ideas, and which muſt be learned in the ſame manner as the grammar of a foreign or dead language. It is to this cauſe muſt be principally aſcribed the ſlow progreſs of M. Haüy's ſyſtem of cryſtallography, and his arrangement of the mineral ſpecies, of which it forms the baſis. The ſubject, it muſt be confeſſed, is in itſelf naturally difficult and abſtruſe; and the preſent neglected ſtate of mathematical knowledge contributed no little to render M. Haüy's geometry highly alarming to the modern foppery of ſcience. Nevertheleſs, the numbers who have ſubmitted to the labour of perfectly comprehending the author's principles are far from being inconſiderable; and perhaps we may venture to add, that not one of thoſe have reaſon to complain of miſapplying their time, or to regret that they have not acquired more accurate phyſical knowledge than they otherwiſe could have attained. This fact will doubtleſs tend to render it more permanent; and experience ſhews us, as in the caſe of the ſexual ſyſtem of Linnæus, that if a barbarous and uncouth language at firſt retards the progreſs of a ſyſtem, it ultimately contributes in a ſtill higher degree to its permanency, and men adhere to it not ſo much from a conviction of its ſuperiority as from the actual familiarity of its language and the difficulty of ſuperſeding it by a more correct and philoſophical arrangement and nomenclature. The number of vain and abſurd ſyſtems which have lately appeared in France has alſo ſubjected the preſent to a temporary ſuſpicion and contempt, as if of a ſimilar character.

The work of M. Haüy, however, has another obſtacle to encounter, that of the rival ſyſtem of Werner. The latter, it muſt be confeſſed, is a formidable antagoniſt; not from its great depth of ſcientific reſearch, for to this it does not pretend, but from its greater facility of acquiſition, from its vulgar nomenclature, and, above all, from its being peculiarly adapted to faſhionable philoſophers who may thence become eaſily acquainted with the appellations

pellations of a few ſtones, with names which ſuperficial minds may think conſtitute a knowledge of ſcience, but which, in fact, often convey no determinate ideas, and when they do, they miſrepreſent even the external characters of the objects deſignated. As an inſtance of the latter circumſtance, we might mention the ſulphat of ſtrontian, which Mr. Werner has thought proper to denominate *celeſtine, i. e.* ſky-blue, although, even according to his own deſcription, but very few varieties of it poſſeſs this colour, and by far the greater part is either a bright or a yellowiſh white, and not *blue*, as its name imports. This, however, is but one of the numerous inſtances that might be given of the abſolutely falſe ideas inculcated by the Wernerian nomenclature founded on *external characters;* and on which a ſyſtem has been erected not only of mineralogy, but alſo of geology, which, like moſt other abſurd or unfounded ſyſtems, can boaſt of its numerous and enthuſiaſtic followers, eſpecially among thoſe ſuperficial amateurs of the natural ſciences who have no previous knowledge of chemiſtry. The Wernerians, indeed, openly avow their ignorance and their contempt of all chemical ſcience, and build their puerile ſyſtem entirely on the *external* appearances of the ſubſtances under conſideration, although it were juſt as wiſe for a phyſician to exult in his total ignorance of the materia medica, or a ſurgeon of anatomy, as a mineralogiſt of chemical analyſis.

But, leaving the ſyſtem of Werner, and the abortive attempt made by a northern profeſſor to familiariſe it to Engliſh mineralogiſts, we willingly turn to the preſent work, which was certainly very much wanted, as well in France as in other countries, to diſſeminate in a more portable form the general principles and method propoſed by M. Haüy. This firſt part of M. Lucas's work conſiſts of an abridged expoſition of Haüy's treatiſe; a view of the phyſical, geometrical, and chemical characters employed to diſcover mineral ſubſtances; the names of the principles compoſing minerals, and the diſtribution of the latter into claſſes, orders, genera, and ſpecies. Theſe are followed by an indication of the characters proper to each ſpecies, and a nomenclature of the varieties of forms, whether determinable, indeterminable, or imitative, which the ſame ſpecies is capable of offering.

" All this firſt part," ſays M. Lucas, " is faithfully extracted from the Treatiſe on Mineralogy by M. Haüy, of which it preſents a ſuccinct analyſis, and forms what I call a ſyſtematic view of the mineral ſpecies (*Tableau Méthodique des Eſpèces Minerales*). In an appendix, under the title of *Additions* and *Corrections*, I have united all the knowledge acquired and obſervations made by the profeſſor (Haüy) and other mineralogiſts, ſince the firſt publication of the original work to the preſent day. Theſe additions are followed by a view of the cryſtalline forms of mineral ſubſtances, and a deſcription of the order in which the minerals are arranged in the galleries of the Muſeum of Natural Hiſtory. The ſecond part is to

to be particularly devoted to the general hiſtory of the mineral ſpecies, and a deſcription of the moſt remarkable ſpecimens in the collection of the Muſeum. It will alſo preſent the ſynonyma of the old French and German names under which the ſame mineral ſubſtances have been known. What I have particularly aimed at, is to give preciſe information on the ſituation or manner of exiſtence of minerals in the boſom of the earth, and to notice the matter which accompanies them, or ſerves to ſupport them."

As M. Haüy's method is ſtill very imperfectly known in this country, we ſhall preſent our readers with the preſent brief expoſition of it. The author being a pupil of M. Haüy, who has alſo reviſed this volume, we may conclude that this view is correct and agreeable to the original deſigns of the profeſſor.

" The direct object of the work of M. Haüy on cryſtallography is to unite together, in the reſults of a mathematical theory, whoſe data are founded on obſervation, the varieties of regular forms which belong to each mineral ſpecies. To this end the author determines, from the reſult of mechanical diviſion, the primitive form or nucleus of minerals; and in ſubmitting to calculation the laws, according to which the lamina applied to the nucleus decreaſe, by the ſubtraction of one or more ranges of molecules, he obtains all the ſecondary forms which belong to any mineral under conſideration.

" This theory, at the ſame time that it ſerves to explain the variation of forms of which the ſame ſubſtance is ſuſceptible, furniſhes the moſt advantageous means of methodically deſcribing theſe forms, from their relation to one another and to the primitive form, and of characterizing them by the value of their angles, without which their deſcription is neceſſarily vague and inſufficient. But it is not confined to offering the beſt deſcriptive method, relative to the moſt important branch of mineralogy; it extends its influence to the whole ſcience in giving a ſolid baſis to the claſſification of the mineral ſpecies. M Haüy defines the word ſpecies, in mineralogy, to ſignify 'a collection of bodies whoſe integral molecules are ſimilar, and of the ſame compoſition.' According to his ideas, minerals have at once a geometrical and a chemical limit or *terminus:* the one conſiſts in the invariable form of the integral molecule, and the other in the compoſition of the ſame molecule. M. Haüy prefers employing the firſt of theſe limits for the determination of the ſpecies, as minerals in general being more or leſs mixed with heterogeneous matter, it often happens that the reſults of an analyſis repreſent but imperfectly the chemical limit or terminus, whilſt the mechanical diviſion gives conſtantly the ſame form of molecule, without the leaſt variation. But, a ſtill ſtronger reaſon in favour of the preference given to the geometrical *terminus*, is that the mineralogiſt is an obſerver of nature, and that, in the order of the means which he employs to attain his object, the firſt rank ought to be given to thoſe which are the moſt acceſſible, the moſt palpable, and the moſt immediate. It is therefore eaſy to conceive how much chemiſtry in this reſpect yields to geometry, which confines itſelf to the diviſion of a cryſtal, to determine the form of a molecule which, indeed, eſcapes the eyes by its ſmallneſs, but which may be

be deſigned, imitated in wood, or otherwiſe repreſented even in the fragments taken from a cryſtal, by the aid of an operation purely mechanical. In ſupport of this method, it is obſerved that the ſpecific characters in zoology are taken from the mechaniſm of the animal economy, and the facts which reſult from comparative anatomy.

"When the integral molecule belongs excluſively to a determined combination of the compoſing principles, it is ſufficient alone to diſtinguiſh, without any equivocation, the relative ſpecies of this combination. But there exiſt forms of molecules which are common to ſeveral different ſpecies, and until the preſent period theſe forms were among thoſe which have a particular character of ſymmetry and regularity, and which were like models with reſpect to other forms. In this caſe, it is only neceſſary to aſſociate another character to that which is taken from the ſtructure, in order to determine the ſpecies under conſideration. Thus, the property of diſſolving in water, added to the cubical form, determines the muriat of ſoda; join to the ſame form the property of becoming electric by heat, and you ſhall have a borat of magneſia. The type of the ſpecies once determined, it is eaſy to mark the connection of the varieties of cryſtalliſation which belong to the ſame ſubſtance, in aſſuring ones ſelf, by means of the theory of decrements, that all their forms, even thoſe which do not retain any trace of the primitive form, are cloſely allied with it*. With reſpect to varieties in fibrous, granulated or compact maſſes, in which the type ſtill exiſts, indeed, but without being recognizable, their determination depends on the phyſical or chemical properties of the bodies, ſuch as the hardneſs eſtimated from certain terms of compariſon, the ſpecific gravity aſcertained by means of an inſtrument which gives it with ſufficient preciſion, the electricity, action of the acids, of fire, &c. &c. Theſe qualities which, in cryſtals whoſe ſubſtance is commonly more homogeneous, riſe, as it were, to their true ſtation, and continue to exiſt even when the imprint of the molecule is effaced; and as the alterations which they experience are ſufficiently ſlight, they may ſtill ſerve to characterize the bodies poſſeſſing them. As to the genera and ſuperior diviſions, M. Haüy has eſtabliſhed them on the conſtituent principles or chemical properties common to all the ſubſtances comprehended in the ſame diviſion.

"This method differs from others, in eſtabliſhing nothing arbitrarily, and it is originally founded on the reſult of laws to which the moſt perfect minerals are ſubjected in their formation. It has the character of a true ſyſtem, which ought to be ſuch that all thoſe who will apply its principles may attain the ſame reſults, and agree with each other on the number and diſtinction of the ſpecies. If it undergoes modifications, they muſt ariſe either from diſcoveries which will enrich the ſcience with new ſpecies, or from a more exact application of its principles than the ſubjects in the hands of the author permitted him to make."

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* M. Lucas obſerves in a note, that the ſtudy which conſiſts in the application of geometry concerns only the author of the ſyſtem, but that others may verify, by means of the *goniometre*, the angles which have been determined by calculation. This remark obviates an objection to this method founded on the neceſſity of being an expert geometrician, and leaves it open to the commoneſt capacity.

The above particulars convey a comprehenſive view of the fundamental principles of this ſyſtem, which in what relates to cryſtallography is unqueſtionably founded on a truly ſcientific and permanent baſis. To the mineralogical claſſification we regret that we cannot yet attribute an equal degree of merit. Many ſerious objections might be urged againſt it, and among others that of having ſo many appendixes, and of not including neither primary nor ſecondary rocks, and numerous common minerals. That it is ſuſceptible of conſiderable improvements, however, the *additions* and *corrections* here communicated under the inſpection of the author, ſufficiently prove. We ſhall notice the more important alterations in the order of the claſſification.

The firſt claſs has experienced a new diviſion and definition. It originally conſiſted of "acidifiable ſubſtances compoſed of an acid united to an earth or an alkali, and ſometimes to both." The new definition is "acidifiable ſubſtances compoſed of an acid, whether free or united to one or more earths, or to an alkali, and ſometimes to the one and the other." "This claſs," ſays M. Lucas, "is now divided into four orders; the firſt, being newly eſtabliſhed, comprehends the *free acidifiable ſubſtances;* the ſecond, the *earthy acidifiable ſubſtances;* the third, the *alkaline acidifiable ſubſtances;* and the fourth, *alkalino-terreous acidifiable ſubſtances.*" The firſt order conſiſts of two ſpecies, the ſulphuric and boracic acids. Of all the acids, no more than theſe two are found pure or detached in a ſtate of nature, of courſe they are the only ones which can properly belong to mineralogy. The ſecond order is alſo formed into two diviſions; "acidifiable ſubſtances of a ſimple baſe; and acidifiable ſubſtances of a double baſe." The former of theſe diviſions embraces carbonat of lime, of which M. Haüy, ſince the publication of his treatiſe, has "determined, deſcribed and deſigned thirteen varieties of new forms in this ſpecies." This number added to ſixty formerly deſcribed makes the number of the varieties of carbonat of lime amount to ſeventy-three with thirty-two ſub-varieties, beſides ſix ſub-ſpecies (one of which, aluminous carbonat, has been ſuppreſſed, and pearly carbonat added), containing eighteen varieties and ſub-varieties. Of this ſpecies and its ſub-ſpecies there are now one hundred and twenty-three diſtinct ſpecimens deſcribed by M. Haüy. If to theſe we add the phoſphats, fluats, ſulphats, nitrats and arſeniats of lime, we ſhall then be acquainted with the mineralogical characters of one hundred and ſeventy-five different combinations of lime, all of which, with the exception of two varieties, the primitive and amorphous magneſian carbonats, are more or leſs advantageous to vegetation, and uſeful as manures. Mr. Jameſon in his German-Engliſh ſyſtem of mineralogy has only deſcribed thirty-eight ſpecies of lime.

It appears from M. Haüy's diſcoveries that Werner's *Apatit* (the

(the phoſpholite of Kirwan) and his *ſpargelſtein* (aſparagus ſtone) are only two names for the ſame ſubſtance, the unibinary phoſphat of lime of the cryſtallographer. This is another proof of the errors and confuſion that muſt ever attend a ſyſtem which gives names and diſtinctions to mineral ſubſtances without previouſly ſubmitting them to chemical analyſis or ſome other proceſs, ſuch as the admeaſurement of their cryſtals, to aſcertain their inherent qualities. M. Haüy has alſo arranged in his ſyſtem two ſubſtances which under the German names of *ſchaumerde* (foaming earth), the ſilvery chalk of Kirwan, and *ſchiefer ſpath* (ſlate ſpar), the Argentine of Kirwan, he had placed in his firſt appendix. Theſe two ſubſtances now form a ſub-ſpecies which the author denominates pearly carbonate of lime. Vauquelin analyſed the former of theſe minerals, and found it to conſiſt almoſt entirely of carbonat of lime united to a ſmall portion of a matter, which he called *talcky* (or reſembling talc), that gave it a foliated texture and pearly aſpect. The ſubſtance which Brochant and other Wernerians has denominated native magneſia, and "which," ſays M. Lucas, "according to the analyſis of Dr. Mitchel, a learned Engliſh mineralogiſt, to whom we are indebted for its diſcovery, contains only magneſia and carbonic acid in nearly equal portions, is for M. Haüy a pure carbonat of magneſia. When he ſhall have determined its characters according to his method, the ſiliceous carbonat of magneſia, a mineral ſubſtance found at Caſtella-Monte in Piedmont, and analyſed by Guyton, who makes it conſiſt of magneſia 26.3, carbonic acid 46, ſilex 14.2, water 12, iron and loſs 1.5, that now repreſents a ſpecies, will then be only a ſub-ſpecies of the carbonat of magneſia."

The author has here collected a conſiderable maſs of intereſting information in theſe additions and corrections to M. Haüy's original treatiſe, which does credit both to his induſtry and his talents. The topaz, which has hitherto been conſidered as containing only earthy matter, and when formerly analyzed by Vauquelin yielded but 31 ſilex and 68 alumin, is now announced by M. Klaproth to M. Haüy as a ſaline ſubſtance, which the latter has denominated aluminous float of ſilex. Vauquelin, in a recent analyſis, found the topaz of Saxony to contain 30 ſilex, 50 alumin, and from 18 to 20 fluoric acid. "We ſhall therefore be forced in future," obſerves this chemiſt, "to conſider the topazes as ſaline ſubſtances; and we will not unqueſtionably regard, without ſome degree of ſurprize, a combination, in which ſo much fluoric acid enters, that preſents ſuch a great hardneſs and infuſibility, eſpecially when we reflect that all the other known combinations of fluoric acid are ſo tender and fuſible." It is indeed extremely probable that the fluoric acid performs a much more important part than chemiſts or mineralogiſts have yet ſuſpected, and that it forms a conſtituent of almoſt all the precious ſtones in greater or leſs pro-

portions. The pycnite contains 5.8 of fluoric acid, and the hydrargillite, analyzed laſt year by Mr. Davy, doubtleſs owes its durability to a ſmall portion of this acid, which the experimentaliſt could not diſtinctly recognize.

M. Haüy has deſcribed and determined the cryſtallization of two varieties of this unique ſpecies, the *octoſexdecimal*, and the *perioctahedre* with a *ſexdecimal ſummit*, of the aluminous fluat of ſilex. The examination of theſe cryſtals of topaz has tended to confirm the following obſervation, "that in the minerals ſuſceptible of becoming electric by heat, the ſecondary forms always deviate from the rules of ſymmetry, at the ſame time that the two ſummits each acquire a contrary electricity. The ſecond variety preſented a new electrical phenomenon, which has conſiderable affinity with that which the magnets preſent that have conſequent points. This is another trait of reſemblance, ſays the author, between the phenomena produced by magnetiſm and thoſe which the bodies that become electric by heat particularly evince, and in which the law of electrical denſities has ſo perfect an analogy with that which the magnetic denſities follow in a magnetical bar."

Electricity being a favourite ſtudy with the author, he has made more experiments on minerals in this way than perhaps any other mineralogiſt. The following ſtatement will ſhew that the metals not only acquire different modifications of electricity, but alſo acquire it in different degrees.

"*Metals which acquire the vitreous electricity.* Silver native or caſt, lead do. copper do. oligiſte iron, caſt zinc (ſtrongly), and biſmuth native or caſt.——*Metals which acquire the reſinous electricity.* Native or caſt platina, native or caſt gold, antimonial ſilver, ſulphuret of ſilver (ſtrongly), ſulphuret of lead, caſt nickel, pyritous copper (ſtrongly), gray copper (ſtrongly), ſulphuret of copper (ſtrongly), oxydule of iron, ſulphuret of iron, caſt tin, arſenical cobalt, grey cobalt, native or fuſed antimony, ſulphuret of antimony, and native tellurium."

The important alterations and additions, which, from the preſent volume, it appears that M. Haüy has made ſince the publication of his treatiſe, induce us to wiſh that he may ſoon favour the world with a ſecond edition. This is the more to be deſired, as he is now, although active and vigorous from a temperate and virtuous life, in his 74th year; and, ſince the death of Lalande, is almoſt the only ſurviving philoſopher of a better age in France. His ſucceſsful labours in educating the blind have ſhed a luſtre on his uſeful life, as well as his intereſting reſearches in the phyſical ſciences. To the latter, indeed, he is daily contributing; and he is now about changing the expreſſion of the ſpecific characters in the ſecond claſs of minerals, the ſecond order of which will be divided into two ſections, the one comprehending "earthy ſubſtances which include potaſh," the other "earthy ſubſtances united to

to ſoda." The new definition of the firſt appendix* alſo inſpires a hope that, with the progreſs of knowledge, M. Haüy's arrangement will become more ſimple and more general, ſo as eventually to embrace every ſubſtance in the mineral kingdom. This appendix now contains only twenty-ſeven or rather twenty-five diſtinct minerals; which are defined, "ſubſtances on the greater part of which obſervations are ſtill to be made before aſſigning them places in the ſyſtem."

Notwithſtanding the general ſuperiority of this ſyſtem to that of Werner, it is much to be wiſhed, for the intereſt of ſcience, that the method of deſcribing the external characters and general habits of minerals propoſed by the latter ſhould alſo be adopted, as it is neceſſary that the mineralogical traveller ſhould be in poſſeſſion of ſome general obſervations that might ſuperſede the neceſſity of carrying either the chemiſt's blow-pipe or the cryſtallographer's *goniometre*. It is the part of wiſdom and ſound philoſophy to appropriate the good and reject the worthleſs. He who is influenced only by truly ſcientific principles will neither be the fanatical devotee of Werner, nor the geometrical mechanic of Haüy. The ſyſtem of Werner, ſupported by traditional prejudices, is ſuperficial, deluſive, and in the higheſt degree calculated to flatter weak or uninformed minds with the vanity of ſcience, which they do not poſſeſs, to arreſt the always ſlow progreſs of profound knowledge and true philoſophy, and to diſſeminate a ſpirit of ſcioliſm diſgraceful to this or any other age. The method of Haüy, on the other hand, is admirably adapted to the uſe of chemiſts and other philoſophers, but it is too abſtract and too difficult ever to become a familiar guide to the ſcience of mineralogy. The volume before us, indeed, had the editor always ſuppoſed his readers unacquainted with the treatiſe of his maſter, might have ſerved as an introduction to the parent work. As a ſpecimen of M. Lucas's *Tableau*, we ſhall tranſlate his deſcription of a ſpecies not known to M. Haüy when he publiſhed his treatiſe.

"PHOSPHAT OF MANGANESE.

CHARACTERS.

Eſſential character.

Reddiſh; ſoluble in nitric acid.

Phyſical character.

Spec. grav. 3.8979; that of the blackiſh variety is 3.4309——3.655, according to Vauquelin.

"VARIETIES.

FORMS.

1.—Laminar.

2.—Amorphous.

Colours.

1.—Reddiſh brown.

2.—Blackiſh brown.

Tranſparency.

—Tranſlucid.

"*Hardneſs.* Slightly ſcratching glaſs; brittle under the hammer, and eaſily ground.

* The editor of this volume introduces a fifth appendix, in which the atmoſpherical ſtones are placed under the head of *Bolides*. It cannot, indeed, be expected that the nature of theſe ſtones ſhould yet be ſufficiently known to admit of their claſſification.

" *Colour.* Reddiſh or blackiſh brown.
" *Duſt.* Yellowiſh grey or greyiſh.
" *Aſpect of the ſurface.* Shining.
" *Impreſſion on the feeling.* Soft to the touch.
" *Electricity.* Reſinous by friction, being inſulated.

" GEOMETRICAL CHARACTER.

" *Preſumed primitive form.* A rectangle parallelopiped, and perhaps a cube according to M. Haüy.
" *Structure.* Laminous, brilliant.

" CHEMICAL CHARACTER.

" Eaſily fuſible in black enamel, by the fire of the blow-pipe; wholly ſoluble and without effervescence in the nitric acid, in a time more or leſs between twenty-four and thirty-ſix hours. It ſpeedily diſſolves with heat in muriatic acid.

" *Analyſis* by Vauquelin. Oxyde of maganeſe 42, oxyde of iron 31, phoſphoric acid 27 = 100.

" We owe the diſcovery of this mineral ſubſtance to Citizen Alluau, director of the porcelain manufactory at Limoges, and to Vauquelin the determination of its ſpecies. The latter chemiſt, in concluding a memoir of his experiments, declared that 'this mineral ſhould henceforth form a diſtinct ſpecies in the mineralogical ſyſtem, either in the iron genus or the manganeſe genus.' The reſult of his analyſis, preſenting manganeſe as the moſt abundant principle, was ſufficient to aſſign it a place in this genus. But now, that an analyſis made of ſpecimens coming from the ſame place, by Citizen Darcet (ſon of the celebrated chemiſt of that name, who purſues with honour the ſame courſe which his father adorned), has ſhewn us that they are almoſt entirely compoſed of oxyde of manganeſe and phoſphoric acid; and that, beſides their particular properties, they have the greateſt analogy with thoſe which Vauquelin noticed in the mixture of phoſphat of iron and phoſphat of manganeſe. It ſhould therefore no longer remain doubtful, and mineralogy enjoys the acquiſition of a new ſpecies in the genus of manganeſe."

In this firſt part of M. Lucas's " Table of the mineral ſpecies" he has added twenty-five new ſpecies, the integral molecule of which has been determined by M. Haüy ſince the publication of his treatiſe; and the whole volume contains the mineralogical, chemical and geometrical deſcription of four hundred and ſixty-two different ſpecies, which are ſufficient to recommend it to the attention of naturaliſts, and eſpecially to thoſe who have not reſolution or time to ſtudy the original work, or to enter into mathematical calculations.

MISCELLANEOUS.

A NEW EDITION of the UTI POSSIDETIS and STATUS QUO,

WITH NOTES IN PLAIN ENGLISH,
Critical, Political, Satirical, Explanatory, and Illuſtrative,
BY THE EDITOR.

YE Miniſters of Britain's State
Form'd of *all talent*, good and great,

Like

Like Grotius vers'd in treaties,
What though *abroad* ye marr'd the scene,
Tell us what 'tis *at home* you mean
By th' Uti possidetis.

Is it that you possess the store
Of merit that you had before
You took the public duty?
If that be all the praise you want,
The Opposition Bench will grant
Your possidetis uti.

But if we judge by what is past;
Say how your merit's to be class'd,
Where worth's, where wisdom's seat is
Made up of strange discordant parts:
None, "but the Searcher of all hearts,"
Can tell quid possidetis.

Was patriot Virtue erst your guide,
Or did ye list on Faction's side,
And plead her cause?—filetis!
Maidstone's and Newgate's rolls have nam'd
The patriot Whigs for whom ye claim'd
The uti possidetis.

United now in Friendship's bands,
What Principle connects your hands?

"*What though* abroad," &c.] Surely the *talent* of negociation was never more fully exemplified, than on the memorable occasion here alluded to; whether we refer to the *origin*, mark the *progress*, or trace the *result*, of the *experiment*. The whole, indeed, was a *coup de maitre*, the inventor and managers of which merited a *coup de grace*.

"*Made up of strange discordant parts.*"] The Bard is wrong to make this discordancy, discrepetancy, incongruity, call it what he will, a subject for censure or complaint. Nothing is more easy than to prove that a Ministry so composed was more likely to establish and to promote *truth* than any other body of political men, the two Houses of Parliament, of *course*, being excepted, with all due reverence; for is it not an acknowledged fact, that from the collision of opposite sentiments the sparks of truth will elicit? And surely nothing could be *more* opposite than the *flint* of GRENVILLE and the *stone* of GREY, from the collision of which elicited those sparks, which displayed them both in their *true* colours, and flashed conviction on the eyes of their insulted Sovereign, and of an indignant people.

"*Maidstone's and Newgate's Rolls have nam'd.*"] It has been often observed that a certain description of dealers in fiction, vulgarly denominated *Lyars*, ought to have good memories; now, as "the soul of poetry is *fiction*," the same qualification is, of course, necessary for *Poets*. And, surely, never did any Bard possess it in a greater degree, than the Bard whose brilliant effusions now call for the exercise of our *annotatory* talents. What a vile retentive memory, and what an inveterate disposition, too, must he have, thus to revive the records of the Old Bailey, and to re-animate, as it were, the political ashes of those Patriot Whigs, Hardy, Tooke, O'Coigley, O'Connor, and Co.! Your

Your Union's basis show:
Is it the Treasury's Rosy Bed?
Or is it—that ye view with dread
Your wretched Status quo?

If on Finance you build your fame,
To Pitt's account transfer your claim,
To him—its state debetis:
Last year, a woeful tale ye feign'd
Of "Wasted funds, resources drain'd,
A bankrupt possidetis."

Courted by Fox in language sweet,
Could Benevent refuse to treat?
Politeness would compel him:
'Tis strange that Peace should look so queerly
On men who fraterniz'd so dearly
At Paris ante Bellum.

Though

"*Your wretched status quo.*"] If there be any one species of malevolence more reprehensible than another, it is that which recalls to a man's recollection his pristine situation; for instance, to remind a *Right Honourable* of the dexterity with which he uncorked the bottles at the side-board of his master; a *Colonel*, of the grace which he displayed in the removal of his mistress's dirty plate; to remind *Sir Matthew* of the tavern-bell; *Sir John* of his fish-stall; or *my Lady* of her wash-tub; is the acme of poetical spite, and ought not to be endured in a Christian land. To recall to the recollection of Grey, Sheridan, Fitzpatrick, and their hungry followers, the barren wilds of opposition, when they were fattening on the rich pastures of power, was an act of cruelty, more worthy a dull prosér than a lively poet. But it was all "proud spite and burning envy;" and we hope, since the tables are turned, and those *statesmen* now possess more wit than money, that they will retort upon the poet.

"*Wasted funds, resources drain'd.*"] We recollect, some years ago, a pantomime which appeared on the theatre of Mr. Sheridan, who was not then too proud, soit dit en passant, "gaudere sui plausisque theatri," in which Harlequin possessed a magic sword, which had the power, on being touched, to make all persons present speak the truth. Now, we suspect that Lord HENRY PETTY was the political Harlequin (and no Harlequin, since the days of *Rich*, ever danced better) who enjoyed the power of making the late Cabinet speak truth. For, when they first came into place, nothing but bankruptcy stared them in the face; all was ruin and desolation around us: but his little Lordship had not been Chancellor of the Exchequer many months, before, presto! the whole scene was changed;—measures inexhaustible, plenty, and prosperity, beamed in every eye, and flowed from every tongue. Thistles were converted into roses, *Fox* slept, Sheridan *paid*, Lawrence *frisked*, and Fitzpatrick *moralized*.

"*At Paris ante Bellum.*"] The Prince of Benevento, alias the apostate Talleyrand, deformed in body, but still more deformed in mind, enjoyed the sweet language of his guardian friend; to whom he gave the fraternal hug on his last visit to Paris, whither he repaired to pay his adoration

tion

Though favour'd Yarmouth might be coax'd,
Fox was too cunning to be hoax'd;
Maitland a Scot diſcreet is:
From ſuch Negociators ſay
How could your Baſis ſlip away,
Your uti poſſidetis?

When PITT's good genius bleſs'd the land,
No fond regard for Talleyrand
Mix'd with his country's duty:
He—for his Sovereign and the Nation
Reſerv'd his high conſideration,
Nor would have left—*to Implication*
Our poſſidetis uti.

Allied to Pitt in early day,
Grenville! the People mark'd your way,
And deem'd you—his Achates;
With him your patriot ardour fled,
But left *one* Maxim in its ſtead,
The ut poſſideatis.

To

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tion at the ſhrine of Napoleone. But the *invention* of Fox in deviſing the means of opening a negociation entitles him to a high rank in the liſt of diplomatic ſages. The pretty ſtory, of an aſſaſſin repairing to the *friend* of the object whom he intended to murder; the poetical epiſtle to Talleyrand, in which the horrors of aſſaſſination are finely pourtrayed; the billing and cooing of the political doves; all was ſo tranſcendently exquiſite, as to excite the enthuſiaſtic admiration of the revolutionary *cognoſcenti*, and to exhibit a moſt delightful contraſt to the forbidding manners and ſurly language of a GRENVILLE, in formerly reſiſting the approaches which his new colleague was ſo ſolicitous to make. But to put a few ſerious queſtions:—Who was the aſſaſſin? Whence came he? Whither was he ſent? Had he an alien's paſſport? Was he known at the Alien Office? Was he treated as the *law* directs? Did any one ſee him except Mr. Fox?—When theſe queſtions are anſwered, ſome others, equally important, will remain to be put.

"*The ut poſſideatis.*"] This ſeems, indeed, to be THE *one* maxim with the Grenvilles:—The luſt of *ambition*, for the poſſeſſion of *power;* and the poſſeſſion of *power*, for the pleaſure of *profit*. Does the proud ſpirit of this lofty Peer, burſting with ſelf-importance, affect to deſpiſe the marked indignation of an injured people? Does he preſume to imagine that his political baſeneſs will eſcape the laſh of public cenſure? No: the higher he once ſtood, when moving in the train of that protector to whom he was indebted for his rank and power, and whom he forſook in the hour of trial, upon a cold arithmetical calculation of the probable duration of different lives; the lower will he now ſink, when, abandoning his former principles and aſſociates, and adopting novel ſyſtems and new colleagues, he begins his ſecond career at once by an inſtance of unparalleled ſelfiſhneſs, and by a groſs violation of a conſtitutional principle. He has the effrontery to propoſe a law for enabling him to hold two ſituations which

the

To you (their Treaſury Baal) now
Whigs neutraliz'd with Tories bow,

the conſtitution has declared to be incompatible with each other, the one ſituation being a check upon the other; and, at the ſame time, avows himſelf (though not with perfect accuracy of fact, for the *chief* credit was due to *another*) to have been the adviſer of a meaſure by which a Cabinet Miniſter was appointed without reſponſibility, and a Judge converted into a politician!!! It well becomes his Lordſhip, indeed, and his political friends, to cenſure Mr. Perceval for accepting two ſituations, which are, in point of emolument, very inadequate to the loſs which that gentleman has ſuſtained by the abandonment of his profeſſion, when his Lordſhip, wallowing in wealth, can thus conſent to a ſacrifice of principle from the mere luſt of gain! But, in the gloomy ſolitude of Dropmore, like a ſtern ſultan in his divan, he iſſues his mandates with the air of a deſpot, and expects implicit obedience to his nod. When in power before, it muſt not be forgotten, he pleaded the preſſure of his official buſineſs, as Secretary of State, as an excuſe for the non-performance of his duty as Auditor of the Exchequer. An act was then paſſed to enable him to perform the laborious taſk of ſigning his name, by *deputy*. But even the appointment of a deputy was too laborious an effort for his Lordſhip's mind: the conſequence was, that the national ſecurities which iſſue from the Exchequer were invalid; a general alarm was ſpread among the holders of them; and this ſcandalous neglect, this culpable omiſſion, of a man who was receiving thouſands per annum of the public money, for that very ſervice, it became neceſſary to repair, by *another* act of Parliament!!! Thus has Lord GRENVILLE, twice, ſince his acceſſion to political power, found his lucrative poſt of Auditor of the Exchequer incompatible with his ſituation as Miniſter; and twice has his Lordſhip had recourſe to *expedients* for retaining his *poſt* without reſigning his *ſituation*; ſo diſplaying his love of *power*, as ſubſervient only to his thirſt for *gold*. If he were poor, if he had not the neceſſary means for the ſupport of his rank, this auri ſacra fames might be excuſable, or, at leaſt, might be overlooked. But when his fortune is known to be great, when it has recently been doubled by the death of a relative, when his revenue largely exceeds his expenditure; it is impoſſible to view this *ut poſſideatis furor* without diſguſt.

Since his Lordſhip's ambitious hopes have been defeated, he has entirely loſt what little patience he poſſeſſed: the irritability of his conſtitution is wonderfully increaſed; and he even rivals his friend Howick in petulance and ſpleen. In a recent debate he has been repreſented, by the papers, to have aſſerted, that thoſe who have affirmed the eſtabliſhed religion of the realm to be in danger, from the miſchievous plans of himſelf and his colleagues, do not believe their own aſſertions. Does he judge of others by himſelf? At all events, he is cautioned not to let ſuch ſplenetic effuſions of mortified pride and diſappointed ambition eſcape him elſewhere, leſt he ſhould incur the unpleaſant retort of two uncourteous monoſyllables.

FIFTEEN THOUSAND GUINEAS have been offered for *three ſeats* in a certain aſſembly not yet in exiſtence.—Ye *Tellers*, "Tell it not in Gath;"—ye *Auditors*, let it not ſtand to be *audited*, by the recording angel, on the day of general account!

And

And crowd to touch your ſhoe-tye:
O'Connor's Friends ſhall praiſe your name,
And future Paines and Hardys claim
Their poſſidetis uti.

The *Briſſotine* your hand ſhall kiſs;
Spirit of Chatham! know'ſt thou this?
Ye Pittites! quid ridetis?
Grenvilles and Temples long ago
To *Britiſh Worthies* gave at Stow
The uti poſſidetis.

Grenville?

"*The* Briſſotine *your hand ſhall kiſs.*"] The *friend of Briſſot*—mirabile dictu!—is now the *friend of* GRENVILLE! So is "Jockey of Norfolk"—aye, that *Norfolk*, whom *Grenville*, when firſt a Member of the Cabinet, adviſed his Majeſty to *diſgrace*, by taking from him the regiment which he commanded, and by depriving him of the office of Lord Lieutenant of a County, for having, at a Whig orgy, drank "MY *Sovereign, the People!*" and whom Grenville, when a ſecond time admitted a Member of the Cabinet, adviſed his Sovereign to *honour*, by appointing him a Lord Lieutenant of a County, although at another Whig orgy he drank the ſelf-ſame toaſt! Such is the conſiſtency of the Houſe of *Grenville*—ſuch the Achates—certainly not the *fidus* Achates—of PITT!

"GRENVILLES *and* TEMPLES," &c.] TEMPLE, the young ſcion of the Grenville ſtock, is a true chip of the old block. Such an awkward partiſan; ſuch a confuſed politician; ſuch a *hubble-bubble* orator; has ſeldom been exhibited upon the public ſtage. This hopeful Paymaſter made his miniſterial *debût* in Hampſhire, where he was, moſt meritoriouſly, hiſſed; and where he certainly deſerved a much ſeverer fate. True, however, to the ut poſſideatis principle of the family, he clung to office with the moſt extraordinary powers of adheſion; and even when forced to reſign his place he wiſely refolved to retain ſome, at leaſt, of its *ſweets*.—In the *Courier* of April 24th, the following *alluſion* appeared:

"*Stationary Talents.*—A certain Perſonage, in his retreat from power, is ſaid to have given a proof that, whatever others may feel with reſpect to the changeful nature of miniſterial ſituations, he would remain firmly attached to the *ſtationary*. But this attachment has been manifeſted in a way, which, under the government of ancient Rome, would have incurred the *pen*-alties of the Lex *Papyria*—and it is even ſaid, that it is puniſhable by the *pen*-al laws of this country. It is to be hoped, however, that they may be prevented from *was*-ing ſo wroth againſt the perſon in queſtion, who has a Work in hand which will be by no means *Tape*-r in ſize, but will actually occupy *eighty reams of Paper*, and will require *ten thouſand Pens* to copy it. As ſuch a Work muſt be worthy of being handed down to poſterity, and placed among the moſt valuable records in the State *Paper* Office, it was not to be expected that the Perſonage in queſtion was to be at the expence of buying the Pens, Ink, Paper, &c.—This Work is upon the excellency and morality of the Romiſh rites and ceremonies, particularly upon the ceremony of receiving the *Wafer* in very large quantities. It will not be publiſhed with the real name of the Author; but, in imitation

Grenville! though in your State array
You number Windham, Petty, Grey,
Will none of them play booty?
Theſe Whigs are difficult to tame;
They muſt oppoſe, and ſcout your claim
To th' poſſidetis uti.

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tion of thoſe who have written under the ſignature of JUNIUS, CATO, BRUTUS, PUBLICOLA, CASSIUS, and others, he will take the name of *Papyrius Curſor*, which may be thus tranſlated into Engliſh—*Paper Purloiner.*"

The fact is, that, on the eve of his reſignation, his Lordſhip ſent an order to the office which ſupplied his department with ſtationary-ware, for an ample aſſortment of writing paper, cap-paper, pens, ink, ſealing wax, wafers, &c. &c. to the amount of *two hundred pounds* and upwards. This order was, fortunately, ſent to an office which has a public accountant, and the account, therefore, muſt meet the public eye; and if it do not produce a public enquiry, it will be paſſing ſtrange. Meanwhile, it has engendered the following Epigrams:

EPIGRAM.

In days of yore, the poet ſings,
An artiſt ſkill'd and rare
Of wax and feathers fram'd his wings,
And made a famous pair;

With which from precipice and tower,
From hills or higheſt trees,
When work'd by his mechanic power,
He could deſcend with eaſe.

Why Temple, then, wants ſuch a ſtore,
You ſurely aſk in vain;
A moment of reflection more
Would make the matter plain.

With plumes and wax, and ſuch like things,
In quantities not ſmall,
He means to make a pair of wings,
To eaſe his *ſudden fall.*

ANOTHER.

That Miniſtry's fallen is ſurely no vapour;
So frighten'd are they, there's a call for waſte paper.
The order is large, I allow it (od rot 'em);
Proportionate, too, to the FAMILY BOTTOM:
For TEMPLE is willing, kick'd out with diſgrace,
To cleanſe the BROAD BOTTOM he dirtied in place.

Any man but a GRENVILLE would have thought the fortune of the heireſs of the Houſe of Chandos fully ſufficient to defray the expence of pen, ink, and paper, even had her Lord been engaged to compoſe new lives of the Romiſh ſaints, with a refutation of Fox's Book of Martyrs, dedicated to *Doctor O'Conner*; and a voluminous treatiſe on the *Freedom of Election* addreſſed to his *Grace of Norfolk.*

Though

Though pure your heart, and clean your hands,
And high your rate of merit ſtands,
Nil valet quod meretis,
Some Brewer in rude but licens'd ſpeech—
Sans proof—that Merit ſhall impeach,
And quaſh your poſſidetis.

Grey,

" *Some Brew'r in rude but licens'd ſpeech,*

" *Sans proof,*" &c.] Aye, not only impeach ſans proof, but puniſh ſans trial; and ſans honeſty to retract or to repair after the falſehood of the accuſation has been proved, and the party attacked moſt honourably acquitted! But Brewers, in all times, have been brewers of miſchief as well as of beer; from the Brewer of Ghent, to the Brewer of Chiſwell Street. Apropos to Brewers, another Whig Brewer was a ſteward to the feaſt of the Sons of the Clergy not long ſince, which gave him a right of naming one of the boys to be bound an apprentice, and of naming alſo the *maſter* to whom he ſhould be bound; when he had the *decency* to bind the *ſon of a clergyman* to *Hardy*, the " acquitted felon," as Mr. Windham moſt emphatically termed him, as well as his worthy aſſociates in the cauſe of Whiggiſm!

As to the proſecution of Lord Melville, by " Whitbread wallowing in the yeaſty main," it has ſince been acknowledged to be, what every man of common ſenſe knew it to be at the time, a *party manœuvre*. In a morning print, the property of a late ſecretary of " mild St. Vincent," it was recently aſked, with a gravity tout-a-fait amuſante, whether the impeachment of Lord MELVILLE had not done great good, *by keeping his Lordſhip out of the Cabinet?* Aye; and were we veſted with royal power, we would do great good, not to the Whigs indeed, but to the nation, by *bringing his Lordſhip into the Cabinet;* and by ſo throwing the weight of his knowledge, his talents, and his experience, into the ſcale of the ESTABLISHED CHURCH, and of REGAL ASCENDENCY, and of the BRITISH CONSTITUTION, into which ſcale every Briton who values the birthright which his fathers have bequeathed him, who reverences the eloquence which has been exerted to ſupport it, who honours the blood which has been ſhed to ſecure it, will throw all the weight which he either poſſeſſes in himſelf, or has the means of procuring from others. To rally round the ALTAR and the THRONE, is now the imperative duty of all, who venerate the one and who reſpect the other. Let every man's motto be, " WHEN I FORSAKE MY KING, MAY MY GOD FORSAKE ME!" For our part, we ſay it, with all the warmth, and with a little more than the *piety* and the *ſincerity*, of a THURLOW!

Now that we are on the ſubject of Lord Melville's trial, we cannot allow the opportunity to eſcape, without expreſſing our ſurpriſe and indignation at the licentiouſneſs of the public prints; in which language of the moſt libellous nature, of the moſt falſe and injurious import, and of the moſt foul and wicked tendency, has been ſcandalouſly imputed to one, who recently held an important ſituation, as a crown lawyer, under that conſtellation of talents upon which, moſt fortunately, a royal extinguiſher has been recently put. Words have thus been put into the mouth of the perſon alluded to, which it is utterly impoſſible that he could ever have uttered;

for

Grey, tutor'd long in Fox's ſchool,
By mild St. Vincent taught to rule,
A loftier Port will ſhow;
Haply your Cabinet divide,
Nor deign to leave your Tory ſide
Their half o' th' Status quo.

Yet, Howick! if thou'rt ſtill the ſame,
As ere this *alias* grac'd thy name,
What are thy merits? tell 'em.
Sea-Stateſman thou *aground* would'ſt be,
Land-Stateſman thou art now *at Sea*,
Hoc Statu geris Bellum.

Nurtur'd

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for they contain a moſt defamatory libel upon the ſupreme court of judicature in this realm, which, had it been delivered, as aſſerted, in the Houſe of Commons, would inſtantly have been noted down, and have ſubjected the libeller to a criminal proſecution. The imputation, moreover, is not only a libel upon the Whig lawyer, but upon the Houſe of Commons; for if the words charged had been actually uſed, it would have been the bounden duty of the Speaker to interfere, and of the Houſe to bring the libeller to puniſhment; and as neither the Speaker nor the Houſe has ever been known to neglect any part of their duty, particularly in reſpect of political and of judicial matters, as indeed was evinced in that very debate, where a mere alluſion to a ſingle Peer (a *Whig* 'tis true) by that famous Proteſtant Dr. DUIGENAN, called forth a general expreſſion of indignant patriotiſm, it is groſs defamation to alledge that ſuch a libel was uttered on the whole Houſe of Peers, ſitting in their judicial capacity, without exciting the ſmalleſt notice from any one member of the Houſe of Commons. But the thing is incredible in itſelf; for though the gentleman in queſtion was, moſt unexpectedly, raiſed to a ſituation for which he was, moſt pre-eminently, diſqualified, and at leaſt as unexpectedly deprived of it, and might therefore be expected to fret and fume, like his leader, and to ſpit forth his political ſpite, ſtill it cannot be believed that he would ever ſo far loſe ſight of *equity* as to condemn *juſtice!* We truſt, therefore, that the writers who have had the preſumption to caſt ſo foul an imputation upon him will ſpeedily be brought to condign puniſhment—though not, we hope, ſans proof, or ſans trial.

"*By mild St. Vincent.*"] Profound *etymological* knowledge is requiſite, to enable a reader to underſtand the juſtice, force, and applicability of particular terms or epithets:—every one knows the derivation of *lucus*—a non lucendo. But every one cannot know the propriety of applying the epithet *mild* to our naval hero, who has not ſeen him on his quarter-deck receiving an officer who brings the news of a defeated expedition, of galeons ſafe in harbour, &c.—or who has not, at leaſt, ſeen him in his bed with his *riband* on; in his cabbin, dictating a letter to the Admiralty in praiſe of his officers, without a word of himſelf; or in the chair of the Whig-club at *Maldon*. In theſe ſituations the native ſweetneſs of his diſpoſition ſhines forth to captivate every beholder; and his friend Whitbread's beer is not more *mild* than St. Vincent!

"Sea-*Stateſman thou* aground *would'ſt be*,
"Land *Stateſman thou art now* at ſea."] All the honours of the naval adminiſtration,

Nurtur'd in Malagrida's lap,
Imbibing Politics with pap,

Petty!—,

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adminiſtration, during the reign of this ſtately gentleman, were certainly due to another: Grey was king, but St. Vincent was viceroy over him. The *honours*, however, were ſuch as to form no ſubject for envy. Grey might leave the monopoly of them to his friend, without any diminution of his own fame; while that friend might, with equal ſafety, and equally without fear of loſs, leave all the honours of the *land-adminiſtration* of Grey to their legitimate owner. To ſay the truth, Grey was equally fit for the Admiralty and for the Foreign Department; that is, both as *ſea-ſtateſman* and as *land-ſtateſman*, he was equally out of his *element*—and if any one were to aſk what his proper element is, it might be difficult to anſwer. It certainly is not either *ſea* or *land*. Is it *air*?—we believe ſo.

Thus far was written when Lord Howick's Addreſs to the Freeholders of Northumberland appeared in the papers. That his Lordſhip was one of the moſt four-minded, worſt-tempered, men in his Majeſty's dominions, had long been known; and therefore it was naturally expected that the expoſure of his inſidious manœuvres, and the fruſtration of his ambitious hopes, would draw from him ſome of the moſt malevolent effuſions which ever iſſued from the peſtiferous brain of ſpleen. But it might alſo have been expected, that, at a time when the public attention was ſo immediately directed to his Lordſhip, he would exerciſe more than uſual caution in the controul of his temper, and diſplay more than uſual prudence in the concealment of his diſappointment. They, who could form ſuch expectations, however, knew not the man. The notable production in queſtion is not merely an addreſs to the Northumbrian freeholders, but an appeal to the public at large. As ſuch, then, let it be conſidered. Lord. H. complains of the diſſolution of Parliament at a time when numerous private, and ſome public, bills were in their progreſs through the Houſe. The additional expence to be incurred by individuals in the former caſe, and the inconvenience to be ſuſtained by the public in the latter, are the apparent grounds of his Lordſhip's objection to the meaſure. But exiſts there a man in the kingdom who will give his Lordſhip credit for the aſſertion—who will believe, for a moment, that he cares the leaſt about the loſſes of individuals or the inconvenience of the public? He knows, indeed, that little or no loſs will be ſuſtained by the one, and that no inconvenience whatever will be experienced by the other. As to the plan of finance, that part of it which went to exempt the people from the burthen of taxation for three years was *approved* by the Oppoſition, the ground of whoſe objection to its other parts was, that it held out falſe hopes to the public; that it was a repetition of that Calviniſtic quack, Neckar's, experiment, which produced the French revolution; and that, inſtead of relieving them from burdens, as it profeſſed to do, it would ultimately produce a material increaſe of their burdens. 2. As to the new Poor-bill: it is the crude produce of a ſpeculative head, uninformed by knowledge, unimproved by experience, and uncorrected by judgment. The whole plan, of which this bill forms a part, is wild in theory, and impracticable in execution: by whomſoever it has been duly examined it has

been

Petty!—thy worth we know:
As Scion ſage in earlieſt youth,
A Tully, ere you ſhed a tooth;
This was your ſtatus quo.

What

been fully diſapproved; and, if paſſed into a law, which it is to be hoped it never will be, it will aggravate the evils which it profeſſes to correct. 3. As to the Scotch Judicial Reform Bill, it is a matter which requires the deepeſt conſideration; Lord Grenville, the framer of it, has often declared as much in the Houſe: a ſhort delay, therefore, will rather be an advantage than an inconvenience; as it will afford more time for that mature deliberation which it profeſſedly demands. The other meaſures are not worthy of notice; but in all theſe caſes no other inconvenience will accrue than a delay of two months, when the Parliament will aſſemble, the bills will proceed with all practicable expedition, and the labours of the Finance Committee may be reſumed.

When Lord H. proceeds to talk of his own qualifications for the truſt which he ſolicits, and refers the public for them to his paſt conduct during the laſt twenty years, whether in or out of office, his effrontery becomes intolerable. That conduct exhibits a maſs of contradictions, from the contemplation of which the genuine patriot revolts with horror. How dare Lord Howick accuſe others of "a factious ſpirit," when his own public life has been marked, from its commencement to the preſent time, by a ſullen but active ſpirit of faction? What was his regular and ſyſtematic oppoſition to the Government, what his praiſe of the French regicides, what were his encouraging ſpeeches to the ſeditious in the Houſe, what his inflammatory harangues at tavern orgies, what his inſulting conduct to his Sovereign, but damning proofs of a factious ſpirit? How dare Lord Howick tax others with *hypocriſy*, when his whole conduct, while he was in power, was flagrantly *hypocritical?* Had he not pledged himſelf, as it were, to the Romaniſts, to procure their *emancipation?* and did he not know and approve of the *written pledge* given by his Whig-friends, never to come into power without a previous ſtipulation, with their Sovereign, that every claim of the Romaniſts ſhould be acceded to? Lord ALBEMARLE may refreſh his friend's memory on this ſubject: did he not ſtand pledged to uſe all his influence of power to procure a reform in Parliament? Theſe are a few of his pledges when *out of power*, not one of which did he attempt to redeem when *in power*—and ſhall he preſume to talk of *hypocriſy?*—Farther; did he not know, before he made the radical change in the late bill, reſpecting the admiſſion of Romaniſts into the army, that his Majeſty would not accede to it? Did he believe that the King had read it when ſent, with the alterations, and without the uſual Cabinet minute to direct his attention to it? No one will give him credit for the aſſertion. Never was ſuch an inſidious, ſuch an *hypocritical*, attempt to deceive the Sovereign made by any ſet of Miniſters ſince the Revolution. And yet Lord Howick, the principal actor in this unprecedented ſcene, has the aſſurance to ſtigmatiſe his opponents as *hypocritical*.—Shall we ſpeak in the language of Mr. Corry in the Iriſh Houſe of Commons? Talking of George Ponſonby, "Who is he that talks to me of

inſincerity?

What are your ſtate acquirements now?
The nimble ſtep,—or graceful bow, To

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inſincerity? Is it that Honourable Gentleman?"—"*Were inſincerity to be perſonified, it would take the likeneſs of that Honourable Gentleman.*"

When his ſullen Lordſhip thus vented forth the ebullitions of his rage, the tranſition from miſrepreſentation to falſehood required no extraordinary effort. The aſſertion that the preſent Miniſters "have come into power under the implied pledge, utterly incompatible with a free diſcharge of their duty," has met with the fulleſt contradiction from thoſe Miniſters themſelves; and it required all the malignant hardihood of Lord Howick's mind, to renew it in the teeth of ſuch contradiction. It ſufficiently proves, however, firſt, the facility with which this diſappointed demagogue makes aſſertions; and, ſecondly, the degree of credit which is due to his aſſertions. "They have carried"—he purſues in the ſame ſpirit, "into government the ſame factious ſpirit which ſo ſtrongly marked their proceedings in oppoſition." Lord Howick, with a peculiar infelicity of ſentiment and of language, has here beſtowed a compliment, where he intended to caſt a calumny. We truſt that the Miniſters have carried with them into power *the ſame ſpirit* which marked their conduct out of power. What was that ſpirit which their malignant defamer characteriſes as *factious*? It was the ſpirit of pure patriotiſm; which led to the reſiſtance of meaſures hoſtile to the conſtitution, deſtructive of our commercial and maritime intereſts, and dangerous to the eſtabliſhed religion of the country. It is to that ſpirit, the country looks, with confidence, for the abrogation and repeal of acts marked by the moſt glaring imbecility, and fraught with the moſt miſchievous conſequences. It is to that ſpirit the Romaniſts look, and without dread of diſappointment, not for unconſtitutional promiſes, made with readineſs, and broken without ceremony, but for conſiſtency of conduct, readily refuſing what duty forbids to grant, but uniformly attending to the improvement and melioration of the lower claſſes of people in Ireland, by deviſing means for protecting them againſt the grinding oppreſſions of ſubordinate tyrants, by affording additional motives to induſtry, and by holding out every poſſible encouragement to agriculture, commerce, and manufactures. This is the boon to conciliate the Romiſh peaſantry of Ireland; let this, which formed no part of the flimſy, fallacious, and impotent ſyſtem of the Grenvilles and the Howicks, be granted; and, if they ſhall then continue to be factious and turbulent, there will be but *one* ſource to which their faction and turbulence can poſſibly be traced. How will the peeviſh, petulant Howick find his peeviſhneſs and his petulance increaſed by the addreſs of the Iriſh Romaniſts to the DUKE of RICHMOND, congratulating his Grace and themſelves, on the diſmiſſion of his Lordſhip and his deſperate colleagues from the councils of their Sovereign! The Romaniſts well know, that the late bill was only intended to cajole them; that, like all the political ſchemes of its ſapient projectors, it was mighty in profeſſion, but impotent in performance; and that, while it was calculated to alarm the King and his Proteſtant ſubjects, it was wholly inadequate to ſatisfy the claims and expectations of the Papiſts: they know, alſo, that however the preſent Miniſters may differ from them on one point, and the difference, though radical, is conſcientious;—that they will not,

To dancing nymphs a treat is;
Ye tellers of the Exchequer's ſcore!
Count on *one Petty-tally* more
Dum Petty poſſidetis. Windham!

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in any reſpect, deceive them; but that they will cordially co-operate with them, and with the whole body of their Sovereign's loyal and faithful ſubjects, in conſulting and promoting the real proſperity, welfare, and happineſs, of every part of his dominions.

But, after all, what *oppoſition*, may it be allowed to aſk his Lordſhip, had the late Miniſters to ſuſtain? He will not dare to deny that no Miniſtry, ſince the revolution, ever experienced ſo little oppoſition; nor that no oppoſition, in the ſame period, ever diſplayed leſs diſpoſition to haraſs and perplex a Miniſtry, or greater inclination to aſſiſt, amend, and correct their meaſures; and certainly no Miniſtry ever ſtood ſo much in need of aſſiſtance, amendment, and correction.

That Lord Howick is the "declared enemy of the preſent adminiſtration" may be to them a matter of triumph; there are ſome characters whoſe *enmity* confers honour, and whoſe *friendſhip* alone can inflict diſgrace. Whether Lord Howick be one of this deſcription, the noble ſage of Dropmore is beſt qualified, though leaſt diſpoſed, to declare. But this is certain, that if the preſent Miniſters were *befriended* by Lord Howick, they would be *execrated* by the public. While, however, we admire the *candour* which his Lordſhip has diſplayed in this part of his addreſs, we look in vain for any proof of his *prudence*. Who and what is this *Whig*, who thus tells the world, that he has *prejudged* the Miniſters whom his Sovereign has choſen; that, whatever their meaſures may be, he includes them all, beforehand, in one general ſentence of condemnation? Is this *conſtitutional*, is it *juſt*, is it *honeſt?* Is a man, who dares inſult the country with ſo profligate an avowal of inveterate prejudice, with ſo public an expreſſion of his contempt for the firſt principles of juſtice, with ſo broad and unqualified a declaration of his utter indiſpoſition and conſequent unfitneſs to diſcharge, in the ſituation which he *claims*, rather than *courts*, the duties of a repreſentative, a patriot, a juryman, or a judge; is ſuch a man fit to hold a ſeat in one of the great councils of the nation? It is contended, on the cleareſt conſtitutional grounds, that this addreſs is a *moral diſqualification* of his Lordſhip; and the electors, who, having read and conſidered it, ſhould return him to Parliament, would deſerve to loſe their franchiſe, as the moſt ſervile and the moſt degraded of ſlaves. This is a time for the promulgation of bold truths; when men ſhould examine with care the public addreſſes of candidates for their ſuffrages, and publiſh to the world the reſult of ſuch examinations. The appeal is made to the public, and every individual of that public, having an intereſt in the choice of repreſentatives, has a right to analyſe it, and to exhibit the particles, in a ſtate of decompoſition, to the world. The taſk is here begun, the example is here ſet; let others follow it.

One other paſſage demands a few words of reproof. The new Miniſters are, by this arch-accuſer, charged with "endeavouring by the foulеſt means to excite political diſſentions and religious animoſities in all parts of the kingdom," and as men "who, when their own *perſonal intereſt* is in view,

Windham! thy talents who can claſs?
Shall I detail 'em, or en maſſe

With

view, have ſhewn themſelves equally regardleſs of the repoſe of their Sovereign, and of the welfare and tranquillity of their country." Now if his Lordſhip and his colleagues, noble and ignoble, ſolvent and inſolvent, had themſelves ſate for this picture, it would not have been poſſible to have drawn a more ſtriking likeneſs. As applied to *them*, it is *true* in all its parts; as applied to *their opponents*, it is *falſe* in every point. What was ſo well calculated to excite *political diſſentions*, as the late Miniſtry's ſyſtematic excluſion of every one of Mr. Pitt's friends, and of the preceding adminiſtration, from the cabinet and from the government? What could ſo ſoon produce *religious animoſities*, as their profligate attempt to repreſent *themſelves* as the friends of the Romaniſts, and *their Sovereign* as their enemy, as the removal from the ſeat of juſtice, in Ireland (and that by a near relative of Lord Howick) of zealous Proteſtants who had taken an active part in ſuppreſſing the rebellion of 1798, and the appointment of Romiſh ſucceſſors, who had fermented and encouraged that rebellion? Who ſhewed themſelves ſo regardleſs of the *welfare and tranquillity of their country*, or ſo conſulted their *own perſonal intereſt*, as the men, who, from motives of perſonal intereſt alone, procured a law to be paſſed to enable their leader to hold two ſituations, as incompatible with each other as that of a *Chief Juſtice* and a *Cabinet Miniſter*; and who recalled officers of tried valour, known experience, and approved ſkill, and gave their ſituations to their own needy, and impotent, relatives and partiſans? And *whoſe perſonal intereſts* were ſo much conſulted in theſe ſhameful meaſures, as thoſe of the families of GRENVILLE, FOX, and HOWICK? And who conſidered ſo little as "All the Talents" the repoſe of that Sovereign, over whom they ſought to tyrannize under profeſſions of obedience; whom they groſsly inſulted under declarations of reſpect; whom they baſely deceived under the pretext of information; and whom, in a word, they contrived to ſink into a mere cypher in the ſtate, by rendering him the ſlave of the moſt formidable and moſt deſperate ariſtocratical faction, that ever ſought to eſtabliſh itſelf on the ruins of regal power? But to ſpare the *humane* feelings of this *benevolent* Lord, to relieve his *gentle* mind from the load of anxiety for the *repoſe* of his Sovereign which ſo manifeſtly preſſes upon it, it is but candid to aſſure him, and *on the very beſt authority*, that His Majeſty has not been ſo happy for a long time as he is at preſent. Yes, ſupported by the innate rectitude of his mind, and relieved from a weight which had diſtreſſed him for *thirteen months*, and which he could no *longer bear*, our good and venerable King feels that repoſe which had long been baniſhed from his boſom.

One word, at parting, to this pert, proud, and ſelf-ſufficient Lord. Let him enjoy, in retirement, the ſpoils of the Weſt; let him chew, in obſcurity, the cud of diſappointment; and peaceful oblivion may be his lot: but if he attempt again to revile his betters, when he ought to defend himſelf, he ſhall again feel, with tenfold force, the ſcorpion-laſh of truth.

"WINDHAM! *thy talents who can claſs?*"] Not Mr. Aſcough himſelf, though the greateſt adept at *claſſification* whom the literary world

With thy new levies rate 'em?
Though France *kill off* our veteran force,
Thy Bills provide a ſecond courſe
To feed our Belli-ſtatum.

Thy weather gauge is mov'd by ſqualls,
With *Ins* and *Outs* aſcends and falls;
Now at the dog-ſtar's heat 'tis:
Thy ſchemes in quite rotation twirl'd,
Would change the poles, nor leave the world
Their uti poſſidetis.

With Crawfurd for thy bully-back,
What Windmills will ye next attack?
What *poſtry* overthrow?
Pitt's quota men, and volunteers,
Stript of their jackets, hang their ears,
And take their Status quo.

Cadmus ſow'd ſerpents' teeth of old,
Arm'd men ſprung up, and were ſo bold,
No conſtable could quell 'em;
Try this, Red-coats like prawns or ſhrimps,
Arm'd at all points, ſhall ſhow thy crimps
The ſtatus ante bellum.

Now ſhould Napoleon's angry Hoſt
In Boulogne's Flota brave our coaſt,
No matter where our Fleet is:
A fig for gun boats and corvettes,
Martello towers and martinets
In poſſe poſſidetis.

Pure as the fount from which it roſe,
Britain! thy ſtream of juſtice flows,
Ye valhes!—nunc cantetis.
Should party feuds pollute its ſource,
Or Faction interrupt its courſe,
Nil tanti poſſidetis.

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ever produced!—Alas! alas! that the man whom nature, education, and habit, formed for the accompliſhed ſcholar and the finiſhed gentleman, for the ornament of the polite, the ſocial, and the claſſical circle; to inform by his wiſdom; to enliven by his wit; to endear by his manners; —that a man ſo formed, ſo faſhioned, and ſo endowed; ſhould have had all his high and excellent qualities marred, perverted, obſcured, by being ſunk and degraded into a mere political tool, an inſtrument of party!—Oh! 'tis enough to make Genius rave, to ſee one whom ſhe deſtined for a *planet*, converted into a *ſatellite*! To ſee all the native fire of ſuch a mind damped, all its vigour palſied, by coming into contact with the polar ice of a Howick; to ſee all its energies deſtroyed by the cowardly councils of a ***, or a ******, or a ****; to ſee the bold accuſer of the Corſican murderer acting in concert with his ſecret friend and open panegyriſt; on ſuch a ſcene *patriotiſm* draws the curtain with a weeping eye, and a trembling hand.

Ye

Ye Bacons, Coke, and Hardwicke, ſay
(Juris periti of your day,
Aſtute in points and caſes)
Was it on frothy declamation,
Or deep and cloſe inveſtigation,
You form'd your legal Baſis?

When Keeper Hatton held the Seals,
Though he was tripping with his heels
And light fantaſtic toe,
Beſs knew, before ſhe gave the mace,
That Loyalty, not leſs than grace,
Compos'd his Status quo.

Had Maidſtone's patriot ſought his aid,
He would as ſoon have vouch'd for Cade,
Erſkine and Co.—tacetis:
'Tis ſtrange—(to judge him by the ſequel)
You e'er ſhould think his worth could equal
Your uti poſſidetis.

When Pitt the Britiſh Senate grac'd,
Erſkine, thy judgment was unbrac'd,
Thy tongue forgot its duty;
Now Solomon muſt yield to thee,
And Seymour's friend will guarantee
Your poſſidetis uti. Since

"*And Hardwicke, ſay.*"] This is not that Lord Hardwicke, who, while Viceroy of Ireland, adopted the ſingular notion of conciliating the Romaniſts, by perſecuting the Proteſtants; in illuſtration of which novel principle, he deprived Mr. JOHN GIFFARD of Dublin, one of the moſt ſtrenuous defenders of the Church and the Throne, of a ſituation which he had enjoyed for three and twenty years, and which had been given him as an indemnification for the loſs of a profeſſion which he had abandoned at the particular requeſt of the government, in order to devote his ſervices to the ſtate, for having *dared* to exerciſe his privilege as a citizen, and his birth-right as a Britiſh ſubject, in moving a petition to Parliament, in oppoſition to the petition of the Romaniſts: it is not that Lord Hardwicke who, in return for honours and rewards laviſhed on himſelf and family;—for a blue riband conferred on his Lordſhip;—for a biſhoprick given to his brother in law, with inſtant fines to the amount of 30,000*l.*; and for enormous *reverſions* for himſelf and for his ſons; combined with Graftan, and with his mitred relative voted for three miniſters who attempted to ſurpriſe the conſcience and to thwart the wiſhes of the King, and to deſtroy the bulwarks of the Church and State;—and who, though poſſeſſing a moſt moderate portion of talent and of judgment, preſumed to remonſtrate with his Sovereign on the impropriety of oppoſing his ſervants, and on the impolicy of adhering to his coronation oath.—No, the HARDWICKE here alluded to was a man of a different ſtamp!

"*Now* SOLOMON *muſt yield to thee.*"] There is an ambiguity here. Does the Bard mean *Solomon the Sage*, or *Solomon the Quack*?

"*And Seymour's friend will guarantee*
"*Your poſſidetis uti.*"] This is a palpable miſtake; it is not in the

Since Amiens' farce amus'd the land,
Doctor, haſt thou improv'd thy hand

At

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power of royalty to rob a peer of his dignity, to degrade him from his rank, and to reſtore him to his priſtine ſtate—it is in his *own power alone* to produce any part of ſuch an effect. Nor is it in the power of royalty to ſecure to the perſonage in queſtion either the former fruits of his profeſſional labours, or the ſtability of thoſe *foreign funds* in which no ſmall portion of thoſe fruits have long been veſted. He muſt remain ſatisfied with a *penſion* for his *long* and *arduous* ſervices as Chancellor. As to *Seymour's friend*, alas! where is *he* or *ſhe* to be found? The proper friend and guardian of an orphan is the neareſt relative of his loſt parents;—the proper friend of a *female orphan* is a woman of *virtue*, and of *ſpotleſs character*;—the proper guardian of a *Proteſtant* child, is a *Proteſtant*. All other friends, all other guardians, are unnatural and moſt dangerous. The *late* Chancellor dared not, certainly from *worldly* motives, to raiſe his voice againſt the virtuous decree of his predeceſſor; and a Biſhop—ſhame on ſuch biſhops!—dared, from *religious* motives moſt certainly, and without the ſmalleſt view to future promotion, to vouch for the pure Proteſtant principles of the orphan, while under the impure protection of "The SCARLET WHORE*"!!! Were it allowable to interrogate a *mitred paſtor*, his Lordſhip of Wincheſter might, with propriety, be aſked, what were the ſentiments of the child, on the doctrine of the real Preſence, on the worſhip of images, on auricular confeſſion, on Papal infallibility; all points, a right underſtanding of which, his Lordſhip will ſcarcely deny, is requiſite to the formation of a good Proteſtant. But ſuch queſtions might have embarraſſed the prelate, who found it infinitely more convenient, as well as more ſafe, to give a *general* opinion, than to deſcend to *particulars*.

The ſcene which was exhibited on this extraordinary occaſion, in a certain theatre, was truly intereſting. An animal, who, in lower life, would have been *dignified* with the title of *toad-eater*, but who, in higher life, is inſulted with the appellation of *friend;* a man, whoſe hereditary honours flowed not from the pureſt ſource, and unqueſtionably bear no reſemblance to the muddy ſtream, which "as it runs *refines*;"—a man, in ſhort, whoſe age is marked by all the vices of youth, without one of its virtues, and who is ſtill more contemptible than he is vicious, was employed to marſhal the troops who were to fight the cauſe of "Seymour's friend:" and, it muſt be confeſſed, the taſk was truly worthy of the agent. Among others, he ſecured one who is the lineal deſcendant of the proprietor of that great dramatic hero, PUNCH. On entering the theatre, his employer gave him ſtrict injunctions to ſtick cloſe to his man, who might otherwiſe make a miſtake, from mere idiotry, and go to *the wrong ſide* of the ſtage.—"No, no, Sir," replied the ſagacious agent: "I have told him to follow the B—— of W———— wherever he goes; and ſo he cannot but do right!"

Alas! alas! that "*Seymour's friend*" ſhould be *Selim's maſter:*——but hold, Pegaſus, and do not take ſuch a ſudden leap from the ſtage at

* See Revelations, chap xvii.

Weſtminſter

At making war or treaties?
With brother Hiley at thy back,
Which is the Stateſman, which the quack,
Quid ambo poſſidetis?

With theſe, and miniſters like theſe,
England! canſt thou be "ill at eaſe?"
Vain are thy fears, diſpell 'em.
With all the Talent of the nation
Focuſs'd in Cabinet concentration,
Securè geris bellum.

And you,—ye Pilots of the realm!
Trim well your ſails and mind the helm,
Your charge—a proud firſt rate is;
But ſhould you wreck the nation's hope,
O! may her anchor lend a rope,
Quod vos poſſideatis.

Feb. 5, 1807.

Weſtminſter to the *two year old courſe at Newmarket.* Breathe awhile! The rein ſhall be ſoon thrown on your neck, and you left to gallop where-ever your ſpirit may lead you.

"*Doctor—brother Hiley—which is the Stateſman, which the quack?*" *&c.*] This precious pair of political portraits perpetually remind us of the *Doctor and Apothecary*—neither is a ſtateſman, both are *Quacks.* The ſtarched phyſiognomy of Brother HILEY, who reſembles a *cockatoo in ſpectacles*, is as irreſiſtibly ludicrous, as his ſapient orations are irreſiſtibly ſoporific. Theſe unhappy perſonages ſometimes do right by chance, and not unfrequently wrong through miſtake. The Doctor is the moſt important perſonage of the two, and, when full dreſſed, is not unlike an impaled weaſel. While Speaker, when he had nothing to ſay and nothing to do, he contrived, ſomehow or other, to inſpire people with a vaſt opinion of his wiſdom, poſſibly under favour of the ſchool boy's old adage, Sapiens eſt *qui pauca loquitur.* But when, in an unlucky hour, the poor gentleman ſet up for a ſtateſman, and commenced political trader without either capital or ſtock in trade, his credit rapidly declined, and he became a Bankrupt. Still he never had the ſenſe to diſcover the real cauſe of his failure, nor yet had the candour to acknowledge his folly, in reſigning a ſituation which required no more talents than thoſe of a jay or a jack-daw, for one which demanded *brains.* By a ſtrange infatuation his ſelf-conſequence increaſed with his inſignificance; raiſed by a concurrence of adventitious circumſtances to a ſituation for which he was utterly unqualified, he imputed his fall rather to the prevalence of party, than to his own palpable inſufficiency; and thus aſſumed the airs of importance when out of power, and, afterwards, a tone of dictatorſhip when in power. Foiled in a favourite object, he left his patron *under a falſe pretence*, and ſo added *hypocriſy* to *ingratitude!*

PRÆCURSOR'S VINDICATION OF MR. SULLIVAN. LETTER II.

TO THE EDITOR OF THE ANTI-JACOBIN REVIEW.

Sir,

IF I were perfectly ſatisfied, that I have written under a falſe impreſſion, and that you really do not deſerve the accuſation with which I have charged you, I would not heſitate to declare, that I regret having made ſuch an attack upon you, did not the very intemperate language you have made uſe of towards me, render that now impoſſible. But, Sir, you muſt allow me to ſay, that your conduct *apparently* contradicts your aſſertions; nor, can I ſuppoſe, that you would have ſuffered your Review to be the vehicle of ſuch groſs calumny, without the certainty of ſome remuneration, both for your trouble and hazard. You have certainly entered much more warmly into this controverſy, than it became you in your literary character; nor will it be eaſily reconciled to my mind, that you would have ventured to admit the Letters of Valerius Publicola, without ſome ſecurity againſt the pains and penalties likely to attach to their publication. If I have been ſcurrilous, Valerius and his colleagues have taught me to be ſo. Such enemies muſt be repelled with their own weapons. I am free to confeſs, that I wrote under a conſiderable degree of indignation: an honeſt indignation, at ſeeing ſuch repeated and ſhameful attempts, to blacken the character of one of the *beſt* of *men*. Yes, Valerius, of one of the *beſt* of *men*. I know few equal to Mr. Sullivan. If, to be a ſincere friend, a good father, an affectionate huſband, exemplary in all the duties of ſocial life, with an upright and honeſt conduct towards mankind in general, entitle a man to the character of one of the *beſt* of *men*, Mr. Sullivan *deſerves it moſt richly*. But,

> No might, nor greatneſs in mortality
> Can cenſure 'ſcape: back-wounding calumny
> The whiteſt virtue ſtrikes—What king ſo ſtrong
> Can tie the gall up in the ſland'rous tongue?

I ſhall now, Mr. Editor, no longer trouble you with what more immediately concerns yourſelf, and ſhall merely ſay, that I neither wiſh to be *unjuſt* or *illiberal*; nor am I ſolicitous that any one ſhould ſuffer, except he who deſerves puniſhment.

> Si cui videor non juſtus, inulto
> Dicere, quæ ſextit, permitto.

The amiable Valerius has, I ſee, favoured the public with his third effuſion of venom. Heavens! that a man ſhould exiſt, ſo totally devoid of all honour and decency! But to what does the flimſy compoſition amount? To Nothing. 'Tis the feeble effort of a deſperado, bankrupt in every good and generous feeling. Parturiunt Montes, parcitur [naſcetur] ridiculus mus. Poor Valerius ſeems to find his work growing very hard upon his hands. The full ſtream of malice has already been yielded, and the laſt turbid remains of the well of malignity are laboured up with extraordinary difficulty. What, could Valerius make out nothing better, with the aſſiſtance of Job, and Locke, and Cicero, and Burke into the bargain*? There are

* I have not mentioned one half of the venerable heroes whom Valerius has

are many miſeries attending celebrity, but none greater, than that of being obliged to be at the ſervice of every dabbler in literature. Are the misfortunes of poor Job never to ceaſe? He, unhappy man! might, I think, have been ſuffered to remain in peace. Had it, however, been his miſerable fate to have lived to theſe days, he would have found the moſt ſevere trial of his patience in ſtore for him, were he obliged to read the letters of Valerius. Malice and dulneſs ſeem to contend for the maſterſhip in his compoſitions. Here his powers are pre-eminent. The crown of calumnious emptineſs is certainly his right, and in regal ſtate he may ſit*,

Thron'd in the centre of his thin deſigns,
Proud of a vaſt extent of flimſy lines.

But Valerius has ſhifted his ground a little, and has now called in wit to his aſſiſtance. 'Twas a happy thought, indeed, which dictated to him, to relinquiſh for a little his empty declamations; for the public muſt have been heartily tired of them. A little humour is, certainly, a very palatable ingredient; but wit ſeems to be as much at variance with Valerius, as integrity has been. 'Tis, indeed, but a very poor ſpecimen:

His wit all ſee-ſaw between *that* and *this*,
Now high, now low, now maſter up, now miſs;
And he himſelf one vile antitheſis.

The acute and brilliant talents for abuſe which Valerius has diſplayed, might have promiſed ſomething better than the old ſtale joke, "Oh, that mine adverſary had written a book." This is moſt unfortunately ſoiſted in; for if the publication of a book be a ſure and eaſy mode of gratifying reſentment, by expoſing the malice, hatred, and uncharitableneſs of its author, Mr. Sullivan has it in perfection; witneſs that maſs of florid impotence, "An Addreſs to the Public." Μεγα βιβλιον μεγα κακον, is a ſaying, which is venerable from its antiquity, and is probably founded in truth; but if a great book be a great evil, what are we to ſay of a great book of calumny? That muſt ſurely be the greateſt of all evils. There muſt certainly be, to a bad man, a degree of ſatisfaction in ſlander, which one, of any moderate goodneſs, can neither comprehend nor conceive. The more exalted, and eminent, too, the ſtation and character of the perſon, the greater appears to be the pleaſure of traducing him.

Be thou as chaſte as ice, as pure as ſnow,
Thou ſhalt not eſcape calumny.

Junius has ſet the example, and Valerius ſeems determined to emulate him. 'Tis a worthy prototype, and an amiable copy. Junius had, however, the ſatisfaction of knowing that though he might be deſpiſed, yet, that he was admired. Valerius has the double felicity, of being both

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has brought out in martial array to attack Mr. Sullivan; Zeno, Ariſtotle, Simonides, ſeveral of the biblical critics, &c. &c. &c. are tugged in without mercy to the field of battle.

* Should any one conceive me to be too ſevere, I beg leave to refer him to thoſe parts of Valerius's third Letter, in which he introduces poor Job; and his philoſophical neceſſity. Here are not only feeble attempts at wit, but an affected diſplay of learning. He ought to be aſhamed of writing ſuch nonſenſe. I am much diſpoſed to think Valerius is a mere ſciolift.

deſpiſed

deſpiſed and *ridiculed*. He has all the venom of Junius, without, God knows, his abilities; all his rancour, without his genius; all his malice, without his wit. The force and elegance of the language of Junius, his cutting ridicule, his acute ſatire, have handed his works down to poſterity, a wonderful example of proſtituted talents. Valerius is not deſtined, even, for ſuch diſgraceful honours. The dull inſipidity of his compoſitions weary the faculties, and pall upon the mind.

> Forth from his lips prepar'd on all to rail,
> Torrents of nonſenſe fly like bottled ale;
> Tho' ſhallow, muddy; briſk, tho' mighty dull;
> Fierce without ſtrength; without o'erflowing, full.

In the turbid productions of his acrimonious mind, not a ray of genius, not a ſpark of wit or of humour, exhibits itſelf to light the jaded traveller on his road. One ſtring of abuſe, or illiberal inſinuation, ſucceeds another, and the hard wrought whole preſents to the world an extraordinary inſtance of the concentration of every bad paſſion in one human breaſt. But the great force and energy of his humorous powers, Valerius ſeems to have reſerved to uſher in a "Ryghte merrie ſtorie" of the ſhip Fortitude; wherein, his *eyes*, having previouſly changed their direction from Eaſt to Weſt, were ſtruck with the very counterpart of the ſhip Elizabeth. I congratulate Valerius on his wonderful powers of viſion, and only wiſh their diſtinctneſs had correſponded with their extent. But, unfortunately, he has ſeen this ſaid ſhip through ſo very clouded a medium, that *his* deſcription is not *quite* correct. It is related in the true ſpirit of its author, and embelliſhed with all his talents of miſrepreſentation. I ſhall, therefore, take the trouble of relating the *real* circumſtances for him. The *ſapient* miniſtry, of which Mr. Addington was the head, conſidered the Iſland of Trinidad as an object worthy of peculiar attention. It could not be properly cultivated, without a large proportion of workmen. The queſtion, therefore, was, how they were to be procured with the greateſt advantage. Mr. Sullivan and Lord Buckinghamſhire having obſerved, during their reſidence in India, the vaſt numbers of natives, as well as foreigners, who found difficulty in procuring employment, and who were conſequently in a ſtate of extreme want, conceived that the ſuperabundant population might be employed to conſiderable advantage in our colonies; whilſt the unfortunate people themſelves would be enabled to procure the means of a more comfortable maintenance. They, therefore, propoſed to introduce into the Iſland of Trinidad, as many of theſe men as were diſpoſed to embark in the undertaking; by which means the neceſſity of an inhuman and execrable traffic would in a great meaſure be ſuperſeded. The experiment was made, and in the ſhip Fortitude a number (of Chineſe it ſeems) were ſent from India to Trinidad. I know not how the plan ſucceeded. Whether, however, it did or did not ſucceed, it was merely an experiment, and was dictated by the pureſt principles of juſtice and humanity. This plain ſimple ſtory, Valerius, under the impulſe of extravagant hyperbolical influence, has metamorphoſed into "the bold and ſingular idea, of tranſporting the natives of China to people the Antilles." Indeed, Valerius, notwithſtanding your *bold* and *ſingularly* figurative language, the world muſt be very illiberal, if it does not forgive Mr. Sullivan his experiment, even though it may have failed, neither

neither can *you*, if you have the leaſt glimmering of honeſty about you, deny to the *heart* that praiſe which you ſeem to think ſo little due to the *head*. The manly inſinuations of Valerius reſpecting the contraband traffic, which, according to him, was carrying on in the ſhip Fortitude, are in perfect uniſon with the reſt of his *honourable conduct* towards Mr. Sullivan.

Hic nigræ ſuccus loliginis, hæc eſt
Ærugo mera.

'Tis ſlander,
Whoſe edge is ſharper than the ſword: whoſe tongue
Out-venoms all the worms of Nile; whoſe breath
Rides on the poſting winds, and doth belie
All corners of the world.

It was, however, to be expected from him. He is now ſo deep in iniquity, that he muſt proceed, and I only wonder that he has ſatisfied himſelf with bare inſinuations. The ſtory of illicit trade having been carried on in ſhip, is by no means unlikely. Speculative men are very apt to catch at ſuch an opportunity; but, *my life on it*, Mr. Sullivan had no ſhare in the tranſaction. His mind is far ſuperior to a meanneſs of this kind*. It is in truth, as my Lord Macartney has ſaid, "awake to every object within its reach, or within its view;" but its range is bounded by the moral horizon of honour and honeſty. The tranſactions of the ſhip Elizabeth, which alternately play a ſerious and comic part throughout the letters of Valerius, will of courſe be loudly clamoured by him, as an objection to my laſt aſſertion. What knowledge I have of thoſe tranſactions is *entirely* derived from one of Valerius's own letters. That letter contains the antidote to its poiſon; and the impreſſion left upon my mind was, that as far as human means could go, they had been exerted, to diſcontinue any farther connection with that ſhip, which the ſudden change in the politics of Europe had rendered improper; and to that letter I refer the reader, for a full acquittal of any diſhonourable conduct on the part of Mr. Sullivan. I am really concerned to perceive that Mr. Sullivan's Affidavit is ſo great a plague to Valerius. This terrible oath is the quickſand, which he cannot paſs; there his frail bark ſticks, and there will it ultimately be ſtranded. When heated rage and exaſperated malice lead and direct the paſſions, it is not to be wondered at, that they ſometimes entangle their votary in

* Since writing the above, I have ſeen in the Globe newſpaper of the 7th April the following paragraph: "The ſhip which carried the Chineſe ſettlers to Trinidad had on board a large quantity of piece goods, by, it is ſaid, the private permiſſion of government: but the naval officers commanding there, not being ſatisfied with the kind of evidence produced by the proprietors to this effect, ſeized the ſhip and cargo, which were condemned and ſold very much under value, notwithſtanding ſtrong repreſentations by the Advocate General. In a few days after, an *order* of *council* arrived from *Britain*, *allowing* the *importation;* ſo that the loſs muſt be made up by this country." If this be true, let who will be the ſpeculators, where is the illicit trade, the contraband traffic? What does that traitor to honour, Valerius, deſerve for his baſe inſinuations? Surely what I have ſaid of him cannot be conſidered as too ſevere.

difficulties

difficulties of their own making; and that he himſelf ſhould fall into the ſnare, which was intended for another. My old quotation, qui alterum accuſat probri eum ipſum ſe intueri oportet, is indeed here more than ever applicable; and the inſinuations of Valerius muſt revert with augmented force upon his own head. I confeſs I do not underſtand that kind of ſophiſtry, which implies, that a man muſt tell an untruth, becauſe he finds it neceſſary to confirm his aſſertion by an oath; even though I have been aſſiſted with the *ſolid arguments* and *ſound judgment* of Valerius, backed by a quotation from one of Cicero's *Philippics*. However, if this be the caſe, it would ſeem, that juſtice would require the *firſt* of *two* contradictory oaths to be that which ought to be the *firſt diſcredited*. I therefore beg to know, by whom was the firſt affidavit made? By Dr. Lynch, or my memory fails me moſt egregiouſly. If therefore a man is to be conſidered as having told a falſehood, becauſe he has ſworn, *priority of diſbelief* is *his due*. There is an old ſtory, I forget at preſent where I met with it, that a belief exiſts among the natives of ſome barbarous or half civilized country (perhaps of greater barbarians) that if by any means they can deſtroy their enemies, all the good qualities they poſſeſſed fall to the ſhare of the conquerors as a certain inheritance. Mr. Sullivan's enemies ſeem to be actuated by ſome ſimilar motive. But, Valerius, thy labour is in vain. Thou mayſt exert all the energies of thy ſoul to diſtreſs him; thou canſt not injure him. He is as far thy ſuperior, as heaven is ſuperior to earth. Non ſi te ſuperis par eris. Firm in the poſſeſſion of a good conſcience, he defies all your puny attempts.

Salcnis acer
Ambulat, et caprius, *racui male*, cumque *libellis*:
at *bene* ſe quis
Et *puris* vivat *manibus*; contemnat utrumque.

which cannot be better explained, than in the words of our immortal Shakeſpeare:

What ſtronger breaſt-plate than a heart untainted?
Thrice is he armed, that has his quarrel juſt,
And he but naked; tho' lock'd up in ſteel,
Whoſe conſcience with injuſtice is corrupted.

And now, Sir, leaving Valerius* to the contemplation of his own *virtues*, and to thoſe pleaſing ſenſations which inevitably attend upon a man engaged in the *reputable employment* of *detraction* and *calumny*, I ſhall for the preſent no longer encroach on your time.

PRÆCURSOR.

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* I am ſtrongly inclined to ſuſpect that the letter to Mr. Sullivan is not the only production of the *facetious* Valerius which your laſt number contains. His *enthuſiaſtic imagination* ſeems to have found difficulty in "*bridling in*" his pen, in that *ſhort* ſentence of fifteen and a half long lines of cloſe printing, which makes ſo conſpicuous a figure in the letter of Arceſilas. Here again Lycurgus, Gracchus, Cincinnatus, Fabricius, with ſeveral other of the ancient worthies, preſent themſelves in fanciful variety. The internal evidence is too ſtrong almoſt to admit a doubt of his being the parent of that exquiſite epiſtle. He is the very paragon of wits.

P. S.

P. S. I did not expect to see my last letter *adorned* with so many *typographical beauties*; had I been aware of this, I should not have employed quite so many *dashes*, as I am not an admirer of that species of beauty in writings. By printing the word This instead of Thro' in the sentence beginning, "The Dispassionate and Impartial, &c." you have made something like nonsense of it. I mention this merely as an error of the press, not as intentional on your part.

How to give *Præcursor* that perfect satisfaction which he seems to require, respecting our disinterestedness, we really do not know, nor are we very anxious to learn. When, without hesitation, and certainly without either proof or information, that could warrant the assertion, he boldly taxed us with corrupt motives, we did that which we are persuaded he, or any other honourable man, would have done, if so accused; we gave the most flat and unqualified contradiction to the charge. *More* the circumstances did not demand; and the nature of the case did not admit of *less*. If *our* language be liable to the censure of *intemperance*, *his* must incur the guilt of *falsehood*. Without deigning to notice his *inferential* arguments; we shall, for the satisfaction of our readers, declare, in the most solemn and unequivocal manner, that neither on this, nor on any other occasion, did we ever expect, require, or accept, directly or indirectly, any "remuneration" whatever, for our "trouble or hazard," or any "security against the pains and penalties attached to the publication" of our sentiments. Here, then, *Præcursor* must submit to be told that he has again accused us most falsely, and most unwarrantably. Our readers are already apprized of the circumstances which first led us to take cognizance of the *Pictonian Prosecution*; and we again assure them that, at that time, we had not the smallest acquaintance with any one of the parties implicated in the business. Having begun the investigation, it was our duty to pursue it; and if, in the course of our animadversions on some of the persons who have made a conspicuous figure in the transaction, we have been induced to make use of language which to Præcursor may have appeared too severe, the strength or severity of that language, we shall ever contend, was fully sanctioned by the circumstances which called for its application. A regard for truth and justice alone engaged us to take a part in this controversy; and a rooted abhorrence of ingratitude and persecution extorted from us, as we proceeded with the inquiry, terms of asperity, which we are, by no means, disposed to retract, and which we shall ever be prompt to justify. If *Præcursor* acknowledge that he felt and expressed "a considerable degree of indignation" at "the repeated attempts to blacken the character" of one man, of whom *he* thinks highly, and evidently from a personal acquaintance with him, with what propriety can he arraign the expression of our indignation at witnessing the most infamous attempts, that malice and slander combined ever conceived, or, with the aid of fraud, deception, artifice, and hypocrisy, ever executed, to blacken and to destroy the fair fame of an officer of character, which, till then, the pestilential breath of calumny had never dared to assail; of an officer whose services to his country had been repeatedly acknowledged by his Majesty's ministers, and whose public and private virtues had endeared him to all who had the opportunity and the happiness to know him? If *Præcursor* really

really believe that we could not poſſibly be led, by other than corrupt motives, to defend ſuch a man ſo attacked, although we had no perſonal acquaintance with him, and to ſtem that torrent of popular prejudice which had, by the moſt baſe and infamous arts, been brought down againſt him, in order to overwhelm him with its fury; what ground for impeachment of the purity of his own motives does he not afford? Nor could he complain if we were to mete out to *him* the ſame meaſure which he has meted out to *us*. It is not our intention, however, ſo to retort upon him; we are by no means diſpleaſed with his zeal, and only wiſh that it had been better tempered by judgment.

We muſt ſay a word or two more to *Præcurſor* on the ſubject of *pains and penalties*, the only *arguments* to which ſome of the parties in this extraordinary buſineſs have found it expedient to recur. However ſevere the obſervations of *Valerius* may have been on the gentleman for whom *Præcurſor* has, with ſuch generous warmth, ſtood forward, as an advocate and an eulogiſt; they were ſtrictly limited to his *public conduct*, as a *public character*. If any attempt had been made to attack the *private character* of Mr. Sullivan, it would have been reſiſted with indignation and ſcorn. He may be, and we have no doubt is, as eſtimable and praiſe-worthy in private life, as *Præcurſor* has repreſented him; but ſtill this conſideration could not exempt his *public conduct* from that ſcrutiny and from thoſe comments, which the freedom of the preſs, in Britain, admits and authorizes. Could we have thought that the publication of the Letters of *Valerius Publicola* required an indemnity, they, moſt certainly, would never have been publiſhed by us. But we were, and ſtill are, fully perſuaded that no pains or penalties can attach upon obſervations, founded on authentic documents drawn from the records of the Eaſt India Company, or on Mr. Sullivan's own admiſſions. It only remains for us to add, that the reſult of this *proſecution* has fully juſtified every opinion which we have delivered reſpecting it; COLONEL PICTON having been honourably acquitted by the Privy Council of all the charges preferred againſt him, notwithſtanding the unexampled weight of malignity and calumny, with which an attempt was made to ſupport them; and notwithſtanding the unprecedented meaſure of ſeparating one charge from the reſt, in order to make that the ſubject of a diſtinct trial, before another tribunal, while the whole together were the ſubject of inquiry by the Privy Council. This extraordinary proceeding had a direct *tendency*, whatever the *intention* might be, to excite the popular odium againſt a man who was under trial by a different court; and would, in all probability, have produced an unfair impreſſion on, and have given an undue bias to, the deciſions of a tribunal leſs enlightened and leſs honourably compoſed, than that before which it was his good fortune to appear. By this, alſo, the ſtrange effect has been occaſioned, of ſetting the deciſion of one court in oppoſition to the deciſions of another. For while the Court of King's Bench have pronounced him guilty of one charge, the Privy Council have acquitted him of the whole!

This proſecution, however, has happily illuſtrated the obſervation of Cicero; Nihil eſſe homini tam timendum, quam *invidiam:* nihil innocenti ſuſcepta invidia, tam optandum, quam *æquum judicium*, quod in hoc uno denique falſæ infamiæ finis aliquis atque exitus reperiatur.

TO

TO THE EDITOR OF THE ANTI-JACOBIN REVIEW.

Sir,

AS I wiſh this Letter to appear, if poſſible, in your Appendix, I ſhall not intrude much on your time. I was certainly diſappointed in not ſeeing my ſecond letter in your laſt number; nor can I help ſuſpecting that you have not been altogether impartial*. On this, however, I ſhall not dwell, as I wiſh to be brief. Valerius commences his letter by ſaying, "I ſhall not condeſcend to reply to Præcurſor." I think his determination prudent; as it will ſave him the mortification of being treated with the moſt marked contempt. He proceeds to ſay; "His menaces I deſpiſe."—Be it ſo: of that, perhaps, more hereafter. Again, "His ſcurrility it is foreign to my habits and manners to retort." Excellent Faith. This "out Herods Herod." The man who, for two years, has inundated the preſs, and abuſed the public ear, with the moſt *unbridled ſcurrility*, preſumes to ſay, that it is *foreign to his habits and manners*. Tun' Sanus? "And as to argument," continues Valerius, "he has given me none to anſwer." Argument for what? Does Valerius mean argument in *defence* of Mr. Sullivan? Mr. Sullivan requires no *defence*. His conduct, in every tranſaction of his life, will dare the minuteſt ſcrutiny, of *honourable* and *impartial inveſtigation*. I come not forward to *defend* Mr. Sullivan; miſtake me not; my motives for addreſſing you were, and are, to ſet the public opinion right; to ſtate facts as they really exiſted; and to expoſe the infamy of Valerius. The aſſertion, that Mr. Sullivan has been recently applying for the government of Madras, *is not true*. The tranſactions of the ſhip Elizabeth are an eternal theme for the venomous illiberality of Valerius; but if the actions of men are to be judged by the will and the intention, Mr. Sullivan's conduct in the whole of that buſineſs was *moſt ſtrictly honourable*. What Valerius ſays of his intended "appeal to thoſe who guided the affairs of ſtate;" and his friendly remark that, "Mr. Sullivan may find ſhelter in obſcurity," can excite nothing but ridicule. It may perhaps be well for Valerius, ſhould he endeavour to draw the veil of obſcurity round himſelf. Quid tu? nulla ne habes vitia? But, I am at a loſs which moſt to admire, the *ingenuity* of the *diſcovery*, or the *ingenuouſneſs* of Valerius, in the *confeſſion*, that he has "animadverted on Mr. Sullivan as a *public character*, *not* as a *private individual!!!* Poor Valerius! I pity you. I hardly thought you could have deſcended to this. It is, however, according to the nature of things: one meanneſs generates another. Let me recommend this paſſage from the profound Hume to your attention: "In men of more ordinary talent and capacity, the ſocial virtues become ſtill more eſſentially requiſite, there being nothing eminent in that caſe to compenſate for the want of them, or preſerve the perſon from our *ſevereſt hatred and contempt*."

PRÆCURSOR.

* Our Printer can inform Præcurſor that his letter was omitted in our laſt number *ſolely* on account of the *preſs of matter*.

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